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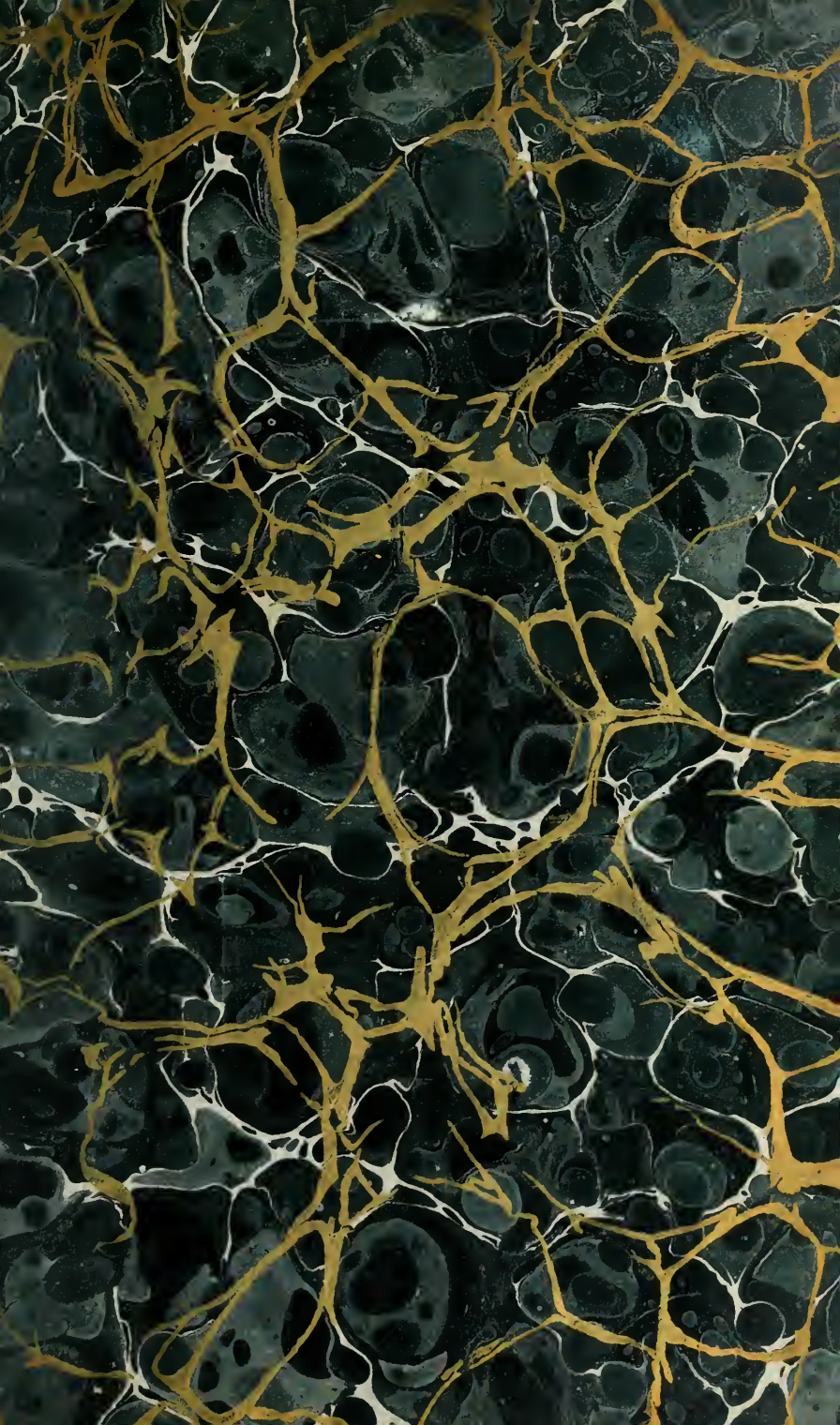


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THE  
APOCALYPSE EXPLAINED.

Matthew vi. 33.

*Seek ye first the kingdom of God and his righteousness,  
and all these things shall be added unto you.*



THE  
A P O C A L Y P S E

EXPLAINED

ACCORDING TO THE SPIRITUAL SENSE.

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BY EMANUEL SWEDENBORG.

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BEING A TRANSLATION OF HIS POSTHUMOUS WORK ENTITLED

“APOCALYPSIS EXPLICATA secundum Sensum Spiritualem; ubi revelantur Arcana, quæ  
ibi prædicta et hactenus ignota fuerunt.” Londini 1785—1789.

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T H E

# APOCALYPSE EXPLAINED.

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## CHAPTER XI.

1. AND there was given to me a reed like a staff; and the angel stood near, saying, Rise, and measure the temple of God, and the altar, and them that adore therein.

2. And the court which is without the temple, leave out, and measure it not, because it is given to the nations, and the holy city shall they tread under foot forty and two months.

3. And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

4. These are the two olive-trees, and the two candlesticks, which stand before the God of the earth.

5. And if any one shall wish to hurt them, fire shall proceed out of their mouth, and shall devour their enemies; and if any one shall wish to hurt them, he must thus be killed.

6. These have power to shut heaven, that the rain rain not in the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they will.

7. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and shall conquer them, and kill them.

8. And their bodies [shall lie] in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the people and tribes and tongues and nations shall see their bodies three days and a half, and they shall not permit their bodies to be put into tombs.

10. And they that dwell upon the earth shall rejoice over them and be glad, and shall send gifts one to another, because those two prophets tormented them that dwell upon the earth.

11. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them.

12. And they heard a great voice out of heaven, saying to them, Come up hither ; and they ascended to heaven in a cloud, and their enemies saw them.

13. And in that hour there was a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake names of men, seven thousand : and the rest were affrighted, and gave glory to the God of heaven.

14. The second woe is past ; behold, the third woe cometh quickly.

15. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign for ages of ages.

16. And the twenty-four elders, who sat before God upon their thrones, fell upon their faces, and adored God,

17. Saying, We give Thee thanks, Lord God Almighty, Who art, and Who wast, and Who art to come, because Thou hast taken Thy great power and hast entered upon the kingdom.

18. And the nations were angry, and Thy anger is come, and the time of the dead that they should be judged, and to give reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great ; and to destroy them that are destroying the earth.

19. And the temple of God was opened in heaven, and the ark of His covenant was seen in His temple : and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

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## EXPLICATION.

626. Verses 1, 2. *AND there was given to me a reed like a staff ; and the angel stood near, saying, Rise, and measure the temple of God, and the altar, and them that adore therein. And the court, which is without the temple, leave out, and measure it not, because it is given to the nations, and the holy city shall they tread under foot forty and two months.*

“ *And there was given to me a reed like a staff,*” signifies the mode of visitation, that is, of exploration of the quality of the church as to truth and good : “ *and the angel stood near, saying,*” signifies the will of the Lord and command : “ *Rise, and measure the temple of God, and the altar, and them that adore therein,*” signifies to explore the church, what its quality is as to the reception of divine truth and divine good, and thence as to the worship of the Lord : “ *and the court which is without the temple, leave out, and measure it not,*” signifies that the external of the Word, and thence of the church and worship, is not to be ex-

plored : “ *because it is given to the nations,*” signifies inasmuch as it is perverted by evils of life and falsities of doctrine : “ *and the holy city shall they tread under foot,*” signifies that they will destroy all the doctrine of truth and good from the Word : “ *forty and two months,*” signifies even to the end of the old church and the beginning of the new.

627. *And there was given to me a reed like a staff.*—That hereby is signified the mode of visitation, that is, of exploration of the quality of the church as to truth and as to good, appears from the signification of a reed, as denoting that by which quality is explored, for by measuring is signified to explore, and by measure, the quality of a thing ; hence by the reed, by which the temple and the altar were measured, as it follows, or by the measuring reed, is signified the mode of exploring quality : the reason why it denotes the mode of exploring the quality of the church as to truth and as to good, is, because it follows that the temple and the altar were measured, and them that adore therein, by which is signified the church as to truth and as to good, and thence as to worship. The reason that the reed signifies also visitation, is, because visitation is the exploration of the quality of the men of the church, and because the visitation which precedes the last judgment is what is afterwards treated of : the nature of that visitation or exploration may appear from the visitation in Sodom, in that angels were first sent thither, and thereby visitation or exploration was made as to the quality of the reception of them, that is, as to the quality of the reception of divine good and divine truth, for those angels represented the Lord as to the divine proceeding ; and after it was explored, that all in Sodom except Lot, were not willing to receive them but to offer injury to them, then their destruction came, by which is understood their last judgment. The reason of the measuring being performed by a reed, is, because by a reed or cane is signified divine truth in the ultimate of order, and by a staff, which the reed was like, is signified power, and by truth in the ultimate of order and its power, all visitation or exploration is effected ; for all truths even from the first form what is simultaneous, or co-exist in the ultimate, wherefore all things which are effected from the Divine, are effected from first truths by ultimates ; in this case therefore, visitation or exploration was made by ultimate truth, which truth is signified by a reed or cane. To the same purpose it is written, that “ *One of the seven angels had a golden reed, with which he measured the city Jerusalem, and the gates thereof, and the wall thereof ; and he measured the city with a reed at twelve thousand furlongs*” (Apoc. xxi. 15, 16) ; and in Ezekiel : “ *That in the hand of the angel there was a line of flax and a measuring reed, and the reed was of six cubits, and that with it he measured the length, the breadth, and the height of the building, of the gate, of the porch, of the court, of the temple, and many*

*other things*” (xl. 3, 5, 6, 8, 11, 13, 17, and following; xli. 1—5, 13, 14, 22; xlii. 1 to end): that by the measuring reed is here also understood the mode of exploring the church as to truth and as to good, may appear from this circumstance, that the angel measured every thing of the temple, as to length, breadth, and height; and by length is signified good, by breadth, truth, and by height, the degrees of good and truth from supreme or inmost principles to the lowest or ultimate.<sup>a</sup> That a reed signifies truth in ultimates, by which exploration is effected, may also appear from there being likewise seen in the hand of the angel a line of flax, whereby is also signified truth; likewise from the reed being of six cubits, six having a similar signification to that of the number three, viz., truths in their entire connection.<sup>b</sup> That to measure signifies to explore the quality of a thing will be seen in the following article.

By ultimate truth, or truth in the ultimate of order, is meant sensual truth, such as is in the literal sense of the Word, for those who are merely sensual: divine truth in its descent proceeds according to degrees, from the supreme or inmost to the lowest or ultimate: Divine Truth in the supreme degree is of such a nature as the Divine [sphere] which immediately proceeds from the Lord, thus as the divine truth above the heavens, which, being infinite, cannot come to the perception of any angel; but the divine truth of the first degree is what comes to the perception of the angels of the third or inmost heaven, and is called divine truth celestial; from this is derived the wisdom of those angels: the divine truth of the second degree is what comes to the perception of the angels of the second or middle heaven, and constitutes their wisdom and intelligence, and is called divine truth spiritual: the divine truth of the third degree is what comes to the perception of the angels of the ultimate or first heaven, and constitutes their intelligence and science, and is called divine truth celestial and spiritual natural: but the divine truth of the fourth degree is what comes to the perception of the men of the church who are living in the world, and constitutes their intelligence and science; this is called divine truth natural, and the ultimate of this is called divine truth sensual.

These divine truths, according to their degrees in order, are in the Word, and the divine truth in the ultimate degree, or in the ultimate of order, is such as is the divine truth in the literal sense of the Word, which is for children and for the very simple, who are also sensual: this divine truth is what is signified by a reed or cane; and inasmuch as explorations with all are effected by this ultimate divine truth, as was said above, therefore mea-

<sup>a</sup> Concerning this signification of length and breadth, see the work on *Heaven and Hell*, n. 197.

<sup>b</sup> As may be seen above, n. 384, 532.

surings and weighings, in the representative churches, were performed by reeds or canes, by which that divine truth is signified: that measurings were performed by reeds, hath been just shewn above; that weighings were performed by the same, appears in Isaiah, "*They weigh silver with a reed*" (xlii. 6). Since a reed signifies truth in the ultimates, suitable to the simple and children, who are not spiritual but natural sensual, therefore it is also said in Isaiah, "*A bruised reed he shall not break, and smoking flax he shall not extinguish, and he shall bring forth truth in judgment*" (xlii. 3); treating of the Lord; and by his not breaking the bruised reed is signified that he will not hurt the divine truth sensual with the simple and children; by not extinguishing the smoking flax is signified that he will not destroy the divine truth which begins to live from a little good of love with the simple and children, flax denoting truth, and smoking denoting its living from some little degree of love; and because both, viz., the reed and the flax, are significative of truth, therefore it is also said concerning the Lord, that he will bring forth truth in judgment, by which is understood, that he will produce in them intelligence, judgment denoting intelligence. Reed also signifies the sensual or ultimate truth, such as pertains to natural men, even the evil: as in the same prophet: "*The dry place shall become a pool, and there shall be grass instead of the reed and rush*" (xxxv. 7); speaking of the restoration of the church by the Lord: and that then they with whom there was not any before shall have intelligence by divine truth spiritual is signified by the dry place shall become a pool; and that then there shall be science by divine truth natural for those with whom before there was only sensual truth is signified by grass, instead of the reed and rush, grass denoting science from a spiritual origin, or by which spiritual truth is confirmed, but reed and rush denoting science from a sensual origin, or by which the fallacies of the senses are confirmed; this latter science considered in itself is only the lowest natural science, properly called material and corporeal, in which there is little or nothing of life. Again: "*The streams shall recede, the rivers of Egypt shall be diminished and dried up, the reed and the flag shall wither*" (xix. 6): by these words, in the spiritual sense, is understood that all intelligence of divine truth should perish; the streams shall recede, signifies that all things of spiritual intelligence shall depart; the rivers of Egypt shall be diminished and dried up, signifies that all things of natural intelligence shall perish; the reed and the flag shall wither, signifies that ultimate truth, which is called sensual and is only scientific, shall vanish; streams and rivers denote the things appertaining to intelligence, Egypt denotes the natural principle, reed and flag denote scientific sensual truth or the sensual scientific principle; to recede, to be diminished, be

dried up, and to wither, denote to perish and disappear. Again : *"Thou hast confided upon the staff of this bruised reed, upon Egypt, upon which, when a man leaneth, it entereth into his hand, and pierceth it ; so is Pharaoh king of Egypt to all that confide upon him"* (xxxvi. 6). By Egypt is signified the natural man separate from the spiritual, and the scientific thereof, which, when separate from the intelligence of the spiritual man, becomes foolish, and is applied to confirm evils of every kind, whence it also becomes false ; this therefore is what is called the staff of a bruised reed ; reed, as was said, denoting truth in the ultimate of order, which is the scientific sensual ; its being bruised, signifies what is broken and not in coherence with any interior truth to make it consistent ; staff denotes the power thence derived of perceiving and of reasoning concerning truths : hence it may appear what is signified by, when a man leaneth upon it, it entereth into his hand, and pierceth it ; to lean upon that staff, denotes to confide in a self-derived power of perceiving truths, and of reasoning concerning them from proprium ; and to enter into the hand and pierce it, signifies to destroy all intellectual power, and to see and seize upon mere fables instead of truths ; so is Pharaoh king of Egypt to all that confide upon him, signifies that such is the natural man, separate from the spiritual, as to its scientifics, and intelligence thence derived, and reasoning from intelligence.

So in Job : *"Let my shoulder blade fall from the shoulder, and mine arm be thence broken by a reed, because the dread of the destruction of God is upon me, and by reason of His Majesty I have no power. Have I made gold my hope, and said to pure gold, my confidence"* (xxxi. 22—24) : the subject here treated of is also concerning the confidence of self-derived intelligence, and by these words is described, in the spiritual sense, that from it nothing of truth can be seen, but what is merely false, which does not cohere with any truth ; no coherence is signified by the shoulder blade falling from the shoulder, and the arm being thence broken by a reed ; the shoulder blade, the shoulder, and the arm, signify power, in this case, the power of understanding and perceiving truth ; to fall from the shoulder, and to be broken by a reed, signifies to be separated from the spiritual power of perceiving truth, and thence to be deceived by the sensual corporeal man, and to perish by the false ; reed denotes truth in the ultimate of order, which is called the scientific sensual, and which becomes merely false when it is of the natural man alone separate from the spiritual ; the dread of the destruction of God, signifies the loss of all the understanding of truth ; by reason of his majesty to have no power, signifies that nothing of the understanding and perception of truth is from the proprium of man, but all from God ; [not] to make gold a hope, and to say to pure gold, my confidence, sig-



nifies that he confided not in himself, in supposing anything of good to be from self.

So in Ezekiel : “ *That all the inhabitants of Egypt may know that I am Jehovah, because they were a staff of a reed to the house of Israel ; when they took hold of thee by the hand thou wast broken in pieces, thou piercedst through all their shoulder ; and when they leaned upon thee, thou wast broken, and hast made all their loins to be at a stand* ” (xxix. 6, 7) : similar things are here said concerning Egypt as above, and by Egypt here also is signified the natural man separate from the spiritual, and the scientific principle thereof, which, applied to evils, is merely false : these things are said concerning those in the church who confide in self-derived intelligence ; the sons of Israel signify those who are of the church ; their confidence is signified by the staff of a reed ; that all faculty of perceiving truth thence perished with them, is signified by, when they took hold of thee by the hand, thou brakest in pieces and piercedst through all their shoulder, the shoulder denoting the power or faculty of understanding truth ; the loss thereof is signified by, when they leaned upon thee, thou brakest : that hence all the good of love and charity was destroyed and dissipated, is signified by, thou madest all their loins to be at a stand, loins denoting the marriage of truth and good, here therefore that truth was not conjoined to good ; truth conjoined to good constitutes the good of love and charity ; since all the good of love and charity is formed by truths.

So in David : “ *Rebuke the wild beast of the reed [or cane], the congregation of the strong, among the calves of the people ; treading upon plates (or pieces) of silver, he dispersed people, he desireth wars ; the fat ones shall come out of Egypt, Ethiopia shall hasten [to bring] her gift to God* ” (Psalm lxxviii. 31, 32) : the subject there treated of is concerning the kingdom of the Lord : that heed should be taken of the false scientific, that is, of the scientific falsely applied from the natural man separate from the spiritual, is understood by, rebuke the wild beast of the reed [or cane] ; because those scientifics, being derived from the fallacies of the senses, strongly persuade they are called the congregation of the strong ; the calves of the people denote the goods of the church in the natural man ; the plates (or pieces) of silver denote the truths of the church ; to tread upon and disperse denotes to destroy and dissipate, which is done by those who are natural and sensual, and who think naturally and sensually, and not at the same time spiritually, thus who think from the natural and sensual man separate from the spiritual ; this man is understood by the wild beast of the reed [or cane] ; to desire wars, signifies reasonings against truths ; fat ones from Egypt and Ethiopia denote those who are in the science of things spiritual, and who are in the knowledges of truth and

good, who will draw near to the kingdom of the Lord, because they are in light from the spiritual man.

So in the First Book of Kings: "*Jehovah shall smite Israel as the reed noddeth in the waters, and he shall pluck away Israel out of the good land*" (xiv. 15): the vastation of the church with the sons of Israel is compared to the nodding of the reed or cane in the waters, because by the reed or cane is signified the truth of the sensual man, which is ultimate truth, and when this truth is separated from the light of the spiritual man it becomes false, for the sensual man derives all that it hath from appearances in the world, whence reasonings thence concerning things spiritual are mere fallacies, and from fallacies come falsities.<sup>c</sup>

It is written in the Evangelists: "*That they placed a reed in the right hand of the Lord, and that afterwards they took the reed, and smote Him therewith on the head*" (Matt. xxvii. 29, 30; Mark xv. 19); likewise: "*That they put a sponge upon the reed and gave Him vinegar to drink*" (Matt. xxvii. 48; Mark xv. 36): they who are unacquainted with the spiritual sense of the Word may suppose that these and many other circumstances related concerning the passion of the Lord, involve nothing more than the common modes of derision; as that they set a crown of thorns upon His head; that they parted His garments among them but not the coat; that they bent the knee before Him for the sake of mocking Him; also the circumstance here adduced, that they placed a reed in His right hand and afterwards smote His head therewith; likewise, that they filled a sponge with vinegar, or myrrhed wine, and set it upon a reed, and gave Him to drink; but it is to be observed, that all things which are related concerning the passion of the Lord, signify the mocking at divine truth, consequently the falsification and adulteration of the Word, since the Lord, when He was in the world, was the divine truth itself, which, in the church, is the Word; and for this reason He permitted the Jews to treat Him altogether as they treated divine truth, or the Word, by the falsification and adulteration thereof; for they applied all things of the Word to their own loves, and derided every truth which was in disagreement with their loves; thus they derided the Messiah Himself, because He did not become king over the whole world, and exalt them above all people and nations, according to their explanation of the Word and religion thence derived:<sup>d</sup> but that their placing a reed in the hand of

<sup>c</sup> What the fallacies of the senses are in things spiritual, and that falsities are thence derived, may be seen in the *Doctrine of the New Jerusalem*, n. 53; likewise in the explication above, n. 575; and that sensual scientifics are mere fallacies, when the sensual man reasons from them, n. 569, 581: likewise, what is the sensual principle, and the quality of the sensual man, may be seen in the *Doctrine of the New Jerusalem*, n. 50.

<sup>d</sup> That all things related concerning the passion of the Lord signify such things, may be seen above, n. 64, 83, 195.

the Lord and afterwards smiting His head with it, signified that they falsified the divine truth or the Word, and altogether derided the understanding of truth and divine wisdom, is plain from this consideration, that by a reed is signified the false in the lowest degrees, as above, and by smiting the head is signified to reject and deride the understanding of truth, and divine wisdom, this being signified by the head of the Lord; and inasmuch as they represented the falsification of truth by giving the Lord vinegar to drink, therefore they also filled a sponge with it, and set it upon a reed, by which is signified the false in the lowest degrees, which is the false sustaining.

628. *And the angel stood near, saying.*—That hereby is signified the will of the Lord, and command, appears from the signification of standing near, as here denoting will, concerning which we shall speak presently; and from the signification of angel, as denoting the Lord as to the Word;<sup>e</sup> and from the signification of saying, when from the Lord, as denoting command, for what the Lord saith is to be done, or that any one shall do, is command. The reason why the angel standing near in this passage denotes the will of the Lord, is, because in the spiritual world, when any one thinks of another with the intention and will of seeing him, speaking with him, and communicating to him a command, it causes the other to be present, that is, to stand near; for in that world there are not distances, which are constant and thence measurable, as in the natural world, but similitude of affection, and of thought thence derived, causes presence, and dissimilitude causes absence; all distances in that world are from this origin: this law of the spiritual world is derived from the universal principle that the Lord is present with all according to their love for Him, and according to their love towards their neighbour, and the thoughts thence derived: from this universal principle exist all distances, that is, presence and absence, among angels and spirits; wherefore when any one desires to speak with another, that is, thinks concerning him, from an intention or will of speaking with him, he becomes immediately present, or he himself is present with him; that this is the case, may also be seen in the work concerning *Heaven and Hell*,<sup>f</sup> where space in heaven is treated of. From these considerations it may now appear, whence it is that the angel standing near signifies the will of the Lord; for to stand near is to be present.

629. *Rise, measure the temple of God, and the altar, and them that adore in it.*—That hereby is signified to explore the quality of the church as to its reception of divine truth and divine good, and thence as to the worship of the Lord, appears from the signification of measuring, as denoting to explore the

<sup>e</sup> See above, n. 593.

<sup>f</sup> N. 191—199.

quality of a thing, concerning which we shall speak presently; and from the signification of temple, as denoting, in the supreme sense, the Divine Humanity of the Lord as to divine truth, and, in the respective sense, heaven and the church as to divine truth proceeding from the Lord;<sup>g</sup> and from the signification of altar, as denoting, in the supreme sense, the Divine Humanity of the Lord as to divine good, and, in the respective sense, heaven and the church as to divine good proceeding from the Lord;<sup>h</sup> and from the signification of them that adore, as denoting worship; the reason why they that adore signifies the worship of the Lord, is, because worship consists in adoration of the Lord, and because in the spiritual sense there is not anything of person understood, but only the thing itself, abstracted from persons;<sup>i</sup> hence it is, that by them that adore is signified adoration and worship: from these considerations it may appear, that by these words, Rise, and measure the temple of God, and the altar, and them that adore therein, is signified to explore the quality of the church as to its reception of divine truth and divine good proceeding from the Lord, and hence as to worship.

That to measure, in the spiritual sense, does not signify to measure, may appear from this consideration, that it was commanded not only to measure the temple and the altar, but also them that adore therein; consequently to measure the temple and the altar must involve that which is signified by their measures, thus, which is signified by the length, the breadth, and the height, for to measure them that adore in the temple, cannot be said, unless it signifies the exploration of their quality, or the quality of the thing signified. That to measure signifies to explore the quality of a thing, likewise to designate it, may appear from the passages in the Word where measuring and measures are mentioned; thus it is said in Ezekiel: "*That the man who had the line of flax and the measuring reed in his hand, measured the building, likewise the threshold of the gate, the porch of the gate in the house, the porch of the gate from the house, the door of the gate, the gate from the roof of the bed-chamber, and many other things which he measured as to the length, the breadth, and the height*" (xl. 3, 5, 6, 8, 11, 13, 17, and following verses); and afterwards: "*that he measured the temple, the lintel over the door, the wall of the house, and the house itself, as to the breadth and the length*" (xli. 1—5, 13, 14, 22); and again: "*that he measured the inner court, and the things belonging to that court*" (xlii.); and lastly, "*that he measured the altar, and the things belonging to the altar*" (xliii. 13, and following verses): the measures were also designated in numbers, namely, so many reeds, so many cubits, and so many

<sup>g</sup> Concerning which see above, n. 220.

<sup>h</sup> Concerning which also see above, n. 391, 490, 496.

<sup>i</sup> Concerning which see above, n. 99, 100, 270, 325, 625.

palms; from which it may appear, that by measuring those things is not understood to measure them, but to designate the quality of the thing spiritually signified by each of the things measured, namely, by the building, the gate, the porch, the temple, the upper lintel, the wall, the court, and the altar: by the building, the house, and the temple, is signified the church; by the door and the gate, introductory truth; and by the porch and court, all things which are without the church, but which still have respect thereto; these are all things which appertain to the man of the church in his natural man; for the church itself appertaining to man is in his internal or spiritual man or mind, thus inwardly with him, but the things which are in the external or natural man or mind, thus which reside outwardly, all correspond to those things which are of the church itself, which, as was said, are in the internal or spiritual man or mind; these exterior things are what are signified by the porch without the house and by the court; what the quality of these things would be, is there designated by measures and numbers: for the subject treated of in those chapters is concerning the church of the Lord which was to come, and which is called the internal church, and is described as above: any one may say that such measurings would be of no manner of account, unless they had been thus significative; but what each mensuration signifies may appear from the signification of the thing measured, and the quality thereof from the signification of the number by which the measure is expressed.

There are only three things which are measurable, namely, breadth, length, and height; and by breadth is signified the truth of the church, by length, the good of the church, and by height, both as to degrees; the degrees of truth and good are the quality of truth and good interiorly or superiorly, and exteriorly or inferiorly: the reason why these things are signified by those three dimensions, is, because breadth is predicated of heaven from the south to the north, and length from the east to the west, and height from the third heaven, which is in highest principles, to the first heaven, which is in lowest; and as they who dwell in heaven from south to north are principled in the truths of doctrine, therefore by breadth is signified the truth of heaven, or the church; and as they who dwell from east to west are principled in the good of love, therefore by length is signified the good of heaven, or the church; and as they who dwell in the supreme or third heaven are the most wise, and they who dwell in the first or lowest heaven are respectively simple, therefore by height is signified wisdom and intelligence as to degrees: these things therefore are what are designated by mensuration in general. Again in the same prophet: "*Son of man, shew the house to the house of Israel, that they may be ashamed for their iniquities; and let them measure the form,*

*when they have been ashamed for all things which they have done : the form of the house and the arrangement thereof, and the going out thereof, and the entrance thereof, and all the forms thereof ; teach them likewise all the statutes thereof, and all the arrangements thereof, and all the laws thereof, and write them before their eyes, that they may keep all the form thereof, and all the statutes thereof, and do them*” (xliiii. 10, 11) : that by measuring the temple or the house, is signified to investigate and explore the quality of the church as to truth and as to good, may appear from its being said, that they should measure the form of the house, the going out thereof, and the entrance thereof ; likewise, that they should keep all the form thereof ; by which cannot be understood the form of the temple as to form only, but as to those things which are signified by the temple ; for it is added, that they may be ashamed for all their iniquities which they have done, by which is signified that they may be ashamed for having departed from the laws and statutes of the church ; wherefore it is also said, that he may teach them all the statutes thereof, all the arrangements, and all the laws thereof ; hence it is evident, that by temple is signified the church with its truths and goods, for these are the things which are to be kept, and are signified by all the form of the house or the temple ; by temple in the Word is signified the church as to truth, and by the house of God, the church as to good ; for the temple was built of stone, but the house of God, in ancient times, was of wood ; and stones signify truths, and wood, good.

Again in Zechariah : “ *I lifted up mine eyes, and saw, and behold a man in whose hand was a measuring line : and I said, Whither goest thou? and he said unto me, To measure Jerusalem, that I may see what is the breadth thereof, and what is the length thereof: and he said, Jerusalem shall inhabit the suburbs, by reason of the multitude of men and beasts in the midst thereof*” (ii. 1, 2, 4) : these things are said concerning the advent of the Lord, and concerning the establishment of the New Church by Him, as may appear from verses 10 and 11 of the same chapter ; Jerusalem signifies that New Church, and to measure it signifies to explore and thence to know its quality and quantity ; breadth signifies the truth of its doctrine, and length the good of its love, as was shewn above ; wherefore it is said, to measure Jerusalem, that I may see what is the breadth thereof, and what is the length thereof : that the church is there meant by Jerusalem, and not the city Jerusalem, is evident, for, about the time of the advent of the Lord, Jerusalem was not of such number and character as is there described, viz., that Jerusalem should inhabit the suburbs by reason of the multitude of men and beasts in the midst thereof ; by which words is understood the multitude of the gentiles or nations that would accede to the church : by Jerusalem in the midst thereof is signified the church com-

posed of those who would interiorly receive the Divine Truth proceeding from the Lord, and by the suburbs, the church composed of those who would receive exteriorly: the church of the Lord is internal and external; in the internal church are those who are in intelligence and wisdom, and thence in the superior heavens, but in the external church are those who are principled in sciences and in the knowledges of truth and good from the Word, and not in any interior intelligence and wisdom, and thence are in the inferior heavens: these latter are called spiritual natural, but the former spiritual, and the spiritual are understood by those who are in the midst of Jerusalem, and the spiritual natural by those who are in the suburbs: by men and beasts are understood those who are in intelligence and thence in the good of life, by men those who are in intelligence, and by beasts those who are in the natural affection of good, and thence in the good of life.

Similar things are signified by these words in the Apocalypse: "*The angel who talked with me had a golden reed, to measure the city of the New Jerusalem, the gates thereof, and the wall thereof: and he measured the wall, one hundred and forty-four cubits, which is the measure of a man, that is, of an angel*" (xxi. 15, 17); where also by the New Jerusalem is understood the New Church, and by the city, the doctrine thereof; by its wall is signified the divine truth defending: by the number one hundred and forty-four are signified all truths and all good in the complex: this number is said to be the measure of a man, that is of an angel, which could not be said unless by measure was signified quality; but this will be explained hereafter. Again in Ezekiel: "*When the man went out towards the east, in whose hand was the line, he measured a thousand by the cubit; afterwards he made me to pass through the waters, the waters were of the ankles; presently he measured a thousand, and made me to pass through the waters, the waters were of the knees; and he measured a thousand, and made me to pass through the waters, the waters were of the loins; again he measured a thousand, they were a river which I could not pass through, because the waters were very high, waters of swimming, a river which was not passed through; and behold on the bank of the river were very many trees, on this side and on that side; and every living soul which creepeth, and whithersoever the river cometh, shall live; whence there shall be exceeding much fish*" (xlvi. 3—5, 9): by these words is described how the intelligence which appertains to those who are of the church, increases by the reception of divine truth proceeding from the Lord: the divine truth proceeding from the Lord is signified by the waters issuing from under the threshold of the house towards the east, and descending from the right side of the house from the south of the altar, as is said in verse 1 of that chapter; by the east is signified love to the Lord, for

the east in heaven is where the Lord appears as a sun, and the right side thence is where divine truth is received in the greatest light, and that side is called the south, wherefore it is also said, from the south of the altar: how intelligence increases by the reception of divine truth proceeding from the Lord is described by the waters which the prophet passed through, which first reached to the ankles, afterwards to the knees, then to the loins, and at length were so high that they could not be passed; by the waters to the ankles is signified intelligence such as appertains to the sensual and natural man, for the ankles signify what is sensual and natural; by the waters to the knees is signified intelligence such as appertains to the spiritual natural man, for the knees signify what is spiritual natural; by the waters to the loins is signified intelligence such as appertains to the spiritual man, for the loins signify the marriage of truth and good, which is spiritual; by the waters which could not be passed is signified celestial intelligence, which is called wisdom, such as appertains to the celestial man or to an angel of the third heaven, which, because it is ineffable, is said to be a river which could not be passed, and because it is far above the natural man, the waters are called waters of swimming; the river derived from those waters therefore signifies intelligence and wisdom; the knowledges of truth and good, likewise perceptions, are signified by the very many trees on the bank of the river on this side and on that side, trees denoting knowledges and perceptions; the life thence communicated to all things which are in the natural man, as well the knowledges as sciences thereof, is signified by every living soul that creepeth, whithersoever the river cometh, shall live, likewise by there being exceeding much fish; soul that creepeth and fish signify those things which are in the natural man, which are called knowledges from the Word, also natural sciences, whereby spiritual things are confirmed; and to live signifies the influx of the Lord through the spiritual man and his intelligence into those knowledges and sciences.<sup>J</sup>

Thus also in Habakkuk: "*He stood and measured the earth; he saw and scattered the nations; for the mountains of eternity were dispersed, the hills of the age submitted themselves; his goings are of an age*" (iii. 6); treating concerning the visitation and the last judgment, when the Lord should come into the world: by, He stood and measured the earth, is understood the the exploration of the quality of the church at that time, to measure denoting to explore, and the earth denoting the church: by, He saw and scattered the nations is signified the casting down of all into hell who are in evils and thence in falsities, to scatter denoting to cast into hell, and nations denoting those who are in evils and thence in falsities; by the mountains of eternity were

<sup>J</sup> That waters signify the truths of doctrine from the Word, by which comes intelligence, may be seen above, n. 71, 483, 518.



dispersed is signified that the celestial church, such as was with the most ancient people, who were principled in love to the Lord, perished, the mountains of eternity denoting that church and that love; by the hills of the age submitted themselves is signified that the spiritual church, such as was with the ancient people after the deluge, who were principled in love towards their neighbour, perished, the hills of the age denoting that church and that love; by his goings being of an age is signified according to the state of the church which then existed, and was perverted.

Again in Isaiah: "*Behold the Lord Jehovih cometh in strength, and His arm shall rule for Him; who hath measured the waters in the hollow of His hand, and meted out the heavens with a span, and comprised the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance*" (xl. 10, 12); treating also concerning the Lord, and concerning divine truth, from which is heaven and the church and all wisdom: the advent of the Lord and arrangement of all things in the heavens by Him, from His own proper power, is signified by, behold the Lord Jehovih cometh in strength, and His arm shall rule for Him, His arm which shall rule denoting proper power; the arrangement of all things in the heavens from His proper power, by divine truth, is signified by, who hath measured the waters in the hollow of His hand, and meted out the heavens with a span, and comprised the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance; by measuring the waters is signified to designate divine truths; by meting out the heavens with a span is signified thence to set in order or arrange the heavens; by comprising the dust of the earth in a measure is signified to arrange things inferior; by the hollow of the hand, the span, and the measure, is signified the same as by measures and by the hand, namely, the quality of a thing, and proper power; by weighing the mountains in scales and the hills in a balance is signified to bring all things into subordination and equilibrium, the scales and balance denoting just equilibration, and the mountains and hills the superior heavens; the mountains those which are principled in love to the Lord, and the hills those which are principled in charity towards the neighbour.

So in Job: "*Where wast thou when I founded the earth? declare if thou hast intelligence, who laid the measures thereof, if thou knowest, and who stretched out the line upon it, upon what are its bases sunk, who laid the corner-stone thereof*" (xxxviii. 4—6): by the earth is here understood the church; by founding it, and laying its measures, is signified to establish it and to determine its quality, measure denoting the quality of a thing; by stretching out upon it the line is signified to maintain it in its quality; by upon what are its sunk bases and who laid the corner-stone is signified the foundation thereof upon those things which are in the natural man, the corner-stone denoting the truth of the

natural man, which is called scientific truth, upon which the truth of the spiritual man, or spiritual truth, is founded. Again in Jeremiah: "*If these statutes shall depart from before me, the seed of Israel also shall cease from being a nation before me all the days; if the heavens shall be measured upwards, and the foundations be searched out downwards, I also will reprobate all the seed of Israel on account of all that they have done*" (xxx. 36, 37): by statutes are there signified all the things appertaining to the church, which were commanded to the sons of Israel, consequently all things appertaining to worship; that if they should not keep these, there would be no church with them, is signified by, if these statutes shall depart from before me, the seed of Israel shall cease from being a nation before me all the days; by Israel is signified the church, and by the seed of Israel, the truth of the church; and that although a new heaven and new church should be established, there would still be nothing of heaven and the church with that nation, is signified by, if the heavens shall be measured upwards, and the foundations shall be searched out downwards, I also will reprobate all the seed of Israel on account of all that they have done.

The reason why by meting and measuring is signified to designate and determine the quality of a thing, and also to explore it, is, because by measure is signified the quality of a thing, or quality in the abstract: that this is signified by measure may appear from the following passages: as in the Apocalypse: "*The angel measured the wall of the city New Jerusalem, a hundred and forty-four cubits, which is the measure of a man, that is, of an angel*" (xxi. 17): that the quality of what is understood by the wall of the city New Jerusalem is here meant by measure is very evident; for what otherwise could be understood by the measure of a wall, a hundred and forty-four cubits, being the measure of a man, that is, of an angel? So in Matthew: "*Judge not that ye be not condemned, for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you*" (vii. 1, 2): so in Luke: "*Judge not that ye be not judged; condemn not that ye be not condemned; remit and it shall be remitted to you; give and it shall be given to you, good measure, pressed, shaken, and running over, shall they give into your bosom; for with what measure ye mete, it shall be measured to you again*" (vi. 37, 38); these words may be seen explained in the work concerning *Heaven and Hell*:<sup>k</sup> thus also in Mark: "*With what measure ye mete it shall be measured to you again; and to you that hear, more shall be given; whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken even that which he hath*" (iv. 24, 25): in these words is described charity towards

<sup>k</sup> N. 349.

our neighbour, or the spiritual affection of truth and good, viz., that in proportion as any one is principled in such charity or affection in the world, in the same proportion he comes into it after death: that evil is not to be thought concerning good and truth is understood by, judge not, that ye be not judged, condemn not, that ye be not condemned; to think evil concerning what is evil and false is allowed to every one, but not concerning good and truth, for these in the spiritual sense are understood by neighbour, and inasmuch as charity is thus understood, therefore it is also said, remit and it shall be remitted to you, give and it shall be given unto you; that the spiritual affection, which is called charity, shall remain after death according to the quantity and quality thereof, is understood by, with what measure ye mete it shall be measured to you again; and that the quantity and quality shall be replenished to eternity, is understood by, to you that have, more shall be given, also by, good measure, pressed, shaken, and running over, shall men give into your bosom, measure denoting the quantity and quality of affection or charity, which shall be increased to eternity within or according to the degree thereof opened in the world;<sup>l</sup> that this shall come to pass with those who exercise charity is understood by, to you that hear, more shall be given, those who hear denoting those who obey and do;<sup>m</sup> that no other thought or judgment is here understood than concerning the spiritual life of another may appear from this consideration, that it is allowable for every one to think concerning the moral and civil life of another, and also to judge concerning it, for without such thought and judgment concerning others no civil society could possibly subsist; wherefore by not judging and condemning is signified not to think evil concerning our neighbour spiritually understood, viz., concerning his faith and love, which appertain to the spiritual life, for these lie concealed in the interiors, and hence are not known to any but to the Lord alone.

Again in John: "*He whom the Father hath sent speaketh the words of God, for God hath not given the spirit by measure unto Him*" (iii. 24): by the spirit which God giveth is signified divine truth, and intelligence and wisdom thence derived; by not being given by measure is signified above all the quantity and quality of men, consequently what is infinite, for the infinity belonging to the Lord has no quantity and quality, these being properties of what is finite, for quantity and quality determine what is finite and terminate it, but what is without termination is infinite; hence also it follows that measure here signifies quality, for not from measure signifies without predicating what

<sup>l</sup> See also the work concerning *Heaven and Hell*, as above, n. 349.

<sup>m</sup> That to love our neighbour is to love what is true and good, likewise what is sincere and just, may be seen in the *Doctrine of the New Jerusalem*, n. 84 to 106.

a thing is, or quality. So in David: "*Make known to me, Jehovah, my end, and the measure of my days what it is, that I may know how frail I am; behold, thou hast given my days as a hand-breadth, and my time is as nothing before thee*" (xxxix. 5, 6): it appears as if by these words the times of life only were understood, the end of which he desired to know, and that those times pass away quickly; but in the spiritual sense times are not understood, but instead thereof states of life; wherefore by, *make known to me, Jehovah, my end, the measure of my days what it is*, is signified that he may know the state of his life and the quality thereof, thus what quality of life would remain with him; by, *behold thou hast given my days as a hand-breadth* is signified that the quality of the state of his life was of very little moment; and *my time is as nothing before thee* signifies that the state of his life was of no avail; for time and day, in the Word, signify states of life as to truth and as to good, and thence as to intelligence and wisdom, consequently it is here meant, that both the latter and the former, so far as they were from himself, were nothing worth: that such a sense is contained in these words, cannot be seen by those who think only naturally, because natural thought cannot be separated from the idea of time, but spiritual thought, such as is angelic thought, has nothing in common with time, neither with space or person. Forasmuch as measure signifies the quality of a thing, it may appear what is signified by *the house of measures* (Jer. xxii. 14); by *the portion of measures* (Jer. xiii. 25); likewise by *the men of measures* (Isai. xlv. 14); where measures signify quality in every connection. Thus also in Moses: "*Ye shall not do perversity in judgment, in measure of length, in weight, and in bulk; scales of justice, stones of justice, an ephah of justice, and a hin of justice, shall ye have*" (Levit. xix. 35, 36); again: "*There shall not be in thy bag divers stones, a great one and a little one; there shall not be in thy house divers ephahs, great and small; thou shalt have a perfect and a just stone, a perfect and just ephah shalt thou have*" (Deut. xxv. 13—15); and in Ezekiel: "*Scales of justice, and an ephah of justice, and a bath of justice shall ye have*" (xlv. 10); that by these measures and weights is signified estimation of a thing according to the quality of truth and good, may be seen above, n. 373.

630. *And the court which is without the temple leave out, and measure it not.*—That hereby is signified that the external of the Word, and thence of the church and worship, is not to be explored, appears from the signification of the court, as denoting the external of the Word, and thence of the church and worship. The reason of this signification of the court is, because the temple signifies heaven and the church as to divine truth, as was said in the article above, and hence the court, which was without the temple, or before the front of the temple, signifies the first

or ultimate heaven: for the temple, considered in itself, signifies the superior heavens—viz., the sacred place, where was the ark of the covenant, signified the inmost or third heaven, and the temple without the sacred place, the middle or second heaven, whence the court signified the ultimate or first heaven: and what signifies heaven, this also signifies the church, for the church is the Lord's heaven in the earths: and what signifies the church, this also signifies the Word, and also worship, for the Word is the divine truth, from which heaven and the church exist, and worship is according to divine truth which is the Word: hence it is, that the court signifies the external or ultimate of heaven and the church, and also the external or ultimate of the Word and of worship.

The case is the same with respect to the Word and worship, as it is with respect to heaven and the church: for in the Word there are three distinct senses, as there are three heavens; the inmost sense, which is called the celestial sense, is for the inmost or third heaven, the middle sense, which is called the spiritual sense, is for the middle or second heaven, and the ultimate sense, which is called the celestial and spiritual-natural sense, is for the ultimate or first heaven; these three senses, besides the natural which is for the world, are in the Word and every particular thereof; and whereas the three heavens have the Word, and each heaven is in its own sense of the Word, and hence their heaven exists and also their worship, it therefore follows that what signifies heaven signifies also the Word and worship: from this circumstance then it is, that the court signifies the external of the Word, and thence the external of the church and of worship. Moreover, it is to be observed that there were two courts to the temple, one without the temple, and the other within, and by the court without the temple is signified the entrance itself into heaven and into the church, in which they are who are being introduced into heaven; and by the court within the temple was represented the ultimate heaven: the case is the same with the church; as also with the Word and with worship; for by the court without the temple is signified the external of the Word, that is, the Word such as it is in the natural sense, which is for the world, by which man is introduced into the spiritual sense thereof, in which the angels of heaven are principled: but what is properly signified by each court, the inward and the outward, will be said in what follows; likewise, what is signified by the court without the temple being left out, and not measured, will be shewn in the following articles, in the explanation of what is signified by its being given to the nations.

From what has been said it may now in some degree be seen what is signified by court and by courts in the Word; as in the following passages: as in Moses: "*Thou shalt make the court of the dwelling-place at the corner of the south towards the south,*

*hangings for the court, twenty pillars, twenty bases, the hooks of the pillars and the fillets of silver: the gate of the court with the veil; the length thereof shall be one hundred cubits from the south to the north, and the breadth thereof fifty from the east to the west*" (Exod. xxvii. 9—18): this court was the court of the tent of the assembly, by which in like manner was represented and signified the ultimate or first heaven: for by the tent of assembly was represented heaven: by the inmost thereof, where the ark was, over which was the propitiatory, was represented the inmost or third heaven: and by the law in the ark, the Lord Himself as to divine truth or the Word; and by the tent without the veil, where the table was for the loaves, the altar of incense, and the candlestick, was represented the middle or second heaven; and by the court, the ultimate or first heaven."

Inasmuch as the court represented the ultimate heaven, and thence also the external of the church, of the Word, and of worship, therefore "*the residue of the meat-offerings and of the sacrifices for sin were eaten by Aaron and his sons in the court*" (Levit. vi. 16, 26); by eating those sanctified things in the court was signified to appropriate to themselves the goods of the church, which were signified by the meat-offerings and sacrifices, and all appropriation of holy things is effected by ultimates, for except by ultimates there can be no appropriation of things interior and holy. Concerning the courts of the temple also it is thus written in the First Book of Kings: "*Solomon made a court before the front of the temple of the house, and afterwards he built a court within, three layers of hewn stones, and a row of hewn cedar*" (vi. 3, 36): by the temple in like manner was represented heaven and the church: by the sacred place where the ark was, was represented the inmost or third heaven, likewise the church with those who are in inmost principles, which is called the celestial church; by the temple without the sacred place was represented the middle or second heaven, likewise the church with those who are in similar principles, which is called the internal spiritual church; by the inner court was represented the first or ultimate heaven, likewise the church with those who are in ultimates, which is called the internal natural church; but by the outer court was represented the entrance into heaven: and inasmuch as by the temple, in the supreme sense, is signified the Lord as to His Divine Humanity, likewise as to divine truth, hence it also signifies the divine truth proceeding from the Lord, consequently the Word, for this is the divine truth in the church; that the Divine Humanity of the Lord is signified by the temple, appears from the Lord's words, where He saith, "*Destroy this temple, and in three days I will raise it up; and He spake of the*

<sup>n</sup> That the three heavens were represented by that tent may be seen in the *Arcana Cœlestia*, n. 3478, 9457, 9481, 9485; but what is specifically signified by the court, and by all things appertaining thereto, may be seen, n. 9741—9775.

*temple of His body*" (John ii. 18—23): that by the temple is signified the church appears from these words of the Lord, "*That there should not be left of the temple one stone upon another which should not be thrown down*" (Matt. xxiv. 1, 2; Luke xxi. 5—7); by which words is understood that all divine truth, consequently every thing of the church, would perish; for the end of the church is there treated of, which is called the consummation of the age.

That there were two courts built, an inner and an outer, with little chambers, porticos or piazzas, etc., may appear from the description of them in Ezekiel: "*The angel brought me to the outer court, where behold were chambers, and a pavement made for the court round about, thirty little chambers upon the pavement, which he measured as to the length and the breadth, and he also measured the bed-chambers, and the portico, and the gate, every thing as to length and breadth*" (xl. 17—22, 31, 34, and following verses; chap. xlii. 1—14); and concerning the inner court in the same prophet: "*He measured the inner court, the gates thereof towards the north, the east, and the south; the portico, the steps with the ascents, the bed-chambers, the chambers of the singers, the upper lintels,*" etc. (xl. 23—31, 44, and the following verses): and in Jeremiah: "*In the chamber of Gamuliah the scribe, in the superior court, at the door of the gate of the new house*" (xxxvi. 10): in the prophet Ezekiel, from chap. xl. to chap. xlviii., the subject treated of is concerning a new city, a new temple, and a new earth, whereby is signified the New Church which was to be established by the Lord; and by the chambers, the bed-chambers, the porticos, and the rest, are signified such things as appertain to the church, its doctrine and worship; and by their dimensions is signified the quality thereof, as was shewn in the article above: but to explain what is signified by each particular does not belong to this place, only that the courts signify the external things of heaven and the church, and thence the externals of the Word and worship: this may appear from this circumstance alone, that the temple in general signifies heaven and the church, wherefore the three divisions of the temple, viz., the courts, the temple itself, and the sacred place, signify the three heavens, according to their degrees.<sup>o</sup>

That heaven and the church are signified by the temple and the court, may appear more fully from these words in Ezekiel: "*The spirit lifted me up, and introduced me into the inner court of the temple, when behold the glory of Jehovah filled the house; and I heard one speaking unto me out of the house, saying, Son of man, the place of my throne, and the places of the soles of my feet, where I will dwell in the midst of the sons of Israel for*

<sup>o</sup> The nature and quality of the three heavens, according to their degrees, may be seen in the work concerning *Heaven and Hell*, n. 29—40.

ever" (xliii. 4—7): that by these courts is signified the ultimate heaven, or the external of the church, may appear from its being said, that he was introduced into the court, and thence saw the house filled with the glory of Jehovah, the glory of Jehovah denoting the divine truth, which constitutes heaven and the church; also from its being afterwards said, that that house was the place of the throne of Jehovah, and the place of the soles of His feet, where He will dwell in the midst of the sons of Israel for ever:<sup>p</sup> by the sons of Israel are understood all who are of the church of the Lord, consequently to dwell with them for ever, signifies the perpetual presence of the Lord with them.

Again in the same prophet: "*The glory of Jehovah lifted up itself from upon the cherub upon the threshold of the house, and the house was filled with a cloud, and the cloud filled the inner court, and the court was full of the splendour of the glory of Jehovah; and the sound of the wings of the cherubs was heard even to the outer court*" (x. 3—6): by the cherubs seen by the prophet was represented the Lord as to providence and guard that He may not be approached except by the good of love; consequently by the cherubs are signified the superior heavens, specifically the inmost heaven, for this is the heaven where that defence or guard is;<sup>q</sup> wherefore by the house which was filled with the cloud is signified heaven and the church; by the inner court, which the cloud also filled, is signified the ultimate heaven, and by the outer court, as far as which the sound of the wings of the cherubs was heard, is signified the entrance into heaven, which specifically is in the natural world, and afterwards in the world of spirits; for by the church in the world, and afterwards by the world of spirits, man enters into heaven;<sup>r</sup> but by the cloud, and by the splendour of the glory of Jehovah, is signified the divine truth proceeding from the Lord.

From these considerations it may now appear what is signified by courts in the following passages: as in David: "*Blessed (is the man) whom thou choosest, and causest to approach; he shall inhabit thy courts: we shall be satiated with the good of thy house, with the holiness of thy temple*" (Psalm lxxv. 5): by these words is signified that they who are in charity, or in spiritual affection, shall live in heaven, and be there in intelligence and wisdom from divine truth and divine good; by the elect, or him whom thou choosest, are signified those who are principled in love towards their neighbour or in charity; by causing to

<sup>p</sup> That by the throne of Jehovah is understood heaven, may be seen above, n. 253, 297, 343, 460, 462, 477, 482: and that by the place of the soles of the feet of Jehovah is understood the church, may also be seen above, n. 606.

<sup>q</sup> As may be seen above, n. 277, 313, 322, 362, 370, 462.

<sup>r</sup> What the world of spirits is, may be seen in the work concerning *Heaven and Hell*, n. 421, 431, and following paragraphs.



approach is signified spiritual love or affection, for so far as man is in that love or in that affection, so far he is with the Lord, for every one approaches Him according to that love; by inhabiting the courts is signified to live in heaven, to inhabit denoting to live, and the courts denoting heaven; by being satiated with the good of the house is signified to be in wisdom from divine good; and by being satiated with the holiness of the temple is signified to be in intelligence from divine truth, and from both to be in the fruition of heavenly joy; the house of God signifies heaven and the church as to divine good, and the temple, heaven and the church as to divine truth, and holiness is predicated of spiritual good, which is truth. Again: "*A day in thy courts is better than a thousand, I have chosen to stand at the gate in the house of my God*" (Psalm lxxxiv. 11): by the courts is there signified the first or ultimate heaven, by which is entrance into the superior heavens, wherefore it is added, I have chosen to stand at the gate in the house of my God. Again: "*Give to Jehovah the glory of His name, bring an offering, and come into His courts*" (Psalm xcvi. 8): so again: "*Praise ye the name of Jehovah, praise, O ye servants of Jehovah, who stand in the house of Jehovah, in the courts of the house of our God*" (Psalm cxxxv. 1, 2): again: "*How amiable are thy dwellings, O Jehovah Zebaoth, my soul hath desired, yea it hath been consumed for the courts of Jehovah*" (Psalm lxxxiv. 2, 3): again: "*Enter ye His gates in confession, His courts in praise, confess ye to Him, bless His name*" (Psalm c. 4): again: "*I will pay my vows to Jehovah before all His people, in the courts of the house of Jehovah, in the midst of thee, O Jerusalem*" (Psalm cxvi. 18, 19): and again: "*The just shall flourish as the palm, he shall grow as the cedar in Libanus, they that are planted in the house of Jehovah shall spring up in the courts of our God*" (Psalm xcii. 13, 14): that by the courts mentioned in these passages is understood heaven, specifically the ultimate heaven, and the church, may appear without explication.

So likewise in the following passages: as in Isaiah: "*They shall collect the corn and the must, they shall eat and shall praise Jehovah, and they who shall gather it together shall drink in the courts of my holiness*" (lxii. 9): by collecting the corn and must is signified instruction in the goods and truths of doctrine and of the church; by they shall eat and shall praise Jehovah is signified appropriation and the worship of the Lord; by they who gather it together shall drink in the courts of my holiness is signified the fruition of divine truth, and thence of felicity in the heavens. Again in Joel: "*Between the court and the altar let the priests weep, the ministers of Jehovah, and let them say, Spare thy people, Jehovah*" (ii. 17): by weeping between the court and the altar is signified lamentation over the vastation

of divine truth and divine good in the church ; for by the court is signified the same as by the temple, viz., the church as to divine truth, and by the altar, the church as to divine good, whence by between the court and the altar is signified the marriage of good and truth, which constitutes heaven and the church ; and by weeping is signified lamentation over the vastation thereof. By courts are signified the ultimates of heaven, likewise the externals of the church, of the Word, and of worship, also elsewhere in the Word ; as in Isaiah i. 12 ; Zech. iii. 7.

631. *Because it is given to the nations.*—That hereby is signified because it is perverted by evils of life and falsities of doctrine, appears from the signification of the Gentiles or nations as denoting those who are in evils as to life, and thence in falsities as to doctrine, and, in the abstract sense, evils of life and falsities of doctrine.\* The reason why the external of the Word and thence of the church and worship is perverted by evils of life and by falsities of doctrine, is, because the external of the Word, which is called the sense of the letter, is written according to appearances in the world, because it is for children and the simple minded, who have no perception of any thing contrary to appearances, wherefore such by the sense of the letter, in which are appearances of truth, are introduced into interior truths, as they advance in age, and thus appearances are put off by degrees, and in the place thereof interior truths are implanted : this may be illustrated by numberless examples from the Word ; as where it is written, that we should pray to God not to lead us into temptations, when notwithstanding God leads no one into temptations, but this is said because it so appears ; in like manner it is said that God is angry, punishes, casts into hell, brings evil upon the wicked, and many other things of a similar nature, when yet God is never angry, never punishes or casts into hell, neither does He at all do evil to any one, but these things belong to the wicked themselves, and are the consequences of their evils, for in the evils themselves are contained the evils of punishment ; nevertheless these things are said in many passages in the Word, because it so appears : to take another example ; it is said that “ *No one should call his father, Father ; nor his master, Master* ” (Matt. xxiii. 8, 10), when yet it is proper so to call them ; but it is so said because by Father is understood the Lord, who creates and begets us anew, and because He only teaches and instructs ; wherefore when man is in a spiritual idea, he will then think of the Lord alone as the Father and Master ; but the case is otherwise when man is in a natural idea ; moreover in the spiritual world or in heaven, no one knows any other father, teacher, or master, but

\* That evils and falsities are signified by the nations, may be seen above, n. 175, 331, 625.

the Lord, because from Him is all spiritual life ; the case is the same in various other instances.

From these considerations it may appear that the external of the Word, and thence the external of the church and worship, consists of apparent truths, wherefore they who are in evils as to life, apply it in favour of their own loves, and of the false principles thence conceived ; and hence it is said, that the court, by which the external of the Word also is signified, is given to the nations, and afterwards, that they shall tread the holy city under foot. This comes to pass in the end of the church, when men are so far worldly, natural, and corporeal, that interior truths, which are called spiritual truths, cannot be at all seen by them, whence it follows that they then entirely pervert the Word as to the external or literal sense thereof : such a perversion of the literal sense of the Word took place also with the Jews at the end of the church with them, which is understood in the spiritual sense by the soldiers dividing the garments of the Lord, but not the coat, whereby is signified that they who were of the church perverted all things of the Word as to the literal sense thereof, but not the Word as to the spiritual sense, because this they were unacquainted with.<sup>4</sup> Similar is the case in the church at this day, because now is its end ; for at this day the Word is not explained according to spiritual truths, but according to the appearances of the literal sense, which are not only applied to confirm evils of life, but also falsities of doctrine ; and because interior or spiritual truths are not known nor received, it follows that the literal sense of the Word is perverted by evils of the will and falsities of the thought thence derived ; this therefore is what is signified by the court being given to the nations.

632. *And the holy city shall they tread under foot.*—That hereby is signified that they will destroy all the doctrine of good and truth from the Word, appears from the signification of the holy city, as denoting the doctrine of truth and good from the Word ; in the literal sense by the holy city is understood Jerusalem, which, in the Word, is every where called the city, and the holy city, but by Jerusalem is understood the church, and by the city, the doctrine of the church ;<sup>5</sup> whence the holy city signifies the doctrine of divine truth, for divine truth is what in the Word is called holy ;<sup>6</sup> and from the signification of treading under foot as denoting altogether to destroy, especially by things sensual and natural, consequently by fallacies, which are called the fallacies of the senses, from which, when not unfolded, mere falsities exist ; the reason why such things are signified by treading under foot, is, because this is done by

<sup>4</sup> The particular explication of this may be seen above, n. 64.

<sup>5</sup> That a city signifies doctrine, may be seen above, n. 223.

<sup>6</sup> N. 204.

the soles of the feet, and the soles of the feet signify the sensual external things of man, and the feet his natural things.<sup>w</sup>

It is said that the nations shall tread under foot the holy city, by reason of its following, after these words: "*The court which is without the temple, leave out, because it is given to the nations,*" and by the court is signified the external of the Word, of the church, and of worship, and the external of the Word is what is perverted, consequently adulterated and falsified by the nations, that is, by those who are in evils and falsities: for, as was said in the preceding article, the external of the Word, which is called the literal sense thereof, is for children and those that are simple, and therefore is written according to appearances, thus for those who are sensual and natural: for children are first sensual, afterwards natural, and when they advance in age they become spiritual: but when man does not become spiritual, as is the case with every one who lives in evil, he cannot understand the Word spiritually, but merely naturally and sensually, and he who thus understands the Word perverts it, and explains it according to the falsities of his religion, and according to the evils of his life; hence it is that it is said, they shall tread it under foot: they who deny and contemn the truths of heaven and the church, also appear in the spiritual world to tread them under the soles of their feet, and this, as was said above, because the external sensual principle of man corresponds to the soles of the feet, by which treading under foot is effected: it is said that the external sensual principle of man does this, but this is only the case with the sensual principle of those who are merely sensual, who are those that deny the truths of heaven and the church, who likewise believe nothing but what they can see with their eyes and touch with their hands.

Such persons are treated of in the following passages where mention is made of treading under foot: thus in Luke: "*They shall fall by the edge of the sword, and they shall be taken captive among all nations, and at length Jerusalem shall be trodden under foot of the nations, even till the times of the nations shall be fulfilled*" (xxi. 24): similar things are here signified as by the court being given to the nations, and the holy city trodden under foot forty and two months, which we are here now explaining in the Apocalypse; for by they shall fall by the edge of the sword is signified that they shall perish by falsities; by they shall be taken captive among all nations is signified that evils will deplete the goods and truths of the church; by Jerusalem being trodden under foot is signified the destruction of the church as to doctrine, for Jerusalem signifies the church

<sup>w</sup> That this signification of the soles of the feet and of the feet is from correspondence, may be seen above, n. 65, 606; and in the work concerning *Heaven and Hell*, n. 96.

as to doctrine; by its being trodden under foot by the nations is signified the total destruction thereof by evils of life and by falsities of doctrine; even till the time of the nations be fulfilled signifies until the evil is consummated;<sup>r</sup> this consummation is also signified by forty and two months; the Lord also spake these words concerning the time immediately before the last judgment, which is here treated of in the Apocalypse.

Again in Ezekiel: "*Is it a small thing to you that ye eat up the good pasture, but ye must tread down with your feet the residue of your pastures; and that ye drink the settled waters, but ye disturb the rest with your feet; and so my flock feed upon what ye have trodden with your feet, and drink that which is disturbed by your feet*" (xxxiv. 18, 19): by the good pasture is signified all that which spiritually nourishes, especially the Word, and the knowledges of truth and good thence derived; to eat it up, and to tread down the rest with the feet, signifies to destroy it so that it does not appear, also to destroy it that it may not be, which is done by reasonings from the corporeal sensual principle, and from the natural man separate from the spiritual; this therefore is what is understood by treading under feet; by the settled waters are signified truths defiled by falses, for waters denote truths, and to drink thereof signifies to learn and to receive; the rest of the waters disturbed by the feet signifies truths not defiled by falsities, but still confounded by reasonings from the natural man, the feet denoting the natural things with man: hence it may appear what is signified by my flock drinking what is trodden down and disturbed with the feet.

Again in Daniel: "*The he-goat threw the ram to the ground, and trampled on him, nor was there any one to take the ram out of his hands; afterwards one horn grew from a little one to the host of the heavens, and cast down of the host and of the stars to the earth, and trampled on them*" (viii. 7, 10): by the he-goat is there signified faith separate from charity, and by the ram is signified faith conjoined to charity, thus charity, the same as by the goats and sheep in Matthew xxv. 31—46; by the one horn which from a little one increased immensely is signified justification by faith alone; by the host of the heavens are signified all the truths and goods of heaven and the church, and by the stars are signified the knowledges of good and truth; wherefore by treading under foot the ram and also the host of the heavens is signified altogether to destroy charity, and therewith all the truths and goods of heaven and the church, and this by the corporeal sensual principle; for they who are in faith separate from charity, that is, who believe that they shall be saved by faith alone, whatever their life may be, become

<sup>r</sup> Concerning which see above, n. 624.

corporeal sensual, and are consequently immersed in falsities as to all things of the Word and of the church; for they have no perception of the Word otherwise than according to the ultimate sense of the letter, nor do they see any thing of that sense inwardly, and even if they speak truths from the Word, they still perceive them falsely; this therefore is what is signified by the he-goat casting down to the earth of the host of the heavens and of the stars, and treading them under foot: that charity towards our neighbour, that is, the good of life, is in like manner destroyed by them, is understood by the goat throwing the ram to the ground, and trampling upon him; for they who are in faith separate from charity, and who are understood by the he-goat, make faith the essential and charity not essential, wherefore they live to the body and the world, and are studious for themselves only, and not at all for their neighbour, and they who do this, cast down charity, which is understood by the ram, to the ground and tread it under foot.

Again in Luke: "*Some seed fell upon the way, which was trodden under foot, or the fowls of heaven devoured it*" (viii. 5): by seed is signified divine truth, or the truth of the Word; by falling upon the way and being trodden under foot is signified to be received only by the corporeal sensual principle, and not inwardly; for that which is received in the spirit and in the heart is understood by the seed which fell into good ground; by the fowls of heaven which devoured the seed upon the way are signified falsities, for all evils and thence all falsities reside in the corporeal sensual principle, wherefore unless man becomes spiritual, and thinks from a spiritual ground, he must think altogether from falsities originating in evil.<sup>y</sup> Again in Isaiah: "*I will make known to you what I will do to my vineyard; in removing the hedge thereof, that it may be eaten up, and in breaking through the wall thereof, that it may be trodden under foot*" (v. 5); by the vineyard is there signified the church of the Lord, which is called the spiritual church; by removing the hedge, and breaking through the wall, is signified to falsify and thus to destroy the truths that defend the church; the wall and the hedge about the vineyard denote the same as the wall and the bulwarks of Jerusalem; by eating up and treading under foot the vineyard is signified to vastate the church, so that no good and truth can spring up therein, and thus to destroy it.

Again in Jeremiah: "*Many shepherds have destroyed my vineyard, they have trodden under foot my field, they have reduced the field of desire into a wilderness of solitude*" (xii. 10); by vineyard here also is signified the church of the Lord, in like manner by field; to destroy, to tread it under foot, and to

<sup>y</sup> Concerning the nature and quality of the corporeal sensual principle, and of sensual men, see the *Doctrine of the New Jerusalem*, n. 50; also above in this work, n. 342, 543, 550, 552, 554, 556, 559, 563, 569, 570, 580.

reduce it into a wilderness of solitude signifies so to destroy it as that nothing of the good and truth of the church is left remaining. Again in Isaiah: "*Our enemies have trodden under foot thy sanctuary*" (lxiii. 18): by enemies are signified evils of life; by treading under foot the sanctuary is signified to destroy the truths of doctrine from the Word, and this also by the corporeal sensual principle, for all they who are in evils of life are corporeal sensual. So in David: "*The enemy pursueth my soul, and overtaketh and treadeth down my life to the earth, and maketh my glory to dwell in the dust*" (Psalm vii. 5): by enemy here also is signified evil, in general the devil, that is, hell, whence evil comes; and by treading down life to the earth and making glory to dwell in the dust is signified to destroy, by the corporeal sensual principle, all the truths of heaven and the church, for these constitute spiritual life, and are also signified by glory; dust is also predicated of the corporeal sensual principle, which also is understood by walking upon the belly and eating dust, as is frequently said of the serpent.

Similar things are signified by treading under foot also in the following passages: as in Isaiah: "*I will make the hypocritical nation to be trodden down as the mire of the streets*" (x. 6); and in Micah: "*The enemy of Jehovah shall be for a treading under foot, as the dirt of the streets*" (vii. 10); and in Zeehariah: "*They shall be as mighty men treading down the mire of the streets in the war, they shall fight because Jehovah is with them, and they shall make them ashamed that ride upon horses*" (x. 5); and in Malachi: "*Then shalt thou tread the impious under foot, and they shall be ashes under the soles of your feet, in the day when I shall do this*" (iv. 3); and in Isaiah: "*The crown of pride, the drunkards of Ephraim, shall be trodden under foot*" (xxvii. 3); again: "*I have trodden down the people in my anger, and made them drunk in my wrath, and I have made their victory to descend to the earth*" (lxiii. 6); and in David: "*By thee will we drive away our enemies, in thy name will we tread them under that rise up against us*" (Psalm xlv. 6); again: "*God shall tread down our enemies*" (Psalm lx. 14; cviii. 14): by treading under foot in these passages is also signified to destroy, which is effected by those who are corporeal sensual, for they who are of such a character tread under foot all things of heaven and the church, for they are in lowest principles, neither can their thoughts be elevated upwards by the Lord, for they themselves let them down to the earth, and there they lick the dust; such are all those that deny the Divine Being: for all the evils into which man is born reside in his natural and corporeal sensual principles, wherefore unless he suffers himself to be elevated out of them by the Lord, which is effected by divine means, which are the truths and goods of faith and love, or truths and goods of doctrine and life, he remains in his evils, which are implanted

in his natural and corporeal sensual principles, and then he treads under foot the celestial and spiritual things appertaining to heaven and the church.

By treading upon the lion, the asp, serpents, and scorpions are understood not only to destroy them, but also not to be hurt by them; thus in David: "*Thou shalt tread upon the lion and asp, the young lion and the dragon shalt thou trample under foot*" (Psalm xci. 13); so in Luke: "*Behold I give you power to tread upon serpents and scorpions, and upon all the power of the enemy, so that nothing shall by any means hurt you*" (x. 19): the reason why it is so expressed in the Word, is, because they who are in the hells appear before the eyes of good spirits and angels sometimes in the forms of various beasts and serpents, according to the species of evil and the false thence derived, in which they are principled; their thoughts themselves proceeding from the intention of their will are what present those appearances: the exhalations from their evils and falsities continually exhale through the earths which are over those hells, or by which those hells are covered, wherefore to walk upon those places is dangerous to those who are only natural, and still more to those who are corporeal sensual, by reason of the exhalation thence arising and affecting them with its contagion: but they who are led by the Lord may safely tread upon that earth without infection or infestation, because the interiors of their mind, or of their thought and affection, are elevated by the Lord above their corporeal sensual principle, which corresponds to the soles of their feet: from these considerations may appear what is understood, in the proper sense, by treading upon the lion, the asp, serpents, and scorpions without being hurt by them, as also why it is so said in the Word: but what is signified by lions, by serpents, scorpions, etc., has been shewn elsewhere.

633. *Forty and two months.*—That hereby is signified even to the end of the old church, and to the beginning of the new, appears from the signification of months as denoting states, in this case the states of the church; for by times, whether they be hours, or days, or months, or years, or ages, are signified states, and those states are designated by the numbers by which those times are determined, as in this case by the number forty-two; and from the signification of forty-two as denoting the end of the former church and the beginning of the new; the reason of this signification of forty-two, is, because by that number are understood six weeks, and by six weeks is signified the same as by six days of one week, viz., a state of combat and labour, consequently the end, when the church is altogether vastated, or when evil is consummated; and by the seventh week, which then follows, is signified the beginning of the new

\* Concerning which see above, n. 571, 610.



church : for the number forty-two arises out of the multiplication of six into seven, whence it signifies the same as six weeks, and six weeks the same as six days of one week, viz., a state of combat and labour, as was said, and also a plenary state, in the present case, a plenary consummation of good and truth, that is, a plenary vastation of the church.

In the Word mention is frequently made of forty, sometimes days, sometimes months, sometimes years, and by that number is there signified either a plenary vastation of the church, or a plenary state of temptation : this signification of the numbers forty and forty-two may appear from the following passages : as in Ezekiel : “ *Egypt shall not be inhabited forty years ; I will make Egypt a solitude in the midst of the lands that are desolate, and her cities in the midst of the cities that are devastated, they shall be a solitude forty years ; and I will disperse Egypt among the nations, and I will scatter them in the lands : at the end of forty years I will gather together Egypt from the people, whither they were dispersed, and I will bring back the captivity of Egypt* ” (xxix. 11—14) : by Egypt is signified the church as to scientific truths, upon which doctrine is founded : the scientific truths at that time were the sciences of correspondences and representations, upon which the doctrine of their church was founded ; but inasmuch as the Egyptians turned those sciences into magic, and thereby perverted the church, therefore the vastation thereof is described, which is understood by forty years ; this, therefore, is what is signified by Egypt not being inhabited forty years, and the cities thereof being a solitude forty years : by Egypt’s being dispersed among the nations, and scattered in the lands, is signified that evils and falses would entirely occupy that church and pervert all the scientifics thereof : hence it is evident that by forty years is signified the state of the plenary vastation thereof, or even to its end, when there would be no more any good and truth remaining : but the beginning of the new church, which is signified by the end of forty years, is understood by these words, “ *at the end of forty years I will gather together Egypt from the people whither they were dispersed, and I will bring back the captivity of Egypt.* ”

The like is signified in the same prophet, by “ *his lying on his right side forty days, and laying siege to Jerusalem,* ” of which it is said, “ *that it shall want bread and water, and they shall be astonished one with another, and pine away for their iniquity* ” (iv. 6, 7, 17) : the plenary vastation of the church is also signified by that number ; by Jerusalem is signified the church ; by laying siege to it is signified to straiten it by evils and falses ; by wanting bread and water is signified to be vastated as to the good of love and as to the truth of doctrine ; by being astonished one with another, and by pining away for their iniquity, are signified things of a similar nature, for one and another, literally,

man and brother, denote verity and charity, and to pine denotes to die away. The like is signified by the forty days of the deluge in Genesis: "*For yet seven days and I will cause it to rain upon the earth forty days and forty nights, and I will destroy all substance, which I have made, from upon the faces of the earth: and there was rain upon the earth forty days and forty nights; then after seven days, he sent out a dove, which did not return unto him*" (vii. 4, 12; viii. 6, 13): by the deluge is signified the devastation of the old church, or of the most ancient church, likewise the last judgment upon those who were of that church; by the rain of forty days is signified the ruin thereof by the falses of evil; but the beginning of a new church is signified by the drying up of the earth after those forty days, and by its germinating anew; the dove which he sent out signifies the good of charity, which was the essential of that church.<sup>a</sup>

From this signification of the number originated the law in Moses, "*That the wicked man may be smitten with forty stripes, and not more, lest thy brother seem vile in thine eyes*" (Deut. xxv. 3): a plenary punishment is described by forty as well as vastation, for punishment also is the consummation of evil; and whereas after punishment reformation succeeds, therefore it is said that he shall not be smitten with any more stripes, lest thy brother should be vile in thine eyes; for by forty is signified the end of evil and also the beginning of good, wherefore if more stripes than forty were given, the beginning of good, or reformation, would not be signified. The vastation of the church with the sons of Jacob by the servitude of four hundred years in Egypt is signified by the words of Jehovah to Abraham, "*Know thou that thy seed shall be a sojourner in a land not theirs, where they shall subject them to servitude four hundred years*" (Gen. xv. 13): by four hundred is signified the like as by forty, in the same manner as by a thousand is signified the like as by a hundred, and by a hundred the like as by ten. The vastation of the church, and also plenary temptation, is also signified by the abiding of the sons of Israel forty years in the wilderness, concerning which it is written in the following passages: "*Your sons shall be feeding in the wilderness forty years, and they shall bear your whoredoms, until your bodies shall be consumed in the wilderness*" (Numb. xiv. 33, 34): "*He made them to wander in the wilderness forty years, until all the generation was consumed which did evil in the eyes of Jehovah*" (Numb. xxxii. 13): "*Jehovah hath known thy walking through the great wilderness these forty years, Jehovah thy God was with thee, that thou shouldst not be destitute of any thing*" (Deut. ii. 7): "*Thou shalt remember all the way which Jehovah thy God led thee these forty years in the wilderness, to afflict thee, and to tempt thee;*

<sup>a</sup> Concerning these things see the *Arcana Cœlestia*, where they are explained.

he fed thee with manna to afflict thee, to tempt thee, and that he might do thee good at the last" (Deut. viii. 2, 3, 15, 16): "Your fathers tempted me, they proved me forty years, I was vexed in this generation, and I said, they are a people that err in their hearts, and they have not known my ways" (Psalm xcv. 9, 10): "I have made you to ascend out of the land of Egypt, and I have led you in the wilderness these forty years to possess the land of the Amorites" (Amos ii. 10): from what has been adduced it may appear that by forty years is not only signified the vastation of the church with the sons of Israel, but also a plenary state of temptation, likewise by the end of those years the beginning of a new church: the vastation of the church is described by these words, "that they should feed in the wilderness forty years, and should bear their whoredoms, until their bodies should be consumed;" likewise by these, "until all this generation be consumed, which hath done evil in the eyes of Jehovah;" likewise by these, "I have been vexed with this generation, and I said, they are a people that err in their heart, and they have not known my ways:" but the temptation which is also signified by forty years is described by these words: "Jehovah thy God was with thee through the forty years, that thou shouldst not be destitute of any thing;" likewise by these, "Jehovah hath led thee these forty years in the wilderness, to afflict thee, and to tempt thee, and he fed thee with manna;" likewise by these, "He led thee in the wilderness to tempt thee, and to do thee good at the last:" the beginning of the new church, after the end of the forty years, is described by their introduction into the land of Canaan, which took place after those forty years; and is also understood by these words, "to do thee good at the last;" likewise by these, "I have led you in the wilderness forty years to possess the land of the Amorites."

Plenary temptation is also signified by "*Moses being upon Mount Sinai forty days and forty nights, during which he neither ate bread nor drank water*" (Exod. xxiv. 18; xxxiv. 28; Deut. ix. 9, 11, 18, 25): in like manner, also, by "*Jesus being in the wilderness, tempted by the devil, where He fasted forty days*" (Matt. iv. 1, 2; Mark i. 13; Luke iv. 1, 2). From these considerations it may appear that the number forty in the Word signifies plenary vastation and consummation, that is, when all the good of the church is vastated, and evil is consummated; likewise that by the same number is signified plenary temptation, as also the establishment of the church anew, or reformation. Hence it may be known what is signified by the holy city being trodden under foot by the nations forty and two months: as likewise by the following words in this Book: "*That to the beast coming up out of the sea was given a mouth speaking great things and blasphemies, and power was given to him forty and two months*" (xiii. 5). Let not any one therefore suppose that

by forty and two months are understood months, nor that any time is designated by the numbers mentioned here and in the following words.

634. Verses 3, 4. *And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed with sackcloth. These are the two olive-trees, and the two candlesticks, which stand before the God of the earth.*

“*And I will give power to my two witnesses,*” signifies the good of love and charity, and the truth of doctrine and faith, both from the Lord: “*and they shall prophesy a thousand two hundred and sixty days,*” signifies that they shall teach, and what they shall teach, until the end of the old church, and the beginning of the new: “*clothed in sackcloth,*” signifies in mourning on account of the non-reception of divine good and divine truth: “*these are the two olive-trees, and the two candlesticks,*” signifies celestial good and spiritual good, or the good of love, and the truth of that good: “*which stand before the God of the earth,*” signifies which are the divine things proceeding from the Lord, and are of Him in heaven and in the church.

635. *And I will give power to my two witnesses.*—That hereby is signified the good of love and charity, and the truth of doctrine and faith, both from the Lord, appears from the signification of witnesses as denoting those who in heart and faith acknowledge and confess the Lord, His Divinity in His Humanity, and His Divine Proceeding, for this is what essentially witnesses concerning the Lord, that is, acknowledges, and, from acknowledgment, confesses Him.<sup>b</sup> The reason that the two witnesses here signify the good of love and charity, and the truth of doctrine and faith, is, because it follows that the two witnesses are two olive-trees and two candlesticks, and by two olive-trees is signified the good of love to God and the good of charity towards our neighbour; and by two candlesticks is signified the truth of doctrine and the truth of faith, concerning which signification more will be said presently. The reason why those goods and truths are understood by witnesses, is, because those goods and truths, that is, all those who are principled therein acknowledge and confess the Lord, for it is the Divine Proceeding, which is called divine good and divine truth, whence comes the good of love to God and the good of charity towards our neighbour, and thence the truth of doctrine and truth of faith, which witness concerning Him; whence it follows that they who are in them likewise witness concerning the Lord, that is, acknowledge and confess Him: for it is the Divinity that witnesses concerning the Divinity, and not man from himself; consequently it is the Lord in the good of love, and in the truth of doctrine thence derived, which are with man, that does this.

<sup>b</sup> Concerning which signification of witness and testification, see above, n. 10, 27, 228, 392.

Inasmuch as all acknowledgment and confession of the Lord, and principally the acknowledgment and confession of the Divinity in His Humanity, is from the Lord Himself, and inasmuch as to witness signifies to acknowledge and confess it, therefore witnessing is used to denote acknowledgment and confession from the Lord Himself concerning Himself, in the following passages: as in John: "*Search the Scriptures, for they are they which witness of Me*" (v. 39): the Sacred Scriptures, or the Word, are the divine truth proceeding from the Lord, and the Divine Proceeding is the Lord Himself, in heaven and in the church, wherefore when it is said that the Scriptures witness concerning Him it is understood that the Lord Himself witnesses of Himself. Again: "*I am He that beareth witness of Myself, and My Father who sent Me, beareth witness of Me*" (viii. 18): here it is openly declared that the Lord Himself, or the Divine in Him, witnesses concerning Him. So again: "*Jesus said, when the Paraclete shall come, the spirit of truth, he shall testify concerning Me*" (xv. 26, 27): by the Paraclete, the spirit of truth, is understood the Divine Proceeding from the Lord, which is the divine truth. And again: "*Jesus said unto Pilate, Thou sayest that I am a king, for this came I into the world, that I might give testimony to the truth*" (xviii. 37): to give testimony to the truth signifies to cause the divine truth proceeding from Him to witness of Him; this divine truth also in the Word is signified by king. These things are adduced in order that it may be known that to witness is to acknowledge and confess the Lord, and that this is from Him, consequently the good of love and charity and the truth of doctrine and faith, because these are from the Lord and are of Him in man.

636. *And they shall prophesy a thousand two hundred and sixty days.*—That hereby is signified that they shall teach, and what shall be taught, until the end of the old church, and the beginning of the new, appears from the signification of prophesying as denoting to teach;<sup>c</sup> in this case it signifies both to teach and to be taught, for it is said of the two witnesses, by whom are signified the good of love and charity and the truth of doctrine and faith, for these with man are what teach, and what are also taught; for they who are in the goods of love, and in truths of doctrine, teach, and the goods of love and truths of doctrine are what are taught by them; and from the signification of a thousand two hundred and sixty days as denoting even to the end of the old church and the beginning of the new church, for by a thousand two hundred and sixty days is signified the same as by three and a half, inasmuch as a thousand two hundred and sixty days make three years and a half, computing three hundred and sixty days to the year, and by three and a half is

<sup>c</sup> Concerning which see above, n. 624.

signified the end of a former state and the beginning of a new one, in the present case, the end of the former church and the beginning of a new one, the last time of the church being the subject treated of: on account of this signification of that number, it is therefore said, in the 9th verse of this chapter, "*They shall see their bodies three days and a half, and shall not permit them to be laid in the tombs;*" and afterwards in verse 11: "*And after three days and a half the spirit of life from God entered into them;*" in which passages by three days and a half is signified the end of the old church, when the good of love and the truth of doctrine will not at all be received; and also the beginning of a new church when they will be received: the end of the former church is signified by the beast ascending out of the abyss to kill the witnesses, and the beginning of the new church is signified by the spirit of life from God entering into them. The reason why the number a thousand two hundred and sixty signifies the same as three and a half, is, because in the Word ages, years, months, weeks, days, and hours, have a similar signification, for thereby times only are understood, and by times in general and in particular, or by times greater or less, are equally signified states, for a greater or less time designated by numbers does not change the signification of the thing.<sup>d</sup> The like is signified by the same number of days in the next chapter of the Apocalypse: "*And the woman fled into the wilderness where she hath a place prepared by God, that there they may nourish her a thousand two hundred and sixty days*" (xii. 6): by the woman is there understood the church, by the wilderness, where she shall be nourished is signified where there is no reception of good and truth, and by the accomplishment of those days is signified a new state of the church.

637. *Clothed with sackcloth.*—That hereby is signified mourning on account of the non-reception of divine good and divine truth, appears from the signification of being clothed with sackcloth, as denoting mourning on account of the vastation and desolation of divine good and divine truth, in this case, on account of the non-reception thereof; for the witnesses were seen clothed with sackcloth, and by the witnesses are signified the divine good, from which is all the good of love and charity, and the divine truth, from which is all the truth of doctrine and faith, and these appear in mourning when they are not received, but in joy when they are received: it is in like manner said concerning the sun and moon by which also are signified the good of love and truth of faith, that "*The sun became black as a sack of hair-cloth, and the moon became as blood*" (Apoc. vi. 12): whereby is understood that all the good of love was separated, and all the truth of faith falsified;<sup>e</sup> not that the sun in the angelic heaven,

<sup>d</sup> As was also shewn above, n. 571, 633.

<sup>e</sup> As may be seen above, n. 401.

which is the Lord, ever becomes black, but that it so appears to those who do not receive any light from it.

In ancient times, when the externals of the church consisted of mere correspondences, and representatives of things spiritual therein originating, mourning was represented by various things that were significative; as by sitting and lying on the ground; by rolling themselves in the dust; by putting ashes on the head; by rending the garments; and by putting on sackcloth: by rending the garments and putting on sackcloth was signified mourning on account of the desolation of truth and good in the church, and on account of the non-reception of them; for garments in general signified the truths of the church,<sup>f</sup> and hence the rending of the garments signified grief on account of the truths of the church being hurt, and as it were rent asunder, by falses; and the putting on of sackcloth signified mourning on account of the deprivation of good and truth, and consequent vastation of the church: wherefore "*When Hezekiah the king heard the words of Tartan, the captain of the king of Assyria, he rent his garments, and covered himself with sackcloth, and came to the house of Jehovah; and he sent Eliakim who was over the house, and Shebna the scribe, and the elders of the priests, covered with sackcloth to Isaiah*" (2 Kings xix. 1, 2; Isaiah xxxvii. 1, 2): this was done because by the king of Assyria is there signified the rational principle perverted, or the rational principle which perverts the truths and goods of the church and destroys them by falses, all the words of Tartan, the captain of the king of Assyria, involving such things; and because the church was seen to be in imminent danger of desolation and vastation, therefore, to testify mourning and grief on account thereof, they rent their garments and covered themselves with sackcloth. In like manner when "*Benhadad the king of Assyria besieged Samaria, and there came a great famine, the king rent his garments, and as he passed by upon the wall, the people saw, that behold sackcloth was upon his flesh within*" (2 Kings vi. 30): the same is signified here as above, viz., imminent desolation and devastation of the church, wherefore the king rent his garments, and had sackcloth upon his flesh, which was a representative sign of mourning and grief.

Mourning on similar occasions is likewise signified by what is written in other places: as *That Jacob, when he believed that Joseph was torn to pieces, "rent his garments, and put sackcloth upon his loins, and mourned over his son, many days"* (Gen. xxxvii. 34): also, *That Ahab after, by the advice of Jezebel his wife, he had taken away the vineyard of Naboth, and heard the words of the prophet concerning that cruel matter, "rent his garments, and placed sackcloth upon his flesh, and fasted, and*

<sup>f</sup> As may be seen above, n. 64, 65, 195, 271, 395, 475, 476.

*lay in sackcloth, and went along slowly*" (1 Kings xxi. 27): likewise, *That the king of Nineveh, after he had heard the words of Jonah, rose up from his throne, "and laid aside his robe from him, and covered himself with sackcloth, and sat upon ashes, and proclaimed a fast, and that man and beast should be covered with sackcloth"* (Jonah iii. 5, 6, 8): also, *That Daniel set his face to the Lord God, "to seek by supplication and prayer, with fasting, in sackcloth and ashes"* (Dan. ix. 3): and *That after Abner was slain, David said to Joab and to all the people who were with him, "that they should rend their garments and cover themselves with sackcloth, and lament before Abner; and that David himself walked behind the bier"* (2 Sam. iii. 31): from these passages it is evident that in the Jewish and Israelitish church mourning was represented by the rending of the garments and putting on sackcloth; and this because grief of mind and mourning of heart, which were things interior, were at that time represented by things external, which, by reason of their correspondence with spiritual things, were significative.

That the representative of mourning by sackcloth principally signified mourning on account of the desolation of truth and vastation of good in the church, and also, in particular, penitence, and then mourning of heart on account of evils, may appear further from the following passages: thus in Isaiah: "*The Lord Jehovih Zebaoth shall call in that day to weeping and to wailing and to baldness, and to putting on sackcloth*" (xxii. 12): the subject treated of in that chapter is concerning the vastation of the church as to divine truth, and the mourning on account thereof is described by baldness and the putting on of sackcloth. And in Jeremiah: "*The lion cometh up out of the thicket, and the destroyer of the nations is on his way, he hath gone forth out of his place to reduce the land to wasteness; thy cities shall be destroyed, that there shall be no inhabitant, for this gird ye with sackcloth, wail, howl*" (iv. 7, 8): by the lion out of the thicket is signified the falsity of evil destroying the truths of the church, and by the destroyer of the nations is signified the evil of falsity destroying the good of the church; by the land which they shall reduce to wasteness is signified the church, and by the cities which shall be destroyed are signified the truths of doctrine; by girding with sackcloth is signified mourning on account thereof, wherefore it is added, wail and howl. Again in the same prophet: "*O daughter of my people, gird thee with sackcloth, and roll thee in ashes; make to thee the mourning of an only son, a wailing of bitterness, for the vastator will come suddenly upon us*" (vi. 26): by the daughter of my people is understood the church; by girding herself with sackcloth and rolling herself in ashes is signified mourning on account of the good and truth of the church being destroyed; the perdition thereof, or vastation of the church, is understood by the vastator coming suddenly;



that grievous mourning and grief on account of the destruction of good and truth is signified by girding with sackcloth and rolling in ashes, is evident, for it is added, make to thee the mourning of an only son a wailing of bitterness. Again: "*Howl, O Heshbon, because Ai is devastated; cry out, O daughters of Rabbah; gird ye with sackcloth, wail, and wander among the inclosures; because their king is gone into exile, his priests and princes together*" (xlix. 3); treating concerning the sons of Ammon, by whom are signified those who are in natural good and falsify the truths of the church: they who are such in the church are described by the daughter of Rabbah; mourning on account of the destruction of truth by falsification is signified by gird ye with sackcloth, wail, wander amongst the inclosures, inclosures denoting truths falsified; that the truths of the church thence perished is signified by their king being gone into exile, king denoting the truth of the church, and to go into exile signifying to be destroyed; that the goods of the church also, and the truths thence derived likewise perished, is signified by the priests and the princes together, priests denoting the goods of the church, and princes the truths thence derived.

Again in Lamentations: "*They sit upon the earth, the elders of the daughter of Zion keep silence, they have cast up the dust upon their head, they have girded themselves with sackcloth; the virgins of Jerusalem have made the head descend to the earth*" (ii. 10): to sit upon the earth, to keep silence, to cast up the dust upon the head, and to make the head descend to the earth, were all signs representative of mourning and grief on account of the church being vastated by evils and falses: the elders of the daughter of Zion signify those that are wise and intelligent in the church, and, abstractedly, wisdom and intelligence; the daughters of Zion and the virgins of Jerusalem signify those in the church who are in the affections of good and truth, and, abstractedly, those affections themselves. And in Ezekiel: "*Thy shipmasters shall make themselves bald over thee, and shall gird themselves with sackcloth, and they shall weep over thee with bitterness of soul, with a bitter wailing*" (xxvii. 31): treating of Tyre whereby is signified the church as to the knowledges of truth and good, consequently also the knowledges of truth and good appertaining to the church: in this case is described mourning on account of those knowledges being lost: the shipmasters signify all who bring and communicate those knowledges; to make bald signifies mourning on account of all things of intelligence being destroyed; to gird with sackcloth signifies mourning on account of the knowledge of truth also being destroyed; inasmuch as mourning is what is described, therefore it is added, they shall weep over thee with bitterness of soul, with bitter wailing. And in the Evangelists: "*Wo to thee, Chorazin, wo to thee, Bethsaida, for if the mighty works had*

been done in Tyre and Sidon, which have been done in you, they would have repented long ago in sackcloth and ashes" (Matt. xi. 21; Luke x. 13): to repent in sackcloth and ashes is to grieve and mourn on account of the non-reception of divine truth, and on account of the falsities and evils which opposed.

Again in Joel: "*Howl as a virgin girded with sackcloth over the bridegroom of her youth; gird yourselves about and wail, ye priests, howl ye ministers of the altar; come, pass the night in sackcloth, ye ministers of my God, because the meat-offering and the drink-offering are withholden from the house of your God*" (i. 8, 13): here also to be girded with sackcloth, and to pass the night in sackcloth, signifies mourning on account of the good and truth of the church being destroyed, for by the meat-offering is signified the good of the church, and by the drink-offering the truth thereof. And in Amos: "*I will bring up sackcloth upon all loins, and upon every head baldness, and I will make it as the mourning for an only son, and its end as a bitter day*" (viii. 10): sackcloth upon the loins signifies mourning on account of the good of love being destroyed, for this is signified by the loins; and baldness upon the head signifies mourning on account of the understanding of truth being destroyed. Again in Isaiah: "*Upon all heads of Moab shall be baldness, every beard shaven; in the streets thereof they have girded themselves with sackcloth; upon the roofs thereof, and in the streets thereof, he shall howl, going down in weeping*" (xv. 2, 3). And in Jeremiah: "*Every head baldness, and every beard shaven; upon all hands gashes, and upon the loins a sackcloth; upon all the roofs of Moab, and in the streets thereof, all mourning*" (xlviii. 37, 38): by Moab are signified those who are in natural good and adulterate the goods of the church; that they have no understanding of truth, nor science of truth, is signified by baldness upon all the heads of Moab, and every beard shaven, likewise by howling and mourning upon the roofs and in the streets; gashes upon all hands signify things falsified; mourning on account thereof is signified by girding on sackcloth, likewise by howling and going down in weeping. Again in Isaiah: "*It shall come to pass, in the place of an aromatic, shall be corruption, and in the place of a girdle, a rending, and in the place of platted work, baldness, and in the place of a robe, a girding of sackcloth, burning in the place of beauty; thy men shall fall by the sword, and thy strength in the war*" (iii. 24, 25): these things are said of the daughters of Zion, by whom the church is signified as to the affections of celestial good, consequently by the daughters of Zion are signified the affections of good appertaining to the celestial church: the loss and deprivation thereof through the pride of self-derived intelligence is there described by the various things with which those daughters adorn themselves: the change of their affections into such as

are contrary and unbeautiful is signified by, instead of an aromatic shall be corruption, instead of a girdle, a rent, instead of platted work, baldness, instead of a robe, a girding of sackcloth, and instead of beauty, a burning; by corruption is signified the vital principle perishing; by the rent instead of a girdle is signified the dissipation of the perceptions of truth, instead of the connection of them; by baldness instead of platted work is signified imbecility instead of science; by burning instead of beauty is signified folly instead of intelligence, burning denoting the insanity which is from self-derived intelligence, which is foolishness, and beauty denoting intelligence; that the truths of the understanding would perish by falsities, even till there would be no resistance against evils, is signified by thy men shall fall by the sword and thy strength in the war, the sword denoting falsity destroying the truth.

Similar things are also signified by sackcloth in the following passages: as in Ezekiel: "*All hands are let down, all knees go into waters, whence they shall gird themselves with sackcloth, and terror shall cover them, and upon all faces shall be shame, and upon all heads baldness*" (vii. 17, 18): and in David: "*I, when they were sick, made sackcloth my garment, I afflicted my soul with hunger*" (Psalm xxxv. 13): again: "*When I wept in the fast of my soul, it was turned to my reproach; when I made sackcloth my garment, I became a by-word to them*" (Psalm lxix. 11, 12): and in Job: "*I sewed sackcloth upon my skin, and put my horn in the dust; my face was troubled through weeping*" (xvi. 15, 16): again in Isaiah: "*I clothe the heavens with blackness, and I make sackcloth their covering*" (l. 3): and again in David: "*Thou hast turned for me my mourning into dancing, thou hast opened my sackcloth, and hast girded me with joy*" (Psalm xxx. 12): in these passages also sackcloth signifies mourning; and to gird sackcloth over the body instead of a garment signifies mourning on account of the truth of the church being destroyed; and to gird sackcloth upon the loins and upon the flesh signifies mourning on account of the good of the church being destroyed; for a garment signifies the truth of the church, and the loins and flesh signify the good of the church. That to gird on sackcloth was only representative and thence significative of mourning and repentance, but did not itself constitute either mourning or repentance, appears from these words in Isaiah: "*Is this the fast that I choose, a day for a man to afflict his soul, to bow down his head as a bulrush, and to lie down in sackcloth and ashes; will ye call this a fast, and an acceptable day to Jehovah? Is not this the fast, that I choose, to open the bonds of wickedness, to break thy bread to the hungry, and to bring the afflicted exile to thy house, and when thou seest the naked that thou cover him*" (lviii. 5—7): and in Joel: "*Turn ye unto me with your whole heart, and in*

*fasting, and in weeping, and in wailing; and rend your heart, and not your garments*" (ii. 12, 13).

638. *These are the two olive-trees and the two candlesticks.*—That hereby is signified the good of love to the Lord and of charity towards our neighbour, and the truth of doctrine and of faith, from which are heaven and the church, appears from the signification of an olive-yard, olive-tree, and olive, as denoting, in an extensive sense, the celestial kingdom of the Lord and thence the celestial church, which is distinguished from other churches in this, that they of whom that church consists are principled in love to the Lord and in love towards their neighbour; hence it is, that by an olive-tree and olive each of those loves, or the good of each love is signified, as will further appear in what follows:—and from the signification of a candlestick, as denoting, in an extensive sense, the spiritual kingdom of the Lord, and thence the spiritual church, and inasmuch as the principal thing of that church is the truth of doctrine and the truth of faith, therefore these also are understood by the candlesticks.<sup>g</sup> The reason why it is said that the two witnesses are the two olives, and the two candlesticks, which yet are four, is, because two signify conjunction and thence one: for there are two things which make one, namely, good and truth: good is not good unless it be from truth, and truth is not truth unless it be from good; wherefore when those two make one, then first they are and exist: this conjunction into one is called the heavenly marriage, and from that marriage is heaven and the church: the case is the same with celestial good, which is signified by the two olive-trees, and with spiritual good, which is signified by the two candlesticks: for the good in the celestial kingdom of the Lord is the good of love to the Lord, and the truth of that good is called the good of love towards a brother and companion; and the good in the spiritual kingdom of the Lord is the good of charity towards our neighbour, and the truth of that good is called the good of faith; but it will be difficult to form a just idea of these things, unless it be known what is the quality of celestial good, and what is the quality of spiritual good; also what is the difference between them: from these considerations it may appear whence it is that the two witnesses are called two olive-trees and two candlesticks.<sup>h</sup>

The reason why the olive-tree signifies the celestial church, is, because by trees in general are signified perceptions and knowledges, and every church is a church by virtue of the knowledges of truth and good, and according to the perception of them; and whereas oil signifies the good of love,<sup>i</sup> therefore

<sup>g</sup> Concerning this signification of a candlestick, see also above, n. 62.

<sup>h</sup> That two signify conjunction into one, or the heavenly marriage, may be seen above, n. 532, at the end.

<sup>i</sup> As may be seen above, n. 375.

the olive-yard and olive-tree signify the church in which that good reigns. There are three trees which principally signify the church, viz., the olive, the vine, and the fig-tree, the olive signifying the celestial church, the vine the spiritual church, and the fig-tree the external celestial and spiritual church. Moreover, that such things as are here described are signified by the two olive-trees and the two candlesticks any one may see and conclude from this consideration, that they are called witnesses, consequently things that witness concerning the Lord, that is, acknowledge and confess Him; likewise from what is afterwards said concerning them, viz., that the beast slew them, and afterwards that the spirit of life from God entered into them, which could not be said of olive-trees and candlesticks, unless they signified such things as appertain to the angels of heaven and to men of the church, from the Lord, and witness concerning the Lord, or cause angels and men to witness concerning Him; for angels and men cannot from themselves witness concerning the Lord, but the good and the truth which appertain to them from the Lord do this, that is, the Lord Himself, from His own good and truth appertaining to them, witnesses of Himself. In the Word mention is frequently made of gardens and woods; likewise of olive-yards and vineyards, as also of trees of various kinds, as the olive, the vine, the fig, the cedar, the poplar, and the oak; but no one has hitherto known that each of them signifies somewhat spiritual appertaining to heaven and the church: it has indeed been known that a vine-yard signifies the church, but this is not only the case with the vine-yard, but also with the olive-yard, likewise with the forest of cedar or Lebanon, yea, with the trees also, as the olive, the vine, the fig, the cedar, and it is by reason of their signifying the church, and the spiritual things appertaining thereto, that they are so often mentioned in the Word.

With respect to gardens and forests: gardens or paradises specifically signify the intelligence and wisdom appertaining to the men of the church, and forests or groves signify the intelligence of the natural man, which, viewed in itself, is science, subservient to the intelligence of the spiritual man; but the olive-yard and vine-yard signify the church, the olive-yard the celestial church, or the church which is in the good of love to the Lord, and the vine-yard the spiritual church, or the church which is in the good of charity towards the neighbour, and thence in the truths of faith: the olive and the vine have a similar signification, and this by reason that oil signifies the good of love to the Lord, and wine the good of charity towards our neighbour and the good of faith; whereas the fig-tree signifies each church, as well the celestial as the spiritual, but external. The cause of these and such like significations is derived from representatives in the spiritual world, consequently

from correspondence; for in the inmost heaven, where is the celestial kingdom of the Lord, and where love to the Lord reigns, their paradises and forests consist of olive-yards and fig-trees; but in the second heaven they consist of vine-yards, and various kinds of fruit-trees; in like manner in the ultimate heaven, but with this difference, that in this heaven the trees are not so noble: the reason of the existence of such things in the heavens, is, because they correspond to the wisdom, intelligence, love, charity, and faith of the angels who are in those heavens. From these considerations it may now appear whence it is that the witnesses are called olive-trees, viz., because by olive-trees are understood all who constitute the celestial church of the Lord, that is, who are in the good of love to the Lord, and in the good of love towards a brother and companion.

The signification of olive-yards, olive-trees, and olives, may also appear from the following passages: as in Zechariah: "*Two olive-trees were near the candlestick, one on the right side of the bowl, and the other near the left side thereof; and two berries of olives; these are the two sons of the olive-tree standing near the Lord of the whole earth*" (iv. 3, 11, 12, 14): the subject there treated of is concerning the foundation of the house or temple by Zerubbabel; and by the house or temple is signified the church, wherefore a candlestick was seen by the prophet, and near it two olive-trees, almost similar to what was seen by John in the Apocalypse; and by the two olive-trees and the olive-berries are signified celestial goods, which are the goods of love to the Lord and of brotherly and social love; the former good is signified by the olive-tree seen near the right hand of the bowl, and the latter by the olive-tree at the left; the truths of this good are signified by the sons of the olive-tree standing near the Lord of the whole earth, to stand near him denoting to be and exist from Him. Inasmuch as olive-trees signified those goods, therefore "*The cherubs in the midst of the house or temple were made of oil-wood, likewise the doors to the secret place, and the posts*" (1 Kings vi. 23—33); for the cherubs, as also the doors and posts to the secret place of the temple, signified guard lest the Lord should be approached otherwise than by the good of love; the secret place signified where the Lord is, and oil-wood the good of love, because the olive-yard, olive-tree, and olive denote celestial things, which are of love. By reason of the olive-yard and olive-tree signifying the church which is principled in love to the Lord, "*the oil of holiness, with which all the holy things of the church were anointed, was made of the oil of olive, and aromatics mixed therewith*" (Exod. xxx. 23, 24): for all things of the church, in proportion as they are derived from love to the Lord, are in the same proportion holy and divine: hence by that oil was induced a representative of the Lord, also of

heaven and the church.<sup>j</sup> For the same reason, “*Pure oil of the olive was beaten for the luminary in the tent of the assembly, which was lighted up every evening*” (Exod. xxvii. 20; Levit. xxiv. 2): by that luminary or candlestick was there signified the spiritual church of the Lord, and by the fire kindled in the lamps was signified spiritual love, which is love towards our neighbour; in like manner by oil of the olive pure and beaten from which was the fire.<sup>k</sup>

That the olive-tree and olive signifies the good of love appears also from the following passages: thus in Hosea: “*I will be as the dew to Israel, he shall blossom as the lily, and he shall strike his roots as Lebanon; his branches shall spread, and his honour shall be as of the olive, and his odour as of Lebanon*” (xiv. 6, 7): these things are said concerning the spiritual church, which is signified by Israel: to be to him as the dew signifies the spiritual renascence and existence thereof; the first state of the renascence or regeneration thereof is signified by he shall blossom as the lily, the lily denoting the blossom which precedes the fruit: the second state of regeneration is signified by, he shall strike his roots, which state is the existence thereof in the natural man, for there the roots are fixed; the third state is signified by, his branches shall spread, by which is signified the multiplication of scientific truth and knowledges; the fourth state which is the state of fructification is signified by, his honour shall be as of the olive, the olive denoting the good of love, of which honour is predicated;<sup>l</sup> and the fifth state, which is the state of intelligence and wisdom is signified by his odour being to him as of Lebanon, odour denoting perception, and Lebanon rationality, from which are intelligence and wisdom. And in David: “*I am as a green olive-tree in the house of God; I confide in the mercy of God for ever and ever*” (Psalm lii. 8): it is said, as a green olive-tree in the house of God, because by the green olive is signified the good of love, springing up by means of the truth of the Word; and by the house of God is signified the church. Again: “*Thy wife shall be as a fruitful vine in the sides of thy house, thy sons as olive-plants round about thy tables; thus shall the man be blessed that feareth Jehovah*” (Psalm cxxviii. 3, 4): by these words, in the natural sense, which is the sense of the letter, are understood a wife and sons, and the delights arising from marriage and procreation, but in the internal sense, which is the sense of the spirit of the Word, by wife is signified the affection of truth, and by sons, the truths themselves thence springing up, for all truth, in which there is life, is born from the affection of truth; and inasmuch as by wife is signified that affection, she is therefore compared to a fruitful vine, because by a vine is sig-

<sup>j</sup> As may be seen where those things are explained in the *Arcana Cœlestia*.

<sup>k</sup> Concerning this also see what is said in the *Arcana Cœlestia*.

<sup>l</sup> As may be seen above, n. 288, 345.

nified the church, and by a fruitful vine, the church as to the affection of truth; by the house is signified the spiritual mind, and by the sides thereof are signified all things which are in the natural man; by sons are signified the truths which are born from that spiritual affection, and these are compared to olive-plants, because by truths are produced the goods of love and charity, which are olives; by round about the tables are signified the delights arising from spiritual appropriation and nourishment.

And in Moses: "*It shall come to pass when Jehovah thy God hath introduced thee into the land, he shall give thee great and good cities which thou buildedst not, and houses full of every good which thou filledst not, and hewn cisterns which thou hewedst not, vineyards and olive-yards which thou plantedst not*" (Deut. vi. 10, 11): these words are to be understood altogether differently, in the spiritual sense, to what they are in the letter: for in the spiritual sense by the land of Canaan, into which they were to be introduced, is signified the church, wherefore by cities, houses, cisterns, vineyards, and olive-yards, are signified such things as appertain to the church; by great and good cities are signified doctrinals, which teach the goods of love and charity; by houses full of every good are signified all things appertaining to wisdom; by cisterns hewn out are signified all things appertaining to intelligence in the natural man, which are knowledges and sciences; by vineyards and olive-yards are signified all things appertaining to the church as to truths and goods. It is related concerning Noah, "*That he sent out a dove from the ark, which returned to him about the time of evening, bearing the leaf of an olive plucked off in its mouth, and that hence he knew that the waters were diminished*" (Gen. viii. 10, 11): by these things, in the spiritual sense, is described the regeneration of the man of the church, which is signified by Noah and his sons: in this case, by the dove which was last sent out is signified the second successive state, which is when spiritual good begins to exist by truths, the falsities being removed; for by the leaf is signified truth, and by the olive, good thence springing forth, and by the waters are signified falsities.<sup>m</sup>

And in Zechariah: "*In that day His feet shall stand upon the Mount of Olives, which is before the face of Jerusalem from the east, and the Mount of Olives shall be cloven asunder, and part thereof towards the rising and towards the sea with a valley exceeding great; and part of the mountain shall recede towards the north, and part thereof towards the south*" (xiv. 4): what these things signify has been explained above,<sup>n</sup> where it was

<sup>m</sup> These things may be seen more fully explained in the *Arcana Cœlestia*, n. 870—892.

<sup>n</sup> N. 405.



shewn that by the Mount of Olives is signified the divine love : for the Mount of Olives was on the east of Jerusalem, and Jerusalem signified the church as to doctrine ; and all the church, and all the truth of doctrine is illustrated and receives light from the Lord in the east ; and the east in heaven is where the Lord appears as a sun ; and inasmuch as the sun signifies the divine love, therefore the east and the Mount of Olives, which was on the east of Jerusalem, signify the same ; forasmuch as that mountain signified, as was said, the divine love of the Lord, therefore the Lord ordinarily abode upon it : as it is written in the Evangelists, *“ That Jesus taught in the day time in the temple, and at night He went out and abode in the Mount which is called the Mount of Olives ”* (Luke xxi. 37 ; xxii. 39 ; John viii. 1) : also, that *“ Upon that mountain He spake with His disciples concerning the last judgment ”* (Matt. xxiv. 3 ; Mark xiii. 3) ; and that, *“ He went thence to Jerusalem and suffered : ”* besides various other circumstances which there took place, concerning which, see Matt. xxi. 1 ; xxvi. 30 ; Mark xi. 1 ; xiv. 16 ; Luke xix. 29, 37 ; xxi. 37 ; xxii. 39 ; John viii. 1 : the reason why such circumstances there took place, was, because the Mount of Olives signified the divine love, and things significative, because they were representative of heaven and the church, were what at that time conjoined the Lord with heaven and the world : the angels of the inmost or third heaven also dwell in the east, upon mountains, where olive-trees flourish above all others.

And in Jeremiah : *“ Jehovah hath called thy name a green olive, fair and of goodly fruit ; at the voice of a great tumult He hath kindled a fire upon it, and the branches thereof are broken ; for Jehovah Zebaoth, who planted thee, hath spoken evil against thee, on account of the wickedness of the house of Israel and of the house of Judah ”* (xi. 16, 17) : in this case, the house of Judah and Israel is called a green olive, fair and of goodly fruit, because by the olive and its fruit is signified the good of love, and by green and fair in form is signified the truth of that good, from which comes intelligence, for by the house of Judah is signified the church as to the good of love, and by the house of Israel the church as to the truth of that good ; by calling the name is signified the quality thereof ; the destruction and vastation of that church by the love of evil is described by Jehovah kindling a fire upon it and breaking the branches thereof, by the fire is signified the love of evil, and by the branches are signified truths, which are said to be broken when they perish by reason of that love ; this is attributed to Jehovah from the appearance that all the evil of punishment seems as if it were from God, because He is omnipotent, and does not avert it, mankind not being aware that to avert the evil of punishment would be contrary to order, for, if it should be so averted, evil would increase

until there would be no good remaining. And in Isaiah: "*So shall it be in the midst of the land, in the midst of the people, as the shaking of the olive, as grape-gleaning when the vintage is finished*" (xxiv. 13): speaking also of the vastation of the church as to celestial good, and as to spiritual good: celestial good is the good of love to the Lord, and spiritual good is in its essence the truth from that good; celestial good is signified by the olive, and spiritual good, which is the truth from celestial good, is signified by the vintage; vastation is signified by the shakings and the gleanings after consummation.

And in Moses: "*Thou shalt plant vineyards and dress them, but the wine thou shalt not drink, because the worm shall devour it; thou shalt have olives in all thy border, but thou shalt not anoint thee with the oil, because thy olive shall be shaken off*" (Deut. xxviii. 39, 40): by the vineyard is signified the spiritual church, and by the olive the celestial church, whence by the vineyard is also signified the truth of the church, and by the olive the good thereof; wherefore by planting a vineyard and dressing it, and not drinking the wine, is signified that although the church is established and the truths of doctrine are taught, still the truth will neither affect nor perfect: wine denotes the truth of doctrine; because the worm shall devour it signifies that falses will destroy it; thou shalt have olives in all thy border signifies that the goods of love from the Lord by the Word, and by preaching from the Word, shall be in all the church; but thou shalt not anoint thee with the oil signifies that notwithstanding there shall be no fruition of any good, nor of any joy thence derived; for thy olive shall be shaken off signifies that that good will perish: these things are said concerning the curse which should come upon them if they should worship other gods, and should not keep the statutes and the judgments.

And in Micah: "*Thou shalt tread the olive, but shalt not anoint thee with the oil, and the must, but thou shalt not drink the wine*" (vi. 15). And in Amos: "*I have smote with blasting and mildew most of your gardens and your vineyards, and your fig-trees and your olives the caterpillar hath eaten; yet have ye not returned unto me*" (iv. 9): by gardens are signified such things as appertain to spiritual intelligence; by blasting and mildew are signified evil and the false in extremes, or from the corporeal sensual principle: by vineyards are signified the spiritual or interior truths of the church; by fig-trees, goods and truths exterior, which are also called moral; but by the olives are signified the goods of the church; and by the caterpillar is signified the false destroying the good. And in Habakkuk: "*The fig-tree shall not flourish, and there shall be no produce in the vines, the labour of the olive-yards shall fail, and the field shall yield no food*" (iii. 17): by the fig-tree here also are signified the external things of the church; by the vines, the in-

ternal things thereof; by the olive-yard, the goods thereof; and by the field, the church itself with man.

And in the First Book of Samuel: "*The king shall take your fields, and your vineyards, and your olive-yards, and shall give them to his servants*" (viii. 14): here also by fields, vineyards, and olive-yards, similar things are signified, the subject treated of being concerning the right of a king, by which is there understood and described the dominion of the natural man over the spiritual, viz., that it shall destroy all the truths and goods of the church, and make them to serve the natural man, consequently to serve evils and falsities. And in the Book of Judges: "*Jotham said unto the citizens of Shechem, who had made Abimelech king, the trees went to anoint over them a king, and they said to the olive, Reign thou over us; but the olive said to them, Shall I make my fatness to cease, which God and men honour in me, and go to move over the trees? And the trees said unto the fig-tree, Come, reign thou over us; but the fig-tree said unto them, Shall I make my sweetness to cease, and my good produce, and go to move over the trees? Likewise the trees said unto the vine, Come, reign thou over us; but the vine said unto them, Shall I cause my must to cease, that maketh glad God and men, and go to move over the trees? And all the trees said to the bramble, Reign thou over us; and the bramble said unto the trees, If in truth ye anoint me for a king over you, come and confide in my shade, but if not, let fire go out from the bramble and devour the cedars of Lebanon*" (ix. 7—15): by these words of Jotham is signified that the citizens of Shechem were not willing that celestial good, which is the olive, neither the truth of that good, which is the vine, neither moral good, which is celestial and spiritual external good, signified by the fig-tree, should reign over them, but the evil of the false appearing to them as good, which is the bramble; the fire from this is the evil of concupiscence; the cedars of Lebanon are things rational derived from truths. From the passages above adduced it may be seen that the olive-tree and vineyard, in most places, are mentioned together, which is on account of the marriage of good and truth in every part of the Word; for by the olive and oil is signified the good of the church, and by the vineyard and wine the truth of that good.<sup>o</sup>

639. *Which stand before the God of the earth.*—That hereby is signified which are divine things proceeding from the Lord, and are of Him in heaven and in the church, appears from the signification of the God of the earth, as denoting the Lord, who is the God of heaven and earth, and, specifically, the God of the church in heaven and in the world; for by earth in the Word is

<sup>o</sup> That oil signifies the good of love and the delight of heaven thence derived, may be seen above, n. 375; and that wine signifies the good of charity and the truth of faith, may be seen, n. 376.

signified the church, and the church is both in heaven and in the world; the reason why heaven and the church also are there understood by earth, is, because there are earths in the spiritual world equally as in the natural world, and as to external appearance they are altogether similar in that world to what they are in this; hence it is, that by the God of the earth is understood the God of heaven and earth, and, specifically, the God of the church in heaven and in the world: that the Lord is the God of heaven and earth, He teaches in Matthew: "*Jesus said, All power is given to Me in heaven and in earth*" (xxviii. 18): and from the signification of standing before Him, as denoting *to be* from Him, thus what is of Him in heaven and in the church.

In the Word it is frequently said of angels and of men of the church that they stand before God, likewise that they walk before Him, and, in the spiritual sense, by standing before God is signified to be from Him, and by walking before God is signified to live according to being from Him: for all the esse or being of heaven and the world proceeds from the Lord, for it is the Divine Proceeding which created and formed all things in heaven and in the world, and this is called the Word in John, chap. i. 1—3; and the Word there mentioned is the Divine Proceeding, which is called divine truth, from which all things were made and created: inasmuch as this extends itself every way around the Lord as a sun, therefore it is properly said to stand before Him, for it looks to or regards the Lord from every part and quarter as its common centre; this also is in its essence the Lord in heaven, because it is the Divine Proceeding, and that which proceeds is of Him from whom it proceeds, yea, it is Himself; just as the heat and light proceeding from the sun is of the sun: hence all the angels, who are recipients of this Divine Proceeding, which is called divine truth, turn themselves to the Lord, and hence are continually in His presence; for, as was said, the Divine Proceeding looks to the Lord as the centre from which it is derived and to which it returns; consequently also the angels, who are the recipients of divine truth, and as it were divine truths in form: from this circumstance it is, that the angels are said to stand before the Lord, to stand being properly predicated of divine truth, because it surrounds the Lord as a sun.

To stand before God signifies to be in the divine truth, consequently with the Lord, also in the following passages: thus in Luke: "*The angel said, I am Gabriel, that standeth before God*" (i. 19); and in the First Book of Kings: "*I saw Jehovah sitting upon His throne, and all the host of the heavens standing near Him, at His right hand and at His left*" (xxii. 19); and in Jeremiah: "*There shall not be cut off from Jonadab a man to stand before me all the days*" (xxxv. 19); and in David: "*At*

*thy right hand standeth the queen in best gold of Ophir*" (Ps. xlv. 10); and in Luke: "*Watch at all times, that ye may be accounted worthy to stand before the Son of Man*" (xxi. 36); and in the Apocalypse: "*The great day of His anger cometh and who can stand*" (vi. 17); "*All the angels stood around the throne, and the elders and the four animals*" (vii. 11); "*I saw seven angels who stood before God*" (viii. 2); and in Zechariah: "*Two olive-trees, and two berries of olives, which are the two sons of the olive-tree, standing near the Lord of the whole earth*" (iv. 11, 12, 14); and in other places. It is also said concerning the Lord Himself that He stood to judge, because it is said of the Divine Proceeding from the Lord, which is called divine truth, inasmuch as judgment is from it: thus in Isaiah: "*Jehovah hath stood up to litigate, and standeth to judge*" (iii. 13); and in David: "*God stood in the assembly of God, in the midst of gods He will judge*" (Psalm lxxxii. 1): by the assembly of God, and by the gods in the midst of whom Jehovah stood are understood the angels, by whom, in the spiritual sense, are signified divine truths; and because the Lord in heaven is divine truth, therefore to stand is predicated concerning Him. From these considerations it may now appear that by standing before the God of the earth is signified the Divine Proceeding from the Lord, which is of Him in heaven and in the church: that this is what is understood, as likewise they who are therein principled, may appear also from this consideration, that to stand before the God of the earth is predicated of the two olive-trees and the two candlesticks, by which is signified good and truth, consequently the Divine Proceeding.<sup>p</sup>

640. Verses 5, 6. "*And if any one shall wish to hurt them, fire shall proceed out of their mouth, and shall devour their enemies; and if any one shall wish to hurt them, he must thus be killed. These have power to shut heaven, that the rain rain not in the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth with every plague as often as they will.*"

"*And if any one shall wish to hurt them,*" signifies the protection of them by the Lord, lest they should in any wise be injured: "*fire shall proceed out of their mouth, and shall devour their enemies,*" signifies that they who would inflict injury upon them should fall into evils and falsities which are from hell, and which will destroy them: "*and if any one shall wish to hurt them, he must thus be killed,*" signifies that according to the attempt to inflict evil upon them they perish: "*these have power to shut heaven that the rain rain not in the days of their prophecy,*" signifies that they who reject the goods and truths of heaven and the church, which proceed from the Lord, do not receive any influx from heaven: "*and they have power over the waters to*

<sup>p</sup> See also the preceding article, n. 638.

*turn them into blood,*" signifies that truths with them are turned into falsities of evil: "*and to smite the earth with every plague,*" signifies that the church with them perishes through the concupiscences of evil: "*as often as they will,*" signifies as often as man assaults the goods of love and truths of doctrine, which witness of the Lord and from which man acknowledges and confesses the Lord, to inflict evil upon them.

641. *And if any one shall wish to hurt them.*—That hereby is signified the protection of them by the Lord, lest they should be in any wise injured, appears from what follows; that if any one shall wish to hurt them, fire shall go forth out of their mouth, and shall devour their enemies; likewise, that if any one shall wish to hurt them, he must thus be killed; from which words, and those also which next follow, it is evident that the protection of them by the Lord, lest they should in any wise be injured, is here signified. This is said concerning the two witnesses, by whom is signified the doctrine of the good of love to the Lord, and of the good of charity towards our neighbour, which is the doctrine of life, to which the doctrine of faith will be subservient, which doctrines will be proclaimed about the end of the church. What the words following in these two verses involve, has indeed been said above, but because they are among things unknown, the same shall be repeated. When the end of the church is at hand, then the interior things of the Word, of the church, and of worship, are revealed and taught; in order that the good may be separated from the evil; for the interior things of the Word, of the church, and of worship, which are celestial and spiritual, are received by the good, but rejected by the evil, whence separation is effected: moreover, the interior things of the Word, which are revealed in the end of the church, are serviceable to the new church, which also is then being formed, for doctrine and for life: that this is the case may appear from this consideration, that when the end of the Jewish church was close at hand, the Lord Himself opened and taught the interior things of the Word, and especially revealed those which were predicted concerning Himself, which being opened and revealed, the externals of the church consisting principally of sacrifices, and of rituals and statutes which shadowed forth the Lord, and represented and thence signified the interior things of the church which were revealed by Him, were abrogated: that this would come to pass was also predicted in various passages in the prophets. The case is the same at this day, for it has now pleased the Lord to reveal various arcana of heaven, especially the internal or spiritual sense of the Word, which had been till now entirely unknown, and with it He has taught the genuine truths of doctrine: this revelation is understood by the advent of the Lord in Matthew xxiv. 3, 30, 37: the reason of this revelation in the end of the church is, as was said above, that

separation may be effected of the good from the evil, also the formation of a new church, and this not only in the natural world where men are, but also in the spiritual world where spirits and angels are; for the church is in both worlds, and revelation takes place in both, and thereby separation, as also the formation of a new church. From these considerations it may appear that by the above words concerning the two witnesses is signified protection from the Lord lest they should be injured.

If we take a view of the successive states of the church on our earth it is evident that they have been similar to the successive states of a man who is being reformed and regenerated, in that, with a view to his becoming spiritual, he is first conceived, afterwards born, then grows up, and is afterwards led on further and further into intelligence and wisdom: the church from the most ancient times, even to the end of the Jewish church, increased as a man who is conceived, born, and grows up, and is then instructed and taught; but the successive states of the church after the end of the Jewish church, or from the time of the Lord even to the present day, have been as those of a man who grows in intelligence and wisdom, or is regenerated, for which end the interior things of the Word, of the church, and of worship, were revealed by the Lord when He was in the world, and now, lastly, things still more interior are made known; and in proportion as things interior are revealed, in the same proportion man may become wiser, for to become interior is to become wiser, and to become wiser is to become interior.

642. *Fire shall go forth out of their mouth, and shall devour their adversaries.*—That hereby is signified that they who would inflict injury upon them should fall into evils and falsities which are from hell, and which destroy them, appears from the signification of fire, as denoting love in both senses, in this case, the love of self and of the world, and thence the love of evil and the false of every kind:<sup>7</sup> hence it follows that by fire going forth out of their mouth is signified that those who wish to hurt or would inflict injury upon them, should fall into evils and falsities of every kind, which are from hell: and from the signification of devouring their adversaries, as denoting that they should perish by the falsities of evil; for by adversaries in the Word are signified falsities of evil, and by enemies, evil, and the love of evil and the false is what destroys. It is said, that fire shall go forth out of their mouth; but this is said according to appearance, according to which it is also said, that fire and a flame goeth forth out of the mouth of God, and that anger and wrath go forth from His nostril, when yet nothing of wrath or anger proceeds from Him, for He is Good Itself, Love Itself, and Mercy Itself, from which nothing of fire, of anger, and wrath, can go forth, but still it is said so, because it so appears: the

<sup>7</sup> Concerning which see above, n. 68, 504, 539.

reason that it thus appears, is, because when an evil and infernal spirit assails any thing divine, with the intention of doing hurt thereto, as when he blasphemes the Lord or the Word, or any good and truth of doctrine, or any good spirit or angel whom the Lord protects, he then immediately deprives himself of the protection of the Lord; for every spirit, as well evil as good, is under the protection of the Lord, on the deprivation of which he falls into evils and falsities of every kind, which are from hell, and then at the same time falls into the hands of those who are thence, and are called avengers, who then punish and torment him according to the evil which he did or attempted to do: from whence it may appear that the Lord does not do any evil to them, but that an evil spirit himself brings evil upon himself, that is, the evil itself which appertains to him does this. From these considerations it is evident, how it is to be understood, that if any one wisheth to hurt the two witnesses, fire shall go forth out of their mouth and shall devour them (the two witnesses are the good of love and charity, and the truth of doctrine and faith, and these are divine, because they are from the Lord with angel and with man), namely, that fire will not go forth from them, but from the evil itself, which endeavours to injure them, as has been just said; and that this is to be understood in the same manner, as when it is said, that fire, anger, and wrath, proceed from Jehovah: but these things are more fully illustrated in the work concerning *Heaven and Hell*,<sup>r</sup> where the subject treated of is, that no one is cast into hell by the Lord, but that the spirit does it himself.

643. *And if any one shall wish to hurt them, he must thus be killed.*—That hereby is signified that, according to the attempt to inflict evil, they perish, appears from the signification of wishing to hurt, as denoting the attempt to inflict evil, for to wish is to make an attempt; and from the signification of being killed, as denoting to perish, in the present case, as to spiritual life, which perishes solely from evils and the falsities of evil, for thence comes spiritual death.<sup>s</sup> The reason why it is here repeated, if any shall wish to hurt them, is, because thereby is understood that every one perishes according to the will, or according to the attempt to inflict evil, for the will constitutes every one's life: the reason that every one perishes according to the wish of hurting the two witnesses, who are the two olives and the two candlesticks, that is the good of love and of charity, and the truth of doctrine and of faith, is, because they are in an opposite will, and the will that is opposed to the good of love and the truth of doctrine is hell, in proportion to the quantity of such opposition, and hence it is that it is said that he must thus be killed, that is, perish in proportion as he wishes to hurt them.

<sup>r</sup> N. 545—550.

<sup>s</sup> As may be seen above, n. 315, 589.



Moreover, every man and spirit is in the protection of the Lord, the evil equally as the good; and to him who is in the protection of the Lord, no evil can happen, for it is not the will of the Lord that any one should perish or be punished: but every one is so far in the protection of the Lord, as he abstains from doing evil, but so far as he does not abstain from evil, so far he removes himself from the protection of the Lord, and so far as he thus removes himself, so far he is hurt by evil spirits who are from hell: for infernal spirits are in a continual lust of doing evil to others, and so far as any are out of, or without, the divine protection of the Lord, that is so far as they do evil, they come into the power of those who do evil to them by punishing and depriving them of such things as appertain to spiritual life. In a word, so far as any one wills to do hurt to the goods of love and truths of doctrine, so far he is devoured by a fire and is killed, that is, he is so far possessed by evils and the falsities of evil, and so far spiritually dies, and this comes to pass not from the Divine Being but from the evil itself which every one does.

614. *These have power to shut heaven, that the rain rain not in the days of their prophecy.*—That hereby is signified that they who reject the goods and truths of heaven and the church, which proceed from the Lord, do not receive any influx out of heaven, appears from the signification of shutting heaven, as denoting lest any influx out of heaven be received, concerning which we shall speak presently; and from the signification of rain, as denoting truth fertilizing, which is truth from which good is derived, and which flows down from heaven, concerning which also we shall speak presently; and from the signification of their prophecy, as denoting prediction concerning the Lord, and concerning His advent, and concerning the good of love and truths of faith which are directed to Him, for this revelation, and the publication of this revelation at the end of the church, are what principally is understood by the days of the prophecy of the two witnesses: the reason that the Lord is especially preached at the end of the church, by the two witnesses, is, because the two witnesses, which are the good of love to the Lord and the truth of faith, principally witness concerning Him, wherefore in what follows it is said, that “*The testimony of Jesus is the Spirit of prophecy*” (Apoc. xix. 10). The reason why to shut heaven denotes to hinder the reception of any influx from heaven, is, because it follows, that it rain no rain, by which is signified the influx of divine truth out of heaven: for it is a known thing that all the good of love and all the truth of faith flows-in out of heaven, that is, from the Lord through heaven, with man, and this continually; whence it follows, that the good of love and the truth of faith are in nowise man’s, but the Lord’s with him: both these flow-in, in proportion as evil and falsity do not hinder, these being the things that shut heaven

and prevent the influx thence: for evil and good, and the false and the true, are opposites, wherefore where the one is, the other cannot possibly be: for evil with man hinders the good from entering and the false hinders the truth; and good causes evil to be removed, and truth the false; for they are opposite to each other as heaven and hell are opposite; wherefore the one acts against the other with a perpetual effort of destroying it, and that which is strong enough destroys the other.

There are also in every man two minds, the one interior, which is called the spiritual mind, the other exterior, which is called the natural mind; the spiritual mind created for the reception of light from heaven, but the natural mind for the reception of light from the world; wherefore the spiritual mind, which is the interior mind of man, is heaven with him, and the natural mind, which is the exterior mind, is the world with him: the interior mind, which is heaven in man, is opened in proportion as man acknowledges the Divinity of the Lord, and man so far acknowledges as he is in the good of love and charity, and in the truths of doctrine and faith; but this interior mind, which is heaven in man, is not opened in proportion as he does not acknowledge the Divinity of the Lord, and does not live a life of love and faith: and that mind is so far shut as man is in evils and thence in falsities, and when it is shut, then the natural mind in man becomes infernal: for the evil and its false are in the natural mind, and therefore when the spiritual mind, which is heaven in man, is shut, then the natural mind, which is hell, has dominion: from these considerations it may appear how it is to be understood that heaven is shut, that it rain no rain. It is not, however, to be understood that the two witnesses shut heaven, but evil and the false, which have rule in the men of the church at its end: this is said of the two witnesses in the same manner as it is said above, that fire shall go forth out of their mouth, and devour their adversaries, when yet there is not any fire which goes forth from them and devours, as was explained in the two articles above.

The reason why not to rain any rain signifies no influx of divine truth out of heaven, is, because water, from which comes rain, signifies the truth of the Word, and the truth of doctrine and of faith thence derived:<sup>l</sup> and because rain water descends out of the clouds in heaven, therefore by raining rain is signified the influx of divine truth from the Lord in heaven; and because rain fertilizes the earth, therefore it signifies the divine truth fertilizing and fructifying the church, whence by rain is also signified spiritual blessing. That by rain, in the Word, is not understood rain, but the Divine influx, from which intelligence and wisdom, likewise the good of love and truth of faith in man, grow and fructify, and that by raining is signified influx, may

<sup>l</sup> As may be seen above, n. 71, 483, 518, 537, 538.

appear from the following passages. Thus in Moses: "*My doctrine shall flow down as the rain, My word shall distil as the dew, as the trickling upon the grass, and as drops upon the herb*" (Deut. xxxii. 2): doctrine is here compared to rain, because by rain is signified the divine truth proceeding, from which is the all of doctrine; for all comparisons in the Word are also from correspondences: inasmuch as the divine truth flowing down is signified by rain, it is therefore said, My doctrine shall flow down as rain; by dew is signified good, and whereas this is also signified by word, it is said, My word shall distil as the dew; intelligence and wisdom thence derived are signified by the trickling upon the grass, and by drops upon the herb, for as the grass and the herb of the field grow by virtue of the waters of the rain and dew, so do intelligence and wisdom by virtue of the influx of divine truth from the Lord; this was premised by Moses, because in that chapter the twelve tribes of Israel are treated of, by whom, in the spiritual sense, are signified all the truths and goods of the church, consequently doctrine in its entire connection. So again: "*The land which ye shall go over to possess it, is a land of mountains and valleys, and drinketh the waters of the rain of heaven. And I will give the rain of your land in its season, the early and the latter rain, that thou mayest gather in thy corn, and thy must, and thine oil. But if ye shall serve other gods, and shall not walk in My statutes, the anger of Jehovah shall glow against you; He will shut heaven that there be no rain, and the land shall not yield her produce*" (Deut. xi. 11, 14, 16, 17): by these words is described the land of Canaan and its fruitfulness; but because by that land in the spiritual sense is signified the church, it follows that all things contained in that description signify such things as appertain to the church, as the mountains, valleys, corn, must, oil, produce, and rain: a land of mountains and valleys signifies the superior and inferior, or internal and external things of the church; the internal things of the church are in the internal man, which is called the spiritual man, and the external things of the church are in the external man, which is called the natural man; that these are of such a quality as to receive the influx of divine truth is signified by drinking the waters of the rain of heaven; that the divine truth flows-in with the man of the church, both when he is in a spiritual state and when he is in a natural state, is signified by the rain being given in its season, the early and the latter rain; for the man of the church is alternately in a spiritual state and in a natural state, and the influx and reception of divine truth in the spiritual state is understood by the early or morning rain, and in the natural state by the latter or evening rain; spiritual and celestial good and truth, which the man of the church thence possesses, are understood by the corn, must, and oil,

which they shall gather in; that falsities of doctrine and of worship would hinder the influx and reception of divine truth, whence there would be no growth of the spiritual life, is signified by, if ye shall serve other gods, there shall be no rain, and the land will not yield her produce, other gods denoting falsities of doctrine and of worship.

Again: "*If ye walk in My statutes, and observe My precepts, and do them, then will I give you rain in its season; and the earth shall yield its produce, and the tree of the field shall yield its fruit*" (Lev. xxvi. 3, 4): here by the rain which shall be given in its season, and by the produce of the land, are signified similar things as above: and whereas the church at that time was merely an external church, representative of interior or spiritual things, therefore also it so came to pass that when they walked in the statutes, and observed the precepts, and did them, they had rain in its season, and the earth yielded its produce, and the tree of the field its fruit, but still these things were representative and significative, rain representing and signifying the Divine influx, produce the truth of doctrine and the understanding of truth, and fruit of the tree the good of love and the will of good: the same may also appear from what is recorded concerning those things in other passages: as that, "*The rain was withheld, and thence a famine took place in the land of Israel, for three years and a half, under Ahab, because they served other gods, and slew the prophets*" (1 Kings xvii. and xviii.; Luke iv. 25): this was representative, and thence significative, that no Divine truth flowing-in out of heaven could be received on account of the falsities of evil, which were signified by other gods and by Baal, whom they worshipped; by killing the prophets was also signified to destroy Divine truth, for by a prophet, in the Word, is signified the doctrine of truth from the Word.

So in Isaiah: "*I will make My vineyard a desolation; it shall not be pruned nor weeded, the briar and the thorn shall come up; and I will command the clouds, that they rain no rain upon it*" (v. 6): here likewise it is said of Jehovah that He maketh the vineyard a desolation, and commandeth the clouds that they rain no rain upon it; when yet this is not done by Jehovah, that is, by the Lord, for He always flows-in to the evil as well as the good, which is understood by His sending His rain upon the just and upon the unjust (Matt. v. 45); but the cause is in the man of the church, in that he does not receive any influx of divine truth, for when this is the case with man, he shuts up the interiors of his mind, which should receive, and these being shut, the divine influx is rejected: by the vineyard, which is made a desolation, is signified the church; by not being pruned nor weeded is signified that it cannot be cultivated and so prepared to receive; by the briar and thorn which

shall come up are signified the falsities of evil ; by commanding the clouds that they rain no rain is signified the non-reception of any influx of divine truth from heaven.

So in Jeremiah : “ *The showers have been withheld, and there hath been no latter rain ; but notwithstanding the forehead of a harlot remained with thee, thou hast refused to be ashamed* ” (iii. 3) ; again : “ *They said not in their heart, Let us now fear Jehovah our God, that giveth the rain and the early and the latter shower in its season : He reserveth unto us the weeks, the appointed times of harvest : your iniquities make these to decline* ” (v. 24, 25) ; and in Amos : “ *I have withholden the rain from you, when there were yet three months to the harvest, so that I caused it indeed to rain upon one city, and I caused it not to rain upon another city ; one field received the rain, but the field upon which it rained not, withered ; whence two [or] three cities wandered to one city to drink waters, but they were not satisfied : nevertheless ye have not returned unto Me* ” (iv. 7, 8) ; and in Ezekiel : “ *Son of Man, say, Thou art the land that is not cleansed, that hath no rain in the day of anger ; [there is] a conspiracy of the prophets in the midst of her* ” (xxii. 24, 25) ; and in Zechariah : “ *Whosoever of the families of the land shall not go up to Jerusalem to adore Jehovah Zebaoth, there shall be no rain upon them* ” (xiv. 17) : in these passages also rain signifies the reception of the influx of divine truth, from which comes spiritual intelligence ; and that no such intelligence exists by any influx on account of the evils and falsities which refuse to receive and which reject it, is signified by there being no rain. So in Jeremiah : “ *The mighty sent their little ones to seek waters ; they came unto the pits and found no waters, because the earth was chapt, for there had been no rain upon the earth ; the husbandmen were ashamed, they covered their heads* ” (xiv. 3, 4) : by the mighty are understood those who teach and lead, and by their little ones, those who are taught and led ; by waters are signified the truths of doctrine ; by pits in which there are no waters are signified doctrinals in which there are no truths ; by there being no rain upon the earth is signified that no influx of divine truth is received by reason of the falsities of the church ; by the husbandmen who were ashamed and covered their heads are signified those who teach, and their grief.

Again in Isaiah : “ *Then Jehovah shall give rain to thy seed, with which thou sowest the land, and bread of the produce of the earth, and it shall be fat and rich : thy cattle shall feed in that day in a broad meadow* ” (xxx. 23) : speaking of the advent of the Lord : the influx of divine truth proceeding from Him, is signified by the rain which the Lord shall then give to the seed ; the rain is the divine influx, the seed is the truth of the Word ; to sow the land signifies to plant and form the church ; by the bread of the produce which Jehovah will give is signified

the good of love and charity, which is produced by the truths of the Word, vivified by influx divine; by fat and rich is signified full of the good of love and truths thence derived, for fat is predicated of good, and rich of truths; by the cattle shall feed in that day in a broad meadow is signified the extension and multiplication thereof from the divine influx, and spiritual nourishment thence derived, cattle denoting the goods and truths with man, that day the advent of the Lord, and a broad meadow, the Word, by which is the divine influx and spiritual nourishment,—breadth being predicated of the extension and multiplication of truth. Again in the same prophet: “*As the rain and the snow descendeth out of heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be that goeth forth out of My mouth: it shall not return unto Me in vain, but it shall accomplish that which I will, and it shall prosper [in the thing] whereto I sent it*” (lv. 10, 11): here the Word which goeth forth out of the mouth of God is compared to the rain and snow from heaven, because by the Word is meant the divine truth proceeding from the Lord, which flows into us by the Word; in like manner also by the rain and snow descending from heaven; by the rain is signified truth spiritual, which is appropriated to man, and by snow, truth natural, which is as snow when it is only in the memory, but becomes spiritual by love as snow becomes rain water by heat; by watering the earth that it may bring forth and bud is signified to vivify the church, that it may produce the truth of doctrine and faith and the good of love and charity; the truth of doctrine and faith is signified by the seed which it giveth to the sower, and the good of love and charity by the bread which it giveth to the eater; it shall not return to Me in vain, but it shall accomplish that which I will, signifies that it shall be received, and that man shall be led from it to look to the Lord.

So in Ezekiel: “*I will make them, and the places round about My hill a blessing, and I will send down the rain in its season, there shall be rains of blessing; then the tree of the field shall yield its fruit and the earth shall yield its produce*” (xxxiv. 26, 27): by the places round about the hill of Jehovah are understood all who are in truths of doctrine and thence in the good of charity; by sending down the rain in its season is signified the influx of divine truth suitable to the affection and will of receiving; and inasmuch as thence is the fructification of good, and multiplication of truth, they are called rains of blessing, and it is said that the tree of the field shall yield its fruit, and the earth shall yield its produce; by the tree of the field and the earth is signified the church and the man of the church, by the fruit of the tree of the field the fructification of good, and by

the produce of the earth the multiplication of the truth thereof. And in Joel: "*Sons of Zion, rejoice and be glad in Jehovah your God, for He shall give you the former rain in justice, yea, he shall cause to come down for you the rain, the former and the latter, as at first, that the corn floors may be full of pure corn, and the presses overflow with must and oil*" (ii. 23, 24): by the sons of Zion are signified those who are in genuine truths by which they have the good of love, for by Zion is signified the celestial church which is in the good of love to the Lord by genuine truths; that the Lord flows into them with the good of love, and from that good into truths, is signified by, He shall give them the former rain in justice, justice in the Word being predicated of the good of love, and the just denoting those who are in that good;" that the Lord flows-in with the good of love into truths continually is signified by, he shall cause the rain to descend, the former and the latter, as at first: the good of brotherly and social love thence derived is signified by the corn-floors being full of pure corn; and that thence they shall have the truth and good of love to the Lord is signified by the presses overflowing with must and oil: with those who are of the celestial church of the Lord there is the good of brotherly and social love, which love with those who are of the spiritual church of the Lord is called neighbourly love or charity.

And in Zechariah: "*Ask of Jehovah the thunder-rain in its season; Jehovah will make clouds and will give showers of rain, to every one the herb in the field*" (x. 1): by the rain here also is signified the influx of divine truth from the Lord, from which man has spiritual intelligence: showers of rain signifies divine truth flowing-in abundantly, and by giving the herb in the field is signified knowledge of truth and good from the Word and intelligence thence derived. And in David: "*Thou visitest the earth, and delightest in it, thou enrichest it greatly; the river of God is full of waters, thou preparest their corn, and so thou strengthenest it: water the furrows thereof; lay down the ridges thereof; make it soft with drops; bless the budding thereof*" (Psalm lxxv. 10, 11): by the earth is there signified the church; by the river full of waters is signified doctrine full of truths; by watering the furrows, laying down the ridges, and making it soft with drops, is signified to fill with the knowledges of good and truth; by preparing the corn is signified all that nourishes the soul; wherefore it is added, so thou strengthenest the earth, that is, the church; by blessing the budding thereof is signified to produce continually anew and to cause truths to spring forth. Again: "*Thou, O God, causest the plentiful rain to come down*" (Psalm lxxviii. 9); and again: "*He shall come down as the rain upon the herb of the meadow, as drops in the cleft of the earth, in His days the just shall flourish*" (Psalm lxxii. 6, 7): in these

" As may be seen above, n. 304.

passages also rain does not signify rain, but the influx of divine truth to man, from which he has spiritual life. And in Job : “ *After my word they will not speak again, and my speech will drop upon them, and they will wait for me as for the rain, and they will open the mouth as for the latter rain* ” (xxix. 22, 23) : that by the rain is there understood truth which is spoken by any one, and flows-in to another, is evident, for word, speech, and opening of the mouth, signifies truth proceeding from any one by speech, whence it is called rain, and the latter rain, and also is said to drop, by which is meant to speak.

Again in Jeremiah : “ *The maker of the earth by His power prepareth the globe, by His wisdom and by His understanding He stretcheth out the Heavens ; at the voice which He uttereth there is a multitude of waters in the Heavens ; and He maketh the vapours to ascend from the extremity of the earth ; He maketh lightnings with rain, and bringeth the wind out of His treasures* ” (x. 12, 13 ; li. 16 ; Psalm cxxxv. 7) : by the globe which the Maker of the earth prepares by His power is signified the church in all the earth ; power signifies the potency of divine truth ; by the heavens which He stretcheth out by wisdom and understanding is signified the church in the heavens corresponding to the church on earth ; wisdom and understanding signify the Divine Proceeding, from which angels and men have the wisdom of good and the understanding of truth, and to stretch out signifies the formation and extension of the heavens in general, and the extension of intelligence and wisdom with every one who receives ; at the voice which He uttereth there is a multitude of waters in the heavens signifies that from the Divine Proceeding are derived spiritual truths in immense abundance, voice denotes the Divine Proceeding, waters denote truths, and multitude abundance ; He maketh the vapours to ascend from the extremity of the earth signifies truths in the ultimate degree, such as are the truths of the Word in the literal sense, in which are contained spiritual truths, the extremity of the earth denoting the ultimates of the church, vapours denoting truths for those who are in ultimates, and to make them to ascend denoting to give spiritual truths from them, namely, from ultimate truths (because contained in them), which especially fructify the church ; He maketh lightnings with rain signifies illustration from the influx of divine truth with them ; and He bringeth the wind out of His treasures signifies spiritual things in the Word from heaven.

So in Luke : “ *When ye see a cloud rising in the west, straightway ye say, A shower is coming, and so it is ; and when the south wind bloweth, ye say, There will be heat, and it cometh to pass ; ye hypocrites, ye know how to judge of the face of the earth and of heaven, how is it that ye do not judge of this time ?* ” (xii. 54—56) ; by this comparison the Lord teaches that they see earthly things but not heavenly things ; and the comparison



itself, as is the case with all comparisons in the Word, is taken from correspondences: for by the cloud rising in the west is signified the advent of the Lord at the end of the church predicted in the Word, the cloud denoting the Word in the letter, the rising the advent of the Lord, and the west the end of the church; straightway ye say that a shower is coming signifies that then is the influx of divine truth; and when the south wind bloweth signifies preaching concerning His advent; ye say, there will be heat, signifies that then is the influx of divine good; the same words also signify contentions and combats of truth from good with falsities from evil, shower and heat also signifying these contentions and combats; for the comparison follows immediately after the Lord's saying, "*That He came not to send peace on the earth, but division; and that the father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother*" (verses 51—53), by which words is signified that contention and combat; that the same is also signified by a shower will be seen below: inasmuch as that comparison viewed in its spiritual sense involves the advent of the Lord, and that from blindness induced by falsities they would not acknowledge Him, although He might have been known to them from the Word, it therefore follows, ye hypoerites, ye know how to judge of the face of the earth and of heaven, but ye do not judge of this time, namely, the time of His advent, and the conflict which then took place of the falsity of evil with the truth of good. And in Hosea: "*Then shall we know, and follow on to know Jehovah; His going forth is prepared as the cloud, and He shall come to us as the rain, as the latter rain that watereth the earth*" (vi. 3): these words are said concerning the Lord and His advent; and inasmuch as from Him proceeds all divine truth, from which comes life and salvation to angels and men, therefore it is said, He shall come to us as the rain, as the latter rain watereth the earth; to water the earth denoting to make fruitful the church, which is said to be made fruitful when truths are multiplied and intelligence thence increases, and when goods are fructified, and celestial love thence increases.

So in 2 Samuel: "*The Rock of Israel spake to me, as the light of morning the sun riseth, a morning without clouds; from the brightness after rain grass [springeth] out of the earth*" (xxiii. 3, 4); speaking also concerning the Lord, who, from divine truth which proceeds from Him, is called the Rock of Israel: that divine truth proceeds from His divine good is understood by as the light of the morning the sun riseth; comparison is made with light, because light signifies the divine truth proceeding, and with the morning, because the morning signifies the divine good, and with the rising sun, because the east or rising, and the sun, signify the divine love; that these are without

obscurity is signified by the light of a morning without clouds; the illustration of the man of the church by and after the reception of divine truth from the divine good of the Lord is signified by the brightness after rain, brightness denoting illustration, and rain denoting influx and consequent reception; that hence they who are of the church have science, intelligence, and wisdom, is signified by grass springing out of the earth, grass denoting spiritual nourishment, the same as pasture, and thence science, intelligence, and wisdom, which are spiritual food; and the earth denoting the church and the man of the church.

Again in Matthew: "*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that hurt and persecute you, that ye may be the sons of your Father who is in the heavens; who maketh His sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust*" (v. 44, 45): neighbourly love or charity is first described, which is to will good, and to do good, even to our enemies, by loving them, blessing them, and praying for them, for genuine charity regards only the good of another; to love there signifies charity, to bless, instruction, and to pray, intercession; the reason is, because inwardly in charity there is the end of doing good; that this is the Divine Influence itself with man, as it is with regenerate men, is signified by that ye may be the sons of your Father in the Heavens, the Father in the Heavens is the Divine Proceeding, for all who receive this are called the sons of the Father, that is, of the Lord; by the sun which He maketh to rise upon the evil and the good is signified the divine good flowing-in; and by the rain which He sendeth upon the just and unjust is signified the divine truth flowing-in; for the Divine Proceeding, which is the Father in the Heavens, equally flows-in to the evil and the good, but the reception thereof depends upon man, although it is not of man himself to receive, but as of himself, for the faculty of receiving is continually given to him, and also flows-in in proportion as man removes the evils which oppose, by virtue of his faculty so to do, which also is continually given, the faculty itself appearing as of man, although it is of the Lord.

From these considerations it may now appear that by rain in the Word is signified the influx of divine truth from the Lord, whence man has spiritual life, and this because waters, of which rain consists, signify the truth of doctrine and the truth of faith: but whereas by waters, in the opposite sense, are signified falsities of doctrine and of faith, therefore also by showers of rain, equally as by inundations of waters and by a flood, are signified not only falsities destroying truths, but also temptations, in which man either falls or conquers: thus in Matthew: "*Every one who heareth My words, and doeth them, I will compare with a prudent man, who built his house upon a rock; and*"

*the shower descended, and the floods came, and the winds blew, and dashed against that house, yet it fell not. But he who heareth My words, and doeth them not, shall be compared to a foolish man, who built his house upon the sand; and the shower descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it*" (vii. 24—27): by the shower and by the floods are here understood temptations, in which man either conquers or falls; by waters the falsities which usually flow-in in temptations and by the floods, which here are inundations of waters from the shower, are signified temptations; by the winds which also blow and rush in are signified the thoughts thence emerging, for temptations exist by irruptions of falsities injected by evil spirits into the thoughts; by the house, which they rush upon or break into, is signified the man, properly his mind consisting of understanding or thought, and of will or affection; he who receives only the Word of the Lord, that is divine truth, in one part of his mind, that of the thought or understanding, and not at the same time in the other part, that of the affection or will, yields in temptations, and falls into grievous falsities, which are the falsities of evil, wherefore it is said of that house, great was the fall of it; but he who receives divine truths in both parts, as well in the will as in the understanding, conquers in temptations; by the rock upon which that house is founded is signified the Lord as to divine truth, or divine truth received in the soul and heart, that is, in faith and love, which is in the understanding and will; but by the sand is signified divine truth received only in the memory, and thence some little in the thought, whence it is scattered and unconnected, because intermixed with falsities, and falsified by the ideas entertained concerning it: hence, then, it is evident, what is understood by hearing the Lord's words and not doing them: that such is the sense of the above words may also more clearly appear from those which precede.

By an inundating rain or shower is signified an inundation of falsities; also in Ezekiel: "*Say unto them that incrust with what is unfit, that it shall fall because an inundating rain, because ye, O hail stones, shall fall, and a wind of storms shall break through: thus saith the Lord Jehovih, I will cause a wind of storms to break through in My wrath, and an inundating rain in Mine anger, and stones of hail in ardour for consummation, and I will destroy the wall which ye incrust with what is unfit*" (xiii. 11, 13, 14): by the incrustation of what is unfit is signified confirmation of what is false by fallacies, whereby falsity appears as truth; by the stones of hail are signified truths without good, thus without any spiritual life, all which inwardly are falsities for the ideas concerning them which are dead, cause them to be merely crusts and as pictures in which there is nothing alive; such are the scientific truths appertaining to the natural man into which

there does not flow-in any thing from the spiritual; by the inundating rain and wind of storms are signified falsities and things imaginary rushing-in in abundance, also contentions concerning truths, which cause that nothing of truth can be seen, and so destroy man. Again in the same Prophet: "*I will contend with Gog, with pestilence and blood, and an inundating rain, and hail-stones, fire and sulphur, I will cause to rain upon him, and upon his wings, and upon the many people who are with him*" (xxxviii. 22): by Gog are understood those that are in external worship without any internal; and inasmuch as that worship consists as it were of crusts or shells, in which the kernels are either putrified or corroded by worms, therefore they are called an inundating rain and hail-stones, by which are signified falsities and things imaginary rushing-in in abundance, which destroy man; evils of the false and falsities of evil are signified by fire and sulphur. By "*the deluge of waters, concerning which it is said that it inundated the whole earth, and destroyed all except Noah and his sons*" (Gen. vii., viii.), is also signified an inundation of falsities, by which the most ancient church was at length destroyed; by Noah and his sons is signified the new church which is called the ancient church, and the commencement thereof after the devastation of the most ancient church: but the particulars by which that deluge, and the salvation of the family of Noah, are there described, may be seen explained in the *Arcana Cœlestia*.<sup>r</sup>

645. *And they have power over the waters to turn them into blood.*—That hereby is signified that truths with them are turned into falsities from evil, appears from the signification of having power when spoken of the two olive-trees and two candlesticks, by which are signified the goods of love and truths of doctrine; not that they themselves have such power, namely, to turn truths into falsities, because this is contrary to their nature, which is to turn falsities into truths; for good cannot do evil; but still it appears as if they had this power, and also as if this was done by them, because it so comes to pass when they are injured; but it is the evil which is from hell; or hell from whence all evil comes, that turns the waters into blood, that is, truths into falsities from evil; and from the signification of waters, as denoting truths;<sup>s</sup> and from the signification of blood, as denoting the truth of the Word, and thence of doctrine derived from the Word, and in the opposite sense, falsity, specifically the truth of the Word falsified, for to shed blood signifies to offer violence to charity, and also to divine truth which is in the Word.<sup>t</sup>

<sup>r</sup> That waters signify truths, and, in the opposite sense, falses, may be seen above, n. 71, 483, 518, 537, 538; and that inundations of waters signify inundations of falses and temptations, may also be seen above, n. 518.

<sup>s</sup> Concerning which see above, n. 71, 184, 518, 537, 538.

<sup>t</sup> But concerning the signification of blood in both senses, see above, n. 329.

646. *And to smite the earth with every plague.*—That hereby is signified that the church with them perishes through the concupiscences of evil, appears from the signification of the earth, as denoting the church, concerning which we have frequently spoken above; and from the signification of plagues, as denoting such things as destroy spiritual life, consequently such as destroy the church, which summarily have reference to the cupidities originating in the love of self and of the world, thus to the concupiscences of evil;<sup>9</sup> hence by turning the waters into blood is signified that with those who wish to hurt, and to inflict injury upon, the two witnesses, or upon the goods and truths of heaven and the church, which acknowledge and confess the Lord, goods are turned into evils and thence truths into falsities. That this is the case any one may see and conclude from this consideration, that all the good of love and truth of faith is from the Lord, and that they who do not acknowledge and confess the Lord cannot receive any good of love and truth of faith; for by non-acknowledgment and by denial they close heaven against themselves, that is, reject all influx of good and truth from heaven, or through heaven from the Lord; hence they remain in their proprium, which viewed in itself is nothing but evil and falsity thence derived; wherefore, inasmuch as they think and will from their proprium or from themselves, they cannot either think or will anything that does not flow from the love of self and from the love of the world, and from the concupiscence of those loves, and nothing at all flowing from love to the Lord, and from love towards their neighbour: hence it follows, that they who will and think from the loves of self and of the world and their concupiscences alone, cannot do otherwise than will evils and think falsities: that this is the case may be seen and concluded by every one who knows that all good and truth is from the Lord, and all evil and the false from the proprium of man.

It is to be observed that, so far as man acknowledges the Lord and lives according to His precepts, so far he is elevated above his proprium, which elevation is out of the light of the world into the light of heaven: man does not know that he is thus elevated above his proprium whilst he lives in the world, because it is not sensibly perceived by him, but still there is such an elevation, or as it were attraction, of the interior understanding and interior will of man unto the Lord, and thence a turning of the face of man as to his spirit unto Him: this, however, is manifested to the good man after death, for then the conversion of the face to the Lord is perpetual, and there is as it were an attraction unto Him as to a common centre.<sup>f</sup> But

<sup>9</sup> Concerning which see also above, n. 584.

Concerning which conversion see what is said in the work concerning *Heaven and Hell*, n. 17, 123, 142—145, 251, 272, 552, 561.

inasmuch as it is according to divine order, that where attraction is there should be impulsion, for attraction without impulsion is not given, therefore it is according to divine order that there be impulsion also with man, which, although it is there from the Lord, yet it appears as if it was from man, and the appearance causes it to be *as of* man: this impulsion as it were from man, corresponding to the attraction from the Lord, is acknowledgment, thus reception grounded in the acknowledgment and confession of the Lord, and in a life according to His precepts, which must be on the part of man, and from the liberty of his life, whilst man nevertheless acknowledges that this also is from the Lord, although, from the obscurity of perception in which he is, he does not feel it otherwise than as of himself. These things are said in order that it may be known that the man who denies the Lord cannot be otherwise than in evils and falsities, because he cannot be drawn away from his proprium, that is, be elevated above it; hence neither can he be in any attraction, and consequent conversion of the interiors of his mind, unto the Lord.

647. *As often as they will.*—That hereby is signified as often as man assaults the goods of love and truths of doctrine, which witness of the Lord, and from which man acknowledges and confesses the Lord, to inflict evil upon them, appears from the signification of as often as they will, when predicated of the two witnesses, by whom are understood those who acknowledge and confess the Lord, not that they themselves will and do the evils which are hitherto related, but that the evil bring them upon themselves when they assault the goods and truths which proceed from the Lord to inflict injury upon them: for in the literal sense of the Word it is ascribed to Jehovah God, that is, to the Lord, that He is angry, wrathful, that He is furious against the wicked, and that He does evil to them, yea, that He wills evil, when notwithstanding the Lord is never angry or wrathful, nor wills or does evil to any one; for the Lord flows in from good with good, and from truth with truths derived from good, with every man, for He wills to bring all to Himself and to save them: from these considerations it may appear that this expression, as often as the witnesses will, is not to be understood as really applied to the two witnesses, but to the evil, denoting as often as they will, that is, do evil from will, that is, assault the goods and truths of heaven and the church, with intent to inflict injury upon them. That it is not the Lord, nor consequently the good of love and truth of faith which are of the Lord with man and angel, that will evil to any one, may appear from this consideration, that the Lord God is not the cause of evil with any one, and He who is not the cause of evil is not the cause of punishment, but the evil itself which is in man is the cause thereof: in the spiritual world where heaven and hell are, all things are so arranged that the Lord never casts any

one into hell, but the evil spirit casts himself there;" and this because the Lord is not the cause of evil, and he who is not the cause of evil cannot be the cause of any effect which exists from it: from these considerations then it is evident that the things contained in this verse, namely, "*That the two witnesses have power to shut heaven, that the rain rain not, and that they have power over the waters to turn them into blood, and to smite the earth with every plague as often as they will,*" are not to be understood according to the literal sense, but according to the spiritual sense, which is, that they who do evil to the two witnesses bring such things upon themselves: for so far as any one does evil to them, so far he shuts heaven against himself, and turns truths with himself into falsities, and so far destroys himself by concupiscences of evil.

648. Verses 7, 8. *And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and shall conquer them, and kill them. And their bodies [shall lie] in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*

"*And when they shall have finished their testimony,*" signifies in the end of the church, when the Divinity of the Lord is no longer acknowledged, and thence there is no longer any good of love and truth of doctrine: "*the beast that cometh up out of the abyss shall make war with them,*" signifies assault from infernal love: "*and shall conquer them and kill them,*" signifies the consequent destruction of all the good and truth of the church: "*and their bodies shall lie in the street of the great city,*" signifies the extinction thereof from evils and falsities of doctrine: "*which spiritually is called Sodom and Egypt,*" signifies by the evils of the love of self, and by falsities thence derived: "*where also our Lord was crucified,*" signifies by which, namely, evils and falsities thence derived originating in infernal love, the Lord was rejected and condemned.

649. *And when they shall have finished their testimony.*—That hereby is signified in the end of the church, when the Divinity of the Lord is no longer acknowledged, and thence there is no longer any good of love and truth of doctrine, appears from the signification of testimony, as denoting the acknowledgment of the Divinity in the Lord, and thence the good of love and truth of doctrine, concerning which we shall speak presently: and from the signification of finishing, as denoting to end; and whereas this is ended in the end of the church, therefore the end of the church is here signified by finishing: and inasmuch as there is then no longer any acknowledgment of the Divinity in the Lord, therefore there is not any good of love and truth of doctrine. That this is signified by

" As may be seen in the work concerning *Heaven and Hell*, n. 515—550.

testimony may appear from what has been thus far said concerning the two witnesses, namely, that by them is understood the good of love and charity and the truth of doctrine and faith, because these are what principally witness concerning the Lord, for they are from the Lord, and are of Him with man, whence by their testimony is signified preaching concerning them: that the acknowledgment of the Divinity in the Lord is what is here signified by testimony appears from these words in the Apocalypse: "*That the testimony of Jesus is the spirit of prophecy*" (xix. 10): for unless man acknowledge this from the heart, and believe it from spiritual faith, he cannot be in any faculty of receiving the good of love and the truth of doctrine. At the end of the church the Lord is, indeed, preached, and also from doctrine Divinity is attributed to Him similar to the Divinity of the Father; but notwithstanding scarcely any one thinks of His Divinity, by reason of their placing it above or without His Humanity, wherefore when they look to His Divinity they do not look to the Lord, but to the Father as to another; when notwithstanding the Divinity, which is called the Father, is in the Lord, as He Himself teaches in John, chap. x. 30, 38; xiv. 7: hence it is that man does not think of the Lord otherwise than as of a common man, and from that thought flows his faith, howsoever he may say with his lips that he believes His Divinity: let any one explore, if he can, the idea of his thought concerning the Lord, whether it be not such as is here described, and when it is such, he cannot be conjoined to Him in faith and love, nor by conjunction receive any good of love and truth of faith: hence, then, it is that in the end of the church there is not any acknowledgment of the Lord, that is, of the Divinity in the Lord and from the Lord: it appears, indeed, as if the Divinity of the Lord was acknowledged, because it is affirmed in the doctrine of the church; but whilst the Divinity is separated from His Humanity, His Divinity is not yet acknowledged inwardly, but only outwardly, and to acknowledge it outwardly is to acknowledge it only with the mouth, and not in the heart, or in speech only and not in faith. That this is so may appear from the case of Christians in the other life, where the thoughts of the heart are manifested: when it is granted them to speak from doctrine, and from what they have heard from preaching, then they attribute Divinity to the Lord, and call it their faith; but when their interior thought and faith is explored it is found that they have a different idea concerning the Lord, which is as of a common man, to whom nothing divine can be attributed: the interior thought of man is the real ground of his faith, wherefore such being the thought and thence the faith of his spirit, it is evident that there is not any acknowledgment of the Divinity in the Lord and from the Lord in the Christian world at the end of the church. In a



word, there is, indeed, an external acknowledgment of the Divinity of the Lord, but no internal, and external acknowledgment is of the natural man alone, but internal acknowledgment is of his spirit itself; and the external is laid asleep after death, but the internal, being of his spirit, remains. From these considerations it may in a small degree appear what is to be understood by the beast out of the abyss overcoming and killing the two witnesses, and by their bodies being seen in the street of the city which is called Sodom and Egypt, and by the spirit of life afterwards entering into them.

650. *The beast that cometh up out of the abyss shall make war with them.*—That hereby is signified assault from infernal love, appears from the signification of beast, as denoting the affection of the natural man in both senses, concerning which we shall speak presently: and from the signification of the abyss, as denoting hell:<sup>b</sup> and from the signification of making war, as denoting to assault, for by wars, in the Word, are not signified wars, such as are in our world, but such as are in the spiritual world, all which are combats by falsities from evil against truths from good; that such things are signified by wars in the Word will appear in the following pages, where wars are again mentioned; hence it may appear that by the beast ascending out of the abyss and making war with the witnesses is signified infernal love originating in the falsities of evil about to assault the truths of good.

Before it is shewn that by beast is signified the love or affection of the natural man, something shall be said concerning assault: infernal love is principally the love of self, for the love of self is the love of the proprium of man, and the proprium of man is nothing but evil; wherefore so far as man is in that love, so far he is against the Lord, and consequently against the good of love and charity, and against the truth of doctrine and faith, thus against those two witnesses; hence it is that the hells, where the love of self reigns, are the most dire and malignant, and diametrically opposite to the Lord, whence they continually assault the goods of love and of faith, because these are from the Lord alone, and are the Lord with man and angel: that those hells are more dire than the rest may appear from this consideration, that they continually breathe the murder of those who confess the Divinity of the Lord, consequently the murder of those who are in the good of love and in the good of faith to the Lord derived from the Lord: the reason why those hells are more malignant than the rest, is, because so far as man is in the love of self, and at the same time in the love of self-derived intelligence, so far his natural lumen is as it were in a sort of splendour, for the love of self is as fire which kindles that lumen, whence it is that such can think and

<sup>b</sup> Concerning which see above, n. 538.

reason ingeniously against the Divine Being and against all things of heaven and the church: sometimes I have been amazed when I have heard people of such a character, because I conceived that they might also be brought to receive faith even more than others, but I observed that this was impossible, because in proportion as they were in light as to things corporeal, worldly, and natural, in the same proportion they were in darkness as to things celestial and spiritual, which darkness being seen by me appeared altogether dusky, mixed with a fiery principle: this I could confirm by much experience, if this was the place for expatiating on experiences: the love of self is what is here specifically understood by the beast ascending out of the abyss, which made war with the two witnesses, and killed them.

That a beast signifies the love and affection of the natural man in both senses may appear from many passages in the Word; and whereas this has been hitherto unknown, and it appears strange that beasts signify the love or affection of the natural man, it may be necessary to confirm this from the Word. The reason why natural affections are signified by beasts, is, because those affections are altogether similar to the affections of beasts, and hence the man who is not imbued with spiritual affections by the goods and truths of heaven, differs but little from the beasts: for man is distinguished above the beasts by the superaddition of the faculty of thinking and thence of willing spiritually, by virtue whereof he can distinctly see and perceive abstract things; but if this spiritual faculty is not vivified by the knowledges of truth and good, and afterwards by faith and the life of faith, he is no better than the beasts, except only that by virtue of that superior faculty he is able to think and speak. Inasmuch as the affections of the natural man are signified by beasts, therefore those affections, when they are presented visible in the spiritual world in the correspondent forms of animals, appear altogether as forms of various beasts; thus as lambs, sheep, she-goats, kids, he-goats, heifers, oxen, cows; also as camels, mules, horses, asses; and also as bears, tigers, leopards, lions; likewise as dogs and serpents of various kinds; but such things are only appearances of the affections of the spirits who are present, and when they appear, it is also known there not only that they thence exist, but also from whom they are derived; but as soon as the affections cease, the appearances cease also.

From these considerations also it may be manifest whence it is that beasts are so often mentioned in the Word. But we proceed to confirmations from that source; thus in David: *“Thou madest him to have dominion over the works of Thy hands, Thou hast put all things under his feet, the flock and the herd, and also the beasts of the fields, the bird of heaven, and*

*the fishes of the sea*" (Psalm viii. 6—8). The subject treated of in the whole of that Psalm is concerning the Lord, and His dominion over all things of heaven and the church; the things of heaven and the church are understood here and in other passages of the Word by the works of the hands of Jehovah; and inasmuch as His dominion is over those things, and spiritual things, in the Word, are expressed by natural things, for the Word in its bosom is spiritual, hence by flock, herd, beasts of the fields, birds of heaven, and fishes of the sea, are not understood those things, but spiritual things appertaining to heaven and the church; by flock and herd are signified things spiritual, and things natural which are from a spiritual origin; by flock, namely, by lambs, kids, she-goats, sheep, and rams, things spiritual, and by herds, which are heifers, oxen, cows, and camels, things natural from a spiritual origin; by beasts of the field are signified the affections of the natural man, by the birds of the heavens, the thoughts thence derived, and by the fishes of the sea, the scientifics of the sensual natural man; if such was not the signification of these things, to what purpose could it be to describe the Lord's dominion over them? Again: "*Thou, O God, causeth the plentiful rain to come down; thou didst confirm thy labouring heritage, thy wild beast, [or] thy congregation, shall dwell therein*" (Psalm lxxviii. 10, 11): here beast is manifestly put for the people which receives the influx of divine truth from the Lord, for the heritage of God, whereby is signified the church, is called thy beast, thy congregation shall dwell therein; by plentiful rain is signified the influx of divine truth from the divine clemency. So again: "*Jehovah who sendeth out the springings into the rivers; they go between the mountains, they give drink to every wild beast; the wild asses break their thirst, near them the bird of the heavens dwelleth, from amongst the boughs they utter their voice: who maketh the grass to bud forth for the beast, and the herb for the service of man, to bring forth bread out of the earth. Thou disposest the darkness that there may be night, in which every beast of the forest cometh forth; the sea great and broad in its spaces, there are the creeping things without number, wild beasts small and great*" (Psalm civ. 10, 11, 14, 20, 25); treating also of the Lord: and by these words is described the establishment of the church with the Gentiles; wherefore by wild beasts, beasts, and birds, are signified such things as appertain to the man of the church.

It should be known that in many passages mention is made sometimes of wild beast and sometimes of beast, and that by wild beast is not understood wild beast according to the common idea concerning wild beasts; for wild beast, in the Hebrew tongue, is derived from an expression which signifies life, and hence for wild beast in certain passages it should be rather said

animal: this may appear also from this consideration, that the four animals, in which the cherubs were seen, whereby is signified the divine providence and protection, in Ezek. i.—x., are called wild beasts, and, in like manner, by John in the Apocalypse, where the four animals about the throne are treated of, by which cherubs are also understood: but still a distinction is carefully made in the Word between beasts and wild beasts, and by the former are signified the affections of the natural man which appertain to the will, and by the latter, the affections of the natural man that appertain to the understanding: inasmuch as wild beast, in the Hebrew tongue, is derived from an expression which signifies life, therefore Eve, the wife of Adam, was named from that expression: this is premised in order that it may be known what is signified in the proper sense by wild beast and what by beast. What is signified by Jehovah sending out springs into the rivers, by their going between the mountains, and giving drink to every wild beast of the fields, by the wild asses breaking their thirst, and the birds of the heavens dwelling near them, was explained above;<sup>c</sup> by Jehovah causing the grass to bud forth for the beast, and herb for the service of man, to bring forth bread out of the earth, is signified the instruction and nourishment of the natural and spiritual man by truths from the Word, that he thence may have the good of love and charity; by grass is signified the truth of the natural man, which is scientific truth;<sup>d</sup> by beast is signified the affection thereof, which desires to be instructed and spiritually nourished; by herb is signified the truth of the spiritual man; by man, intelligence thence derived; and by bread is signified the good of love and charity, which is nourished by truths; inasmuch as by darkness and by night is signified the lumen of the natural man, which, respectively to the light of the spiritual man, is as night, by the wild beast of the forest, the affection of scientifics, by the sea great and broad in its spaces, the natural principle itself, by the creeping things without number, the scientifics therein, and by wild beasts great and small, the various affections, it is evident what is signified by, Thou disposest darkness that it may be night, in which every wild beast of the forest cometh forth; the sea great and broad in its spaces, there are the creeping things without number, wild beasts small and great.

Again: *“They shall sow fields and plant vineyards, which shall yield the fruit of produce, and he shall bless them so that they shall be multiplied exceedingly; and he shall not diminish their beast; and they are diminished and bowed down, through the rehemence of wickedness and sorrow”* (Psalm cvii. 37—39): the whole of that Psalm treats concerning the advent of the Lord and concerning redemption from Him; that they shall

<sup>c</sup> N. 483.

<sup>d</sup> As may be seen above, n. 507.

then possess truths, whereby the church shall be implanted with them, is signified by, they shall sow fields and plant vineyards; and that thence they shall possess the goods of the church, whence truths shall grow and increase, is signified by, which shall yield the fruit of produce, and by Jehovah blessing them, that they multiply exceedingly; that in this case every good affection of the natural man shall remain with them is signified by, He shall not diminish their beast; that those affections would otherwise have perished by evils is signified by, they are diminished and bowed down through the vehemence of wickedness and sorrow. So again: "*Praise Jehovah, ye whales and all deeps, wild beast and every beast, reptile and every bird of wing*" (Psalm cxlviii. 7, 10): in that Psalm, the things which shall praise Jehovah are enumerated by various things which are without life in the world, as fire, hail, snow, vapours, wind of storm, mountains, hills, trees, fruits, cedars, likewise, as in this case, by wild beasts, beasts, reptiles, and birds, which things themselves cannot praise Jehovah; who cannot see therefore that to recount such things in the divine Word would be vain and superfluous, unless they were significative of such things in man as can praise, that is, worship, Jehovah: from the science of correspondences it is known that whales signify the scientifics of the natural man in general; deeps and seas, the natural principle itself, where scientifics are; wild beasts and beasts, the affections of the natural man, both of his understanding and of his will; reptiles, the sensual principle, which is the ultimate of the natural man; and birds of wing, the cogitative principle thence derived. Again: "*Jehovah who prepareth rain for the earth, who causeth grass to grow upon the mountains, who giveth to the beast his food, to the sons of the raven which call upon Him*" (Psalm cxlvii. 8, 9): the things here mentioned also signify spiritual things appertaining to heaven and the church: to what purpose would it be for the Word, which is given for the sole purpose of leading man in the way to heaven, by teaching him the truths of faith and goods of love, to say that Jehovah prepareth rain for the earth, causeth grass to grow upon the mountains, giveth to the beast his food, and to the sons of the raven which call upon Him? These things, however, are worthy of the divine Word, when by rain is understood the influx of divine truth, by mountains, the good of love, by causing grass to grow, the instruction of the natural man by knowledges from the Word, by beasts, the affections of the natural man, which desire to be thence nourished, which nourishment is signified by giving them food, and when by the sons of the raven also are signified natural men who are in a dark lumen arising from fallacies concerning truth divine, as were many of the Gentiles or nations, wherefore it is said, that He giveth food to the sons of the raven which call upon Him, for these can call upon Jehovah,

but not the sons of the raven. Again: "*Every wild beast of the forest is Mine, the beasts in the mountains by thousands; I know every bird of the mountains, and the wild beasts of My fields are with Me*" (Psalm l. 10, 11): these things are, indeed, said concerning sacrifices, and that the Lord doth not delight in them, but in confession of the heart and invocation; but still by the wild beast of the forest, the beast in the mountains, and by the bird of the mountains and wild beast of the fields, are signified similar things as above, namely, such as appertain to the man of the church. Again: "*Thy justice is as the mountains of God, Thy judgments are a great deep; O Jehovah, Thou preserveest man and beast*" (Psalm xxxvi. 6): by man and beast is signified the interior affection, which is spiritual, whence intelligence is derived, and the exterior affection, which is natural, whence comes science, corresponding to intelligence.

Similar things are also signified by man and beast in the following passages: as in Jeremiah: "*The God of Israel said, I have made the earth, man and beast, which are upon the faces of the earth, by My great power*" (xxvii. 5; xxxviii. 14); again in the same prophet: "*Behold the days come, in which I will sow the house of Judah with the seed of man and with the seed of beast*" (xxx. 27); again: "*As yet there shall be heard in this place, concerning which ye say, it is devastated, and there is no man nor beast, and in the cities of Judah, and in the streets of Jerusalem, that are devastated, so that there is no man, no inhabitant and no beast, the voice of joy and the voice of gladness*" (xxxiii. 10, 11); again: "*The whole land shall be desolation that there shall not be man or beast*" (xxxii. 43); "*I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence*" (xxi. 6); again: "*A nation from the north shall come up against Babel, and shall bring her land into desolation, so that there shall be no inhabitant therein; from man even unto beast, they have moved themselves off, they have gone away*" (l. 3); and again: "*My anger and My wrath is poured out upon this place, upon man and upon beast*" (vii. 20); and in Ezekiel: "*When the land shall sin against Me, I will break its staff of bread, and I will send into it famine, and I will cut off from it man and beast*" (xiv. 13, 17, 19); again: "*I will stretch out My hand over Edom, and will cut off from it man and beast*" (xxv. 13); so again: "*I will destroy every beast of Egypt from beside the great waters, and the foot of man shall no more trouble them, neither shall the hoof of beast trouble them*" (xxxii. 13); and again: "*I will multiply upon you man and beast, that they may increase and be fruitful*" (xxxvi. 11); and in Zephaniah: "*In consuming I will consume all things from upon the faces of the earth; I will consume man and beast, I will consume the bird of the heavens, and the fishes of the sea, and the stumbling-blocks with the impious, and I will cut off man from the faces of the*"

earth" (i. 2, 3); and in Zechariah: "*The angel who came to measure Jerusalem said, Run, speak, saying, Jerusalem shall inhabit the suburbs, by reason of the multitude of man and of beasts therein*" (ii. 7, 8); again in the same prophet: "*Let your hands be strong, for the temple shall be built; for before these days there was no hire for man nor hire of beast; for to him that went out and to him that came in, there was no peace from the enemy*" (viii. 9, 10): in these passages by man and beast is signified the interior or spiritual principle, and the exterior or natural principle; consequently, by man, the spiritual affection of truth, from which is all intelligence, and by beast, the natural affection corresponding to the spiritual: the reason that the exterior or natural principle is signified by beast, is, because man, as to his external or natural man, is nothing but a beast; for he has similar desires, and also pleasures, appetites, and senses, so that man as to such things is altogether like a beast, wherefore the natural man may be called the animal man; but the reason that the internal or spiritual principle is signified by man, is, because man is man as to his internal or spiritual principle, this rejoices in the affections of good and truth such as appertain to the angels of heaven, and because man, by that principle in himself, rules his animal or natural man, which is a beast.

Forasmuch as the spiritual and the natural man is signified by man and beast, therefore in the history of creation, Gen. i., it is related that in the same day, that is, the sixth, the beasts were created, and also man; and afterwards, that to man was given dominion over the beasts: concerning the creation of beasts and of man in the same day, and concerning the dominion of man over the beasts, it is thus written: "*God said, Let the earth bring forth the living soul according to its kind, and what moveth itself, and the wild beast of the earth according to its kind, and it was so. And God made the wild beast of the earth according to its kind, and the beast according to its kind, and every thing that creepeth upon the ground according to its kind. And God said, Let us make man in our image, according to our likeness, and they shall rule over the fishes of the sea, and over the bird of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth; and it was evening and it was morning, the sixth day*" (i. 24—31): by the creation of heaven and earth, in the spiritual sense of that chapter, is described the new creation or regeneration of the man of the most ancient church, whence by beast is there signified the external or natural man, and by man, the internal spiritual, and by his dominion over the beasts is understood the dominion of the spiritual man over the natural. That it was granted to the man of that church to know all the affections of the natural man, in order that he might have dominion over them, is signi-

fied by the words in Genesis: "*Jehovah formed out of the ground every beast of the field, and every bird of the heavens, and brought unto the man, to see what he would call it; and whatsoever man called it, the living soul, that was its name; and the man gave names to every beast, and to the bird of the heavens, and to every wild beast of the field*" (ii. 19): by calling the name is signified, in the spiritual sense, to know the nature of a thing, or of what quality it is, thus, in the present case, to know the qualities of all the affections, desires, pleasures, appetites, likewise thoughts and inclinations, of the natural man, and how they should agree and correspond with the affections and perceptions of the spiritual man: for from creation it was given to the spiritual man to see all things of the natural man, and at the same time to perceive the agreement or disagreement thereof with the spiritual, in order that the former might rule the latter, and admit such things as agree, and reject those which disagree, and thus become spiritual also as to effects, which are wrought by means of the natural man.<sup>e</sup> Inasmuch as by man, in the Word, is properly signified the internal or spiritual man, and by beast, the external or natural man, therefore it was commanded by God that all the beasts and birds should be brought in with Noah to the ark; concerning which it is thus written in Genesis: "*Jehovah said to Noah, Of every clean beast thou shalt take to thee by sevens, male and female; and of the beast which is not clean by two, male and female; and he took of the beast that was clean, and of the beast not clean, and of the bird, and of every thing that creepeth upon the earth, two and two, entered unto Noah into the ark, male and female*" (vii. 1—9): by Noah's flood, in the spiritual sense, is described the destruction of the most ancient church, and also the last judgment upon the men of that church; and by Noah and his sons, in the same sense, is understood and described the succeeding church, which is to be called the ancient church; hence it follows, that by the beasts brought into the ark with Noah are understood the affections of the natural man, corresponding to those of the spiritual, which appertained to the men of that church; but these things also may be seen explained in the *Arcana Cœlestia*.

Inasmuch as by man is signified the internal spiritual man, and by beast the external or natural, and by Egypt the natural man separate from the spiritual, which is then altogether destroyed, and is no longer man but beast, therefore where the destruction of Egypt is treated of, it is related, that "*Jehovah caused it to rain hail, mingled with fire, and smote every thing which was in the fields, from man even to beast*" (Exod. ix. 22—25); concerning which also see the *Arcana Cœlestia*: by reason of the representation and consequent signification of the

<sup>e</sup> But these things may be seen more fully explained in the *Arcana Cœlestia*, n. 142—146.



same thing, it is also written, that "*Jehovah smote all the first-born in the land of Egypt, from man even to beast*" (Exod. xii. 12, 29). But, on the other hand, with the sons of Israel, by whom the church was represented, it was commanded that "*all the first-born of man and of beast should be sacrificed to Jehovah*" (Numb. xviii. 15). Because such things were represented and thence signified by man and beast, therefore, from a holy rite received in the ancient church, "*The king of Nineveh proclaimed a fast, and commanded that neither man nor beast should taste or drink any thing, and that man and beast should be covered with sackcloth*" (Jonah iii. 7, 8). Inasmuch as by beasts are signified the affections in both senses, therefore it was prohibited to make the likeness of any beast; concerning which it is thus written in Moses: "*Ye shall not make to you the likeness of any beast that is on the earth, the likeness of any winged bird that flieth under heaven, the likeness of any thing that creepeth on the earth, the likeness of any fish that is in the waters under the earth*" (Deut. iv. 17, 18): the reason was, because the posterity of Jacob, who, on account of the representation of the church being with them, were called the sons of Israel, were in externals without an internal principle, that is, were for the most part merely natural, wherefore if they had made to themselves the likeness of any beast or bird, which signified affections and the like, they would have made to themselves idols, and have worshipped them: this also was the reason why the Egyptians, who were better acquainted with representatives than any other people, made to themselves figures of beasts, as of calves, serpents, and various other kinds, and this on account of their signification, for they were not intended for worship at the first; but their posterity, who from internal became external, consequently merely natural, looked upon those things not as representatives and significatives, but as things holy, appertaining to the church, and thence devoted to them idolatrous worship; hence it was, that the posterity of Jacob, being altogether external men, were prohibited to make to themselves any likeness of such things, for they were in heart idolatrous. Thus, for example: the reason why they worshipped calves in Egypt, and afterwards in the wilderness, was, because a calf signifies the first affection of the natural man, together with its good of innocence: the Gentiles also everywhere worshipped serpents, because the serpent signified the sensual principle, which is the ultimate of the natural man, and the prudence thereof; and so in other cases. Whereas beasts signified the various things appertaining to the natural man, therefore it was also sometimes commanded, when certain cities, or regions, were given to the curse, that the beasts also should be slaughtered; which was by reason of their representing the evils and profane things which had place with the men who were given to the curse.

It was also on account of the signification of beasts, as specifically denoting the various things existing with men of the church, that laws were prescribed concerning them, what kinds should be eaten and what should not be eaten, Levit. xi.: those which were to be eaten signifying goods, and those which were not to be eaten signifying evils: for the church of that time was a representative church, and therefore everything therein prescribed was representative and significative, especially beasts; concerning which it is thus written in Moses: "*Ye shall distinguish between the clean beast and the unclean, and between the unclean bird and the clean, that ye may not make your souls abominable by beast and bird; and ye shall be holy unto Me*" (Lev. xx. 25, 26). From these considerations it may now be seen whence it was that sacrifices of beasts of various kinds were permitted, as of lambs, sheep, kids, goats, heifers, oxen, also of turtle doves and pigeons, namely, because they signified things spiritual, and things natural from a spiritual origin; as lambs, innocence, sheep, charity, heifers and oxen, the affections of the natural man corresponding to those of the spiritual man; hence it was that the beasts for the sacrifices were varied according to the causes for which they were offered, which would not have been done unless they had signified such things as appertain to the church.

Whereas the man of the church at this day can scarcely be induced to believe that by beasts and wild beasts, in the Word, are signified the affections of good and truth which appertain to the man of the church, and this by reason of its appearing strange that anything appertaining to beasts should signify anything appertaining to man, therefore some more passages shall be adduced from the Word, by way of confirmation; thus in Ezekiel: "*Say unto the king of Egypt, and unto his multitude, Whom art thou like in thy stature? Behold Ashur, a cedar in Lebanon, fair in branch and a shadowy forest; his stature was higher than all the trees of the field, and his branches were multiplied because of many waters; all the birds of the heavens made their nests in his branches; and under his branches every wild beast of the field brought forth, and in his shade dwelt all great nations; he was fair in his greatness. But because thou hast lifted up thyself in stature, it shall be cut down; upon his ruin shall dwell every bird of the heavens, and upon his branches shall be every wild beast of the field*" (xxx. 2, 3, 5—7, 10, 12, 13): by the king of Egypt, and by his multitude, is signified the natural man with the scientifics therein; by Ashur, the cedar in Lebanon, is signified the rational principle, which is formed from scientifics on the one part, and from the influx of spiritual truth on the other; by fair in branch and a shadowy forest is signified intelligence by rational truths by means of scientifics; by stature higher than all the trees of the field is signified elevation even to

the interior rational, which is derived from the spiritual; by branches multiplied because of many waters is signified the abundance thereof by spiritual truths, which are derived from the knowledges of truth from the Word; by the birds of the heavens, which built their nests in his branches, are signified spiritual thoughts in things rational, for the rational principle is the medium between the internal spiritual man and the external natural; by the wild beast of the field which brought forth under his branches are signified the affections of scientifics rationally perceived; by the great nations which dwelt in his shade are signified the goods of the affections in the natural man; by being fair in his greatness is signified intelligence; but by the bird of the heavens, and the wild beast of the field, which shall dwell upon his ruins, and upon his branches, are signified falsities of the thoughts, and evils of the desires, arising from being lifted up in height, or proud in the love of self-derived intelligence: that thoughts of truth and the affections thereof are signified by the birds of heaven and the beasts of the field is evident, for it is also said that great nations dwelt under his shade.

So in Daniel: *“Behold a tree in the midst of the earth, and the height thereof was great; it reached even to heaven, and the sight thereof unto the end of the earth; the leaf thereof was fair, and the flower thereof much, and in it was food for all; the beast of the field had shadow under it, and the birds of heaven dwelt in its branches; and all flesh was nourished from it. A watcher and holy one came down from heaven, crying aloud, Hew down the tree and cut off its branches; shake off the leaf; scatter its flower; let the beast get away from under it, and the birds from its branches; but leave the stump of the roots in the earth, and in a band of iron and brass, in the herb of the field; and with the dew of the heavens, let it be wet, and let its portion be with the beast in the grass of the earth; they shall change his heart from man’s, and the heart of a beast shall be given to him”* (iv. 10—16): this was the dream of Nebuchadnezzar, king of Babel, and thereby is described the establishment of the celestial church, and its increase even to its summit, and afterwards the destruction thereof on account of domination over the holy things of the church, and on account of claiming to itself a right over heaven: by the tree in the midst of the earth is signified that church; by the height thereof is signified the extension of perception and thence of wisdom; and by its sight unto the end of the earth is signified the extension thereof, even to the ultimates of the church; by the leaf thereof was fair, and the flower thereof much, are signified the knowledges and affections of truth and good, and intelligence thence derived; by food in it for all is signified celestial nourishment, which is from good, and thence from truths; by the beast of the field which had shadow under it, and the birds of the heavens which dwelt in its branches, are

signified the affections of good, and thence the thoughts and perceptions of truth, which, inasmuch as they are spiritual food, it is said that all flesh was nourished from it; but on account of domination originating in the love of self over the holy things of heaven and the church, over which the Babylonians at length claimed a right, the destruction thereof is afterwards described by these words, "A watcher and holy one came down from heaven, crying aloud, Hew down the tree, and cut off its branches; shake off the leaf; scatter the flower; let the beast get away from under it and the birds from its branches:" for with them the love of self, and elation of mind thence derived, increases even to the claiming a right over the holy things of the church, yea, over heaven itself, and, when this is the case, then everything belonging to the church perishes, as well as all perception and knowledge of truth and good; for the internal of the mind, where the spiritual principle resides, is shut, and the external, where the natural resides, has dominion, and thus man becomes sensual, until he differs but little from beasts; by the stump of the roots which should be left in the earth is signified the Word, which is understood as to the letter only, and the knowledge thereof is as somewhat residing merely in the memory, and proceeding thence into the speech; by the bands of iron and brass is signified that the interior truths and goods are kept close up and bound in ultimates, iron denoting truth in the ultimates, and brass denoting good in the ultimates, and these, separated from interior truths and goods, become falsities and evils: and whereas the man of the church is then almost as a beast as to understanding and as to will, in consequence of evils of the affections and falsities of the thoughts having rule, it is said that his portion shall be with the beast in the grass of the earth, and his heart shall be changed from man's, and the heart of a beast shall be given to him; that this change and inversion took place on account of claiming a right over the holy things of the church, and at length over heaven, appears from verses 30—32 of that chapter, where are these words, "The king said, Is not this great Babel, which I have built for the house of the kingdom, by the might of my power and for the glory of mine honour? While the word was in the king's mouth, there fell a voice from the heavens, saying, 'The kingdom shall pass away from thee, *and they shall drive thee from man, and thy dwelling shall be with the beast of the field, they shall make thee to taste the herb as oxen,* until thou know that the Most High ruleth in the kingdom of man, and giveth it to whomsoever He will." That by Nebuchadnezzar, as king of Babel, in the beginning is signified the celestial church, and its advancement even to the summit of wisdom, appears also from Daniel, where, treating of the statue seen by him in a dream, it is said, "*The God of the heavens hath given into thine hand the*

*sons of man, the beast of the field, and the bird of the heavens, and hath made thee ruler over all; thou art the head of the statue which is of gold*" (ii. 37, 38): by the head of the statue, which was of gold, is signified the celestial church, which is the principal of all; the reason why that church is signified by the king of Babel in the beginning, is, because the church, which afterwards became Babel or Babylon, commenced from the worship of the Lord, and from love towards Him, and then there reigned with them a zeal of extending and perfecting the church by the holy goods and truths of heaven, but this from a cause as yet latent, that is, the love of ruling, which, however, only broke out by degrees; but this subject will be further explained when we come to treat of Babylon.

Again in Hosea: "*I will make for them a covenant in that day with the wild beast of the field, and with the bird of the heavens, and with the creeping thing of the earth; and the bow, and the sword, and the war, will I break from the earth, and will make them to lie down securely; and I will betroth thee to me for ever*" (ii. 18, 19): these things are said concerning the establishment of a New Church by the Lord, which is the subject there treated of: that Jehovah, that is, the Lord, will not then make a covenant with the wild beast of the field, the bird of the heavens, and the creeping thing of the earth, but with men in whom the church will be renewed, is evident; wherefore by those things are signified such things as are in man, namely, by the wild beast of the field, the affection of the knowledges of truth, by the bird of the heavens, rational thought from a spiritual ground, by the creeping thing of the earth, the scientific of the natural man, specifically the sensual scientific; by breaking the bow and the sword from the earth is signified the destruction of the falsities that fight against the truths of doctrine; and that there shall be no longer any dissension arising from combats between goods and evils, and between truths and falsities, is signified by, I will cause them to lie down securely, and I will betroth thee to Me for ever. Again in Isaiah: "*The wild beast of the field shall honour Me, the dragons and the daughters of the owl; because I will give waters in the wilderness, rivers in the desert, to give drink to My people, Mine elect*" (xliiii. 20): that the wild beast of the field, dragons, and daughters of the owl, are not here understood is evident, for these cannot honour Jehovah; but that the men of the church are understood is manifest from its being said in what follows, to give drink to My people, Mine elect: wherefore, by the wild beast of the field are signified the affections of the knowledges of truth, by dragons, natural ideas, and by the daughters of the owl, sensual affections, for the sensual principle is affected with truths, and sees them in darkness, as owls see objects in the night: hence it is also evident that the Gentiles are hereby understood, with whom the New Church

was to be raised up, for before reformation they were in such obscure affection and natural thought; by giving waters in the wilderness, and rivers in the desert, is signified to imbue with truths, and thence with intelligence, those who were before in ignorance, waters denoting truths, rivers, intelligence, and wilderness and desert denoting ignorance; to give drink to the people of Jehovah, and to His elect, signifies to instruct those who are in the truths of faith and in the good of charity; they are called people who are principled in the truths of faith, and they elect who are in the good of charity.

So in Joel: "*Is not the food cut off before our eyes from the house of our God, the gladness and the joy; the beast groaneth, the droves of oxen are perplexed, because there is no pasture for them; the flocks of sheep likewise are made desolate; the beast of the field crieth unto thee, because the rivers of waters are dried up, and the fire hath devoured the dwellings of the wilderness*" (i. 16, 18, 20): these things are said concerning the state of the church, when there are no longer any truths of doctrine or good of life therein: by the food which is cut off from the house of God is signified spiritual nourishment, which is from truths derived from good, the house of God denoting the church; the beast groaneth, the droves of oxen are perplexed, signifies a defect of the affections of truth, and thence of knowledges in the natural man, and grief on that account, droves of oxen denoting the things appertaining to the natural man taken collectively; by there being no pasture for them is signified no instruction; the flocks of sheep are made desolate signifies the defect of spiritual truth and good which are of faith and charity; the beast of the field crieth unto thee signifies the grief of those who are in natural affection, and thence in ardent desire for the knowledges of truth and good; the rivers of waters are dried up signifies the truths of doctrine dissipated by natural love; the fire hath devoured the dwellings of the wilderness signifies that love, and the destruction thence of the knowledges of truth; the dwellings of the wilderness denote the things appertaining to the understanding and will of such persons, which otherwise would receive the truths and goods of the church. Again in the same prophet: "*Fear [not], O earth, rejoice and be glad, for Jehovah hath done great things for thee; be not afraid, ye beasts of my fields, for the dwelling-places of the wilderness are full of grass, for the tree shall bear its fruit, the fig-tree and the vine shall yield their strength; sons of Zion rejoice and be glad in Jehovah*" (ii. 21—23): these things are said concerning the establishment of the church by the Lord; and by the earth which shall [not] fear, [but] rejoice, and be glad, is signified the church and its delight; the establishment thereof by the Lord is signified by Jehovah's doing great things; hence by the beasts of His fields are signified those who are in

the affections of good and desire instruction from the Word, beasts denoting those who are in the affections of good appertaining to the natural man, and fields denoting doctrinals from the Word; by the dwelling-places of the wilderness being full of grass is signified that the knowledges of truth and good shall be with those with whom they were not before; the tree shall yield its fruit signifies the production of the good of life by those knowledges, for a tree signifies the man of the church, specifically a mind imbued with knowledges, and fruit the good of life; the fig-tree and the vine shall yield their strength signifies the production of the effect from natural good and spiritual good together; inasmuch as by the beasts of the fields, the tree, the fig, and the vine, are signified such things as appertain to the man of the church, therefore it is said, Sons of Zion, rejoice and be glad in Jehovah; by the sons of Zion are understood those who are of the celestial church; to rejoice is predicated of the delight of good; and to be glad of the pleasantness of truth.

So in Ezekiel: "*In that day Gog shall come upon the land of Israel; and then shall be a great earthquake upon the land of Israel; and before me shall tremble the fishes of the sea, and the bird of the heavens, and the wild beast of the field, and every creeping thing that creepeth upon the earth, and every man upon the faces of the earth*" (xxxviii. 18—20): by Gog is signified external sanctity without internal sanctity, thus those who are in such external sanctity; by the earthquake is signified a change of the state of the church; by the fishes of the sea trembling, and the bird of the heavens, the wild beast of the field, the creeping thing of the earth, and every man, is signified that all things of man, as to what appertains to the church with him, shall be changed; the fishes of the sea denote scientifics, the birds of the heavens denote thoughts thence derived, the wild beasts of the fields the affections thence derived, the creeping thing of the earth the thoughts and affections in the corporeal sensual principle, and man, all of them in the complex from first to last; if there were not such a signification, to what purpose would it be to say that those things shall tremble before Jehovah? Again in Zechariah: "*There shall be in that day a great tumult, Judah shall fight against Jerusalem, and so there shall be the plague of the horse, of the mule, of the camel, and of the ass, and of every beast which shall be in their camps: afterwards every one that is left shall go up to Jerusalem*" (xiv. 13—15): thus is described the last state of the old church, and the beginning of the new: the last state of the old church is described by the great tumult, when Judah shall fight against Jerusalem, by which is understood the change which then takes place, and the fighting of the love of evil against the truths of the doctrine of the church; by the

plague of the horse, of the mule, of the camel, of the ass, and of every beast, are signified such things as hurt and destroy the church, and the spiritual life of the men of the church; and by the horses, the mules, the camels, and the asses, are signified the things which appertain to their understanding and their will, consequently which appertain to their knowledges and affections; but what is signified in particular by a horse, a mule, a camel, and an ass, has been stated elsewhere, it is here only shewn that beast signifies the affection of the natural man, and by the plague of beast is meant the injury and destruction of that affection.

Again in Jeremiah: "*How long shall the earth mourn, and the herb of every field wither, on account of the wickedness of them that dwell therein? the beasts and the bird are consumed*" (xii. 4): by the earth is understood the church; by the herb of the field is signified the truth of the church sprung up and springing; by mourning and withering is signified to perish and be dissipated by concupiscences; by the beasts and birds which are consumed are signified the affections of good and the thoughts of truth thence derived, which perish by reason of the evils in the church, wherefore it is said, On account of the wickedness of them that dwell in the earth. Again in Isaiah: "*They shall be left together to the bird of the mountains and the beast of the earth; but the bird shall loathe it, and every beast of the earth shall despise it*" (xviii. 6): speaking of the land shadowed with wings, by which is understood the church, which, from the obscurity in which it is, catches at imaginary things for spiritual truths, and thence by reason of ignorance comes into the negation thereof: by birds and beasts are also there signified thoughts of truth and affections of good, as well rational as natural, which are said to loathe and despise it; that such loathing and despising cannot be predicated of birds and beasts is manifest, but of the affections of good and thoughts of truth, that is, of those that are in them. Again in Hosea: "*They break out, bloods touch bloods, and every one that dwelleth therein pineth away, with the wild beast of the field and the bird of the heavens, and even the fishes of the sea shall be collected together*" (iv. 2, 3): here also by the wild beast of the field, and the bird of the heavens, and by the fishes of the sea, are signified similar things as above.

Again in Ezekiel: "*Thou son of man, say to every bird of every wing, and to every wild beast of the field, Assemble and come, gather yourselves from around upon My sacrifice which I sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood: ye shall eat the flesh of the strong, and drink the blood of the princes of the earth; rams, lambs, and kids, and heifers, all fatlings of Bashan; ye shall eat fat to satisfaction, and ye shall drink blood even to*



*drunkenness, of My sacrifice which I sacrifice for you ; and ye shall be satisfied at My table with horse, and chariot, with the strong, and every man of war ; so will I give My glory among the nations*" (xxxix. 17—21): these things are said concerning the calling or convocation of the Gentiles or nations to the church, and concerning the reception by them of the truth of doctrine in the good of love, which is the good of life, and of their intelligence thence in spiritual things ; wherefore by the bird of every wing, and by every wild beast of the field which shall be gathered together from around to the great sacrifice upon the mountains of Israel, are understood all in whatever state they may be as to the perception of truth and as to the affection of good ; by the bird of every wing are understood all of whatsoever quality who are in the perception of truth, and by every wild beast of the field, all of whatsoever quality who are in the affection of good ; by gathering together from around is signified from all sides without the church ; by the great sacrifice is signified the worship of the Lord from faith and love, for this was represented by the sacrifices in general ; and by the mountains of Israel are signified the goods of spiritual love ; by eating flesh and drinking blood is signified to appropriate to themselves the good of love, and the truth of that good ; by eating the flesh of the strong and drinking the blood of the princes of the earth is signified that appropriation, the strong or oxen denoting the affections of the natural man, and the princes of the earth denoting the principal truths of the church ; by rams, lambs, kids, heifers, fatlings of Bashan, are signified all things appertaining to innocence, love, charity, and good, fatlings of Bashan denoting the goods of the natural man from a spiritual origin ; hence it is evident what is signified by eating flesh to satisfaction, and by drinking blood to drunkenness, namely, that they shall be filled with every good of love and truth of faith ; by being satisfied at the table of the Lord with horse, and with chariot, with the strong, and every man of war, is signified to be instructed to the full from the Word ; by the horse is signified the understanding of truth, by chariot the doctrine of truth, by the strong and the man of war the truth of good combating against the falses of evil, and destroying it ; inasmuch as these things are said concerning the calling together of the nations or Gentiles to the church of the Lord, it is therefore added, *so will I give My glory among the nations, glory signifying divine truth in the light.* That such things are signified by the bird of every wing and by the beast of the field, may further appear from these words in Isaiah : "*The saying of the Lord Jehovih, who gathereth the outcasts of Israel : yet will I gather [others] to him besides those that are gathered unto him : every wild beast of My fields, come ye to eat, every wild beast in the forest*" (lvi. 8, 9): by the outcasts of Israel,

whom the Lord will gather, are signified all in the church who are in truths from good and separated from those therein who are in falsities from evil; the same are also understood by the wild beasts of the fields of the Lord Jehovih, for fields signify the church as to the implantation of the truth of doctrine; but the Gentiles who are without the church are signified by the wild beast in the forest, the forest denoting the natural and sensual man, and the wild beast his science and obscure intelligence thence derived: that such things are signified by the wild beast of the field and the wild beast in the forest is evident, for it is said, Come ye every wild beast of My fields, and every wild beast in the forest, to eat; to eat denoting instruction and appropriation.

Inasmuch as most things in the Word have also an opposite sense, so likewise have beasts and wild beasts, in which sense beasts signify evil affections, which are desires of adulterating and destroying the goods of the church, and wild beasts, or animals, signify desires of falsifying and thus of destroying the truths of the church: in this sense they are mentioned in the following passages; as in Ezekiel: "*I will raise up over them one shepherd, who shall feed them, My servant David, he shall be to them for a shepherd: then I will make with them a covenant of peace, and I will cause the evil wild beast to cease out of the land, and they shall dwell confidently in the wilderness, and sleep in the forests: they shall be no more a prey to the nations, and the wild beast of the earth shall not devour them, but they shall dwell confidently, none making them afraid*" (xxxiv. 23, 25, 28): these things are said concerning the advent of the Lord, and concerning the blessed state of heaven, and of those of the church who will come into the new heaven; by the servant David, the shepherd whom Jehovah will raise up, is understood the Lord, who is called servant from serving and ministering, that is, from performing uses;<sup>f</sup> by making with them a covenant of peace is signified conjunction with the Lord by divine things proceeding from Him, which are the goods of love and the truths of doctrine from the Word, thus by the Word; by causing the evil wild beast to cease out of the land is signified that evil desires and concupiscences shall no more invade and destroy them; by dwelling confidently in the wilderness, and sleeping in the forests, is signified that they shall be safe from the infestation of those things, although in them and amongst them, the wilderness and forests denoting where such things and such persons are: thus by these words the same things are signified as in Isaiah xi. 7—9: inasmuch as the desires of evil and the false are what destroy the man of the church, therefore it is said, they shall no more be a prey to the nations, and the

<sup>f</sup> As may be seen above, n. 409.

evil wild beast shall not devour them ; for by the nations are signified desires of evil, and by the wild beasts of the earth desires of the false. So in Jeremiah : “ *Mine heritage is become as a lion in the forest, she uttered her voice against Me, therefore I have hated her ; as the bird Zabuah is Mine heritage, the birds are around it ; gather together every wild beast of the field, come ye to devour, many shepherds have destroyed My vineyard* ” (xii. 8—10) : these things are said concerning the vastation of the church by the falsities of evil : by heritage is signified the church ; by the lion out of the forest which uttereth his voice against God is signified the false of evil in the whole complex ; the bird Zabuah signifies reasonings from falsities ; the wild beasts of the field which shall be gathered together to devour signify desires of destroying the truth of the church by falsities ; and because the church is understood which is so destroyed, therefore it is said, Many shepherds have destroyed My vineyard, a vineyard denoting the spiritual church, or the church as to the affection of truth ; and whereas the vineyard signifies the church, it follows that by the wild beast of the field is signified the desire of falsifying and thereby of destroying the truths of the church. Again in Isaiah : “ *No lion shall be there, nor shall any ravenous wild beast go up thereon, it shall not be found there* ” (xxxv. 9) : treating concerning the advent of the Lord, and His kingdom in the heavens and in the earths ; and by the lion and ravenous wild beast are signified the same things as above ; that a wild beast is not here understood must be evident to every one. Again in Hosea : “ *I will meet them as a bear that is bereaved, and I will rend the enclosure of their heart, and I will consume them as a fierce lion ; the wild beast of the field shall tear them* ” (xiii. 8) ; where also by the lion and the wild beast similar things are signified as above.

Thus also in Zephaniah : “ *Jehovah will stretch out His hand over the north, and will destroy Ashur, and will make Nineveh a waste, a dry place, as a wilderness ; and the flocks shall rest in the midst thereof, every wild beast of the nation ; the pelican and the bittern shall lodge nightly in the knobs thereof ; a voice shall sing in the window, a drought shall be in the threshold, because the cedar thereof shall be stripped bare : such is the rejoicing city that dwelleth securely, saying in her heart, I and none besides me : how is she become a waste, a place for the wild beasts to lie down in, every one that passeth over her hisseth, and moveth his hand* ” (ii. 13—15) : thus is described the vastation of the church by falsities of doctrine originating in self-derived intelligence : by the north over which Jehovah will stretch out His hand is signified the church which is in falsities ; by Ashur which Jehovah will destroy are signified reasonings from falsities ; by Nineveh which He shall make a waste, a dry place as a wilderness, are signified falsities of doctrine ; by flocks, the wild beast

of the nation, the pelican, and the bittern, are signified affections of what is false, and falsities themselves interior and exterior; by the knobs in which they shall rest are signified the knowledges of truth from the Word falsified; by the voice in the window is signified the preaching of what is false; by a drought in the threshold is signified the total desolation of truth; by the cedar which is stripped bare is signified the rational principle destroyed; by the rejoicing city that dwelleth securely is signified the doctrine of what is false, with which they are delighted, and in which they rest; saying in her heart, I and none besides me, signifies the false of self-derived intelligence; by a place for the wild beast to lie down in is signified the state of the church vastated as to truths; by every one that passeth over it shall hiss and move his hand is signified the contempt and rejection thereof by those who are in the truths and goods of doctrine.

Again in Moses: "*I will give peace in the earth, so that ye shall lie down securely, and none shall make you afraid, and I will cause the evil wild beast to cease out of the land, and the sword shall not pass through your land*" (Levit. xxvi. 6): by peace in the earth so that they shall lie down securely and none make them afraid is signified protection from the invasion of the false into the church by virtue of confidence in the Lord; by causing the evil wild beast to cease out of the land is signified immunity from the affection and desire of the false; and by the sword which shall not pass through the land is signified that the false shall no more destroy the truth. Again: "*I will send the hornet before thee, and it shall drive out the Hivite, the Canaanite, the Hittite before thee; I will not drive him out from before thee in one year, lest the land be a desert, and the wild beast of the field multiply upon thee; by little and little will I drive him out from before thee, until thou be fruitful, and inherit the land*" (Exod. xxiii. 28—30): I will send the hornet before thee signifies the dread of those who are in falsities from evil; and it shall drive out the Hivite, the Canaanite, and the Hittite, signifies the flight of the falsities which are from evils; I will not drive him out from before thee in one year signifies the flight or removal thereof not hasty; lest the land be desolate signifies deficiency in such case and little of spiritual life; and the wild beast of the field be multiplied upon thee signifies the afflux of falsities from the delights of the love of self and of the world; by little and little I will drive him out from before thee signifies removal by degrees, according to order; until thou become fruitful signifies according to the increase of good; and inherit the land signifies when principled in good and regenerate.<sup>g</sup> Similar things are signified by these words in Moses: "*Jehovah God*

<sup>g</sup> But these things may be seen further explained in the *Arcana Cœlestia*, n. 9331—9338.

*will drive the nations before thee by little and little, thou canst not drive them out immediately, lest the wild beast of the field be multiplied against thee*" (Deut. vii. 22): by the nations driven and to be driven out of the land of Canaan by the sons of Israel are signified evils and falsities of every kind, by the land of Canaan, the church, and by the sons of Israel, the men of the church; wherefore by the wild beast of the field, which would be multiplied against them, are signified desires of the false from evil; for the man who is reformed and regenerated until the church appertain to him, is reformed and regenerated by little and little; for he is conceived anew, born and educated; and this process is accomplished in proportion as the evils and falsities thence derived, which are in him hereditarily and from birth, are removed, which is not effected in a moment, but through a great part of his life; hence it is evident what is signified in the spiritual sense by the nations not being expelled in one year, but by little and little, lest the wild beast of the field be multiplied against thee; for if evils and the falsities thence derived were removed all at once, man would then have scarce any life, inasmuch as his life, into which he is born, is a life of evil, and thence of the false originating in cupidities, which are removed in proportion as goods and truths enter, for the former are removed by the latter.

Whereas by wild beasts, in the opposite spiritual sense, are signified desires of the false from evil, and by birds the thoughts and reasonings from thence, and whereas the man of the church thereby spiritually perishes, therefore every where in the Word, where the vastation of the church is treated of, it is said, that they shall be given to the wild beasts and the birds to be devoured, as in the following passages; thus in David: "*The hour in the wood trampleth upon the vine, and the wild beast of the fields eateth it down*" (Psalm lxxx. 13); and in Hosea: "*I will lay waste her vine and her fig-tree, I will make them a forest, and the wild beast of the field shall devour them*" (ii. 12); and in Ezekiel: "*I will send upon you famine, and the evil wild beast, and they shall bereave thee*" (v. 17), speaking of Jerusalem, whereby is meant the church; again in the same prophet: "*I will give him to the wild beast to be devoured*" (xxxiii. 27); again: "*The sheep are scattered without a shepherd, and are for food to every wild beast of the field*" (xxxiv. 5, 8); again: "*To the wild beast of the earth, and to the bird of the heavens, have I given thee for food*" (xxix. 5); and again: "*I will cast thee forth upon the faces of the field, and I will cause every bird of the heavens to dwell upon thee, and I will satisfy the wild beast of all the earth from thee*" (xxxii. 4); so in Jeremiah: "*Their carcass shall be for food to the bird of the heavens, and to the beast of the earth*" (xvi. 4; xix. 7; xxxiv. 20); so in Ezekiel: "*To the swift bird of every wing, and to the wild beast of the field, have*

*I given thee for food*" (xxxix. 4); and in David: "*They have given the dead body of thy servants to the bird of the heavens, the flesh of thy saints to the wild beast of the earth*" (Psalm lxxix. 2); and in Jeremiah: "*I will visit upon them in four kinds; with the sword to kill, and with dogs to drag about, and with the birds of the heavens and the wild beast of the earth to devour and to destroy*" (xv. 3): in these passages by wild beasts and birds are signified falsities arising from the desire of evil, and from reasoning; and whereas by the nations in the land of Canaan are signified the evils and falsities of religion and of worship, therefore the sons of Jacob did not bury the dead bodies of the nations which they slew in war, but left them to be devoured by the birds and wild beasts, which was not from the divine command, but from the innate cruelty of that people, thus from permission, in order that such things might be represented.

Again in David: "*The enemy hath reproached Jehovah, and the foolish people hath despised thy name; give not the soul of thy turtle dove to the beast: forget not the life of thy poor for ever*" (Psalm lxxiv. 18, 19): by the enemy who reproached Jehovah is signified hell and evil thence derived; by the foolish people who despised His name are signified falsities, which are opposed to the truths of doctrine, people denoting those who are in truths, and, in the opposite sense, those who are in falsities, who are the foolish people, and the name of Jehovah signifying all truths of doctrine and of the church; give not the soul of thy turtle dove to the beast signifies not to give spiritual good to those who are in the desires of evil; by the life of thy poor is signified spiritual life oppressed by evils and falsities. So in Habakkuk: "*The violence of Lebanon hath covered thee, and the spoil of the beasts will dismay them, by reason of the bloods of men, and the violence of the earth, of the city, and of all that dwell therein*" (ii. 17): by the violence of Lebanon is signified opposition made to the truths perceived by the rational man from the Word, for Lebanon signifies the church as to the perception of truth from the rational man; by the spoil of the beasts which dismayed them is signified the destruction of truths by desires of evil; by bloods is signified the violence offered to the truths of the Word by evils; and by the violence of the earth, of the city, and of all that dwell therein, is signified opposition made to the truths and goods of the church and of its doctrine from the Word by falsities. Again in Moses: "*I will send amongst them the tooth of beasts, with the poison of the creeping things of the earth*" (Deut. xxxii. 24): by the tooth of beasts is signified the sensual principle as to the desires of evil, for tooth corresponds to the ultimate of the life of man, which is the sensual principle; by the poison of the creeping things of the earth are signified the falsities thence

derived, which subtly pervert truths by the fallacies of the sensual man.

Again in Ezekiel: "*When I entered and saw, behold every effigy of creeping thing and beast, an abomination, and all the idols of the house of Israel, painted upon the wall round about*" (viii. 10): by these and divers other things that were shewn to the prophet are signified the direful cupidities and falsities in which the Israelites were, by reason of their being altogether in externals without any internal principle, and they who were such turned all representatives into idolatry, whence arose the idolatries which existed both with them and the Gentiles: and on this occasion by beasts and reptiles, of which images were made on account of their signifying affections of good and prudence, were represented the direful cupidities of evil and the false; for so it comes to pass when the natural man separate from the spiritual views holy things, and hence it is that they are called the idols of the house of Israel; by the wall round about upon which they were seen painted are signified the interiors everywhere in the natural man, for by the roof is signified the inmost principle, by the floor or pavement the ultimate, by the walls the interiors, and by the house the man himself, as to the things appertaining to his mind; the natural man is also interior and exterior, and the interior natural is where the filthy things of man reside, which the exterior doth not divulge, but counterfeits what is good, just, and sincere. Inasmuch as wild beasts and beasts signified the goods of the understanding and the goods of the will, which are of the affections, and the ancients who were skilled in correspondences made representative and significative figures of them, which were not worshipped at first, but afterwards by their posterity, who from internal became merely external, hence wild beasts and beasts were made idols, and are so spoken of in the Word; as in Isaiah: "*Bel bowed down, Nebo stooped, their idols are to the wild beast and to the beast*" (xlvi. 1). In the Prophecy of Isaiah we read concerning "*The beasts of the south*" (xxx. 6, and following verses), by which are signified the adulterations of good and falsifications of truth, whence arise evils and falsities of every kind with those of the church who are only in externals; they are called the beasts of the south because they are with those who have the Word, by virtue whereof they may be in the light of truth, which is the south.

Again in Daniel: "*I saw in vision, when it was night, four beasts coming up out of the sea; the first was as a lion, but had the wings of an eagle; the second was like a bear; the third as a leopard, which had four wings; and the fourth was terrible and formidable*" (vii. 2—7): by the beast out of the sea is there signified the love of dominion, to which the holy things of the Word and the church are made subservient means: and by all

four is signified the successive increase thereof, wherefore the last beast is called formidable and terrible.<sup>h</sup> Things nearly similar are signified in the Apocalypse by “*the beast rising up out of the sea*” (xiii. 1—10); by “*the beast coming up out of the earth*” (xiii. 11—18); by “*the scarlet beast*” (xvii. 3); by “*the beast of the abyss*” (xvii. 8); concerning which beasts a further account is given, chaps. xix. 19, 20, and xx. 10; but what desires of evil and the false are signified by each in particular, will be seen below, when we come to treat of those beasts.

From these considerations it may now appear what is understood by these words in Mark: “*The Spirit urging Jesus caused Him to go into the wilderness, and He was in the wilderness forty days, and He was with the beasts, and angels ministered unto Him*” (i. 12, 13): by the Lord’s being in the wilderness forty days was represented the duration of all temptations, which He underwent and sustained above all in the world, and those of the most cruel kind; for by forty days is signified the entire period and duration of temptations, thus not that He was tempted then only, but from childhood even to the last moment of His life in the world, the last temptation being that in Gethsemane: for by temptations the Lord subjugated all the hells, and also glorified His Humanity.<sup>i</sup> And whereas temptations exist by evil spirits and genii who are from hell, thus by the hells, whence evils and falsities and their desires and lusts arise, therefore by the beasts with which the Lord was are not understood beasts, but the hells and the evils thence arising; and by the angels who ministered unto Him are not understood angels, but divine truths, by which, from His own proper power, He conquered and subjugated the hells.<sup>j</sup>

651. *And shall conquer them, and kill them.*—That hereby is signified the destruction thence of all the good and truth of the church, appears from the signification of conquering and killing the two witnesses, as denoting to destroy those things which are signified by them, which are the good of love and charity, and the truth of doctrine and faith: that the affections of the natural man separate from the affections of the spiritual man, which are evil desires of every kind, arising from infernal loves, will destroy those things, is signified by the beast ascending out of the abyss: that it was predicted that this would come to pass at the end of the church, when the last judgment takes place, was said above: to kill, in the Word, signifies to kill spiritually, which is here to destroy the good of love and truth of doctrine.<sup>k</sup>

<sup>h</sup> But these things may be seen explained in part, n. 316, 556.

<sup>i</sup> Concerning which temptations see the *Doctrine of the New Jerusalem*, n. 302.

<sup>j</sup> That by angels, in the Word, are signified divine truths, may be seen above, n. 130, 200, 302, 593.

<sup>k</sup> As may be seen above, n. 315.



652. *And their bodies [shall lie] in the street of the great city.*—That hereby is signified the extinction of them from evils and falsities of doctrine, appears from the signification of bodies, as denoting that the good of love and truth of doctrine, which are signified by the two witnesses, were extinguished; for to be killed signifies to be extinguished, in this case spiritually, because with those who have altogether destroyed those things with themselves; it is, in like manner, said concerning the Lord that He is slain and dead, whereby is signified that the Divine proceeding from Him, which is the divine good and divine truth, is rejected, thus the Lord, with them by whom it is rejected, is slain and dead:<sup>l</sup> and from the signification of the street of the great city, as denoting the truth and good of doctrine, and, in the opposite sense, the false and evil of doctrine; for by street is signified, in a good sense, truth leading, and, in the opposite sense, the false leading, concerning which we shall speak presently, and by city is signified doctrine:<sup>m</sup> it is said the great city, because great is predicated of good, and, in the opposite sense, of evil, as many or much is predicated of truth, and, in the opposite sense, of the false;<sup>n</sup> from these considerations it is now evident that by the bodies of the two witnesses lying in the street of the great city is signified the extinction of the good of love and of charity, and of the truth of doctrine and of faith, by falsities and evils of doctrine; inasmuch as evils and falsities of doctrine are signified, it is afterwards said of the great city that it is spiritually called Sodom and Egypt, and by Sodom are signified evils of the love, and by Egypt the falsities thence derived, each appertaining to doctrine, which destroy the church at its end, concerning which we shall speak further in the following articles. The reason why street signifies the truth of doctrine, and, in the opposite sense, the false thereof, is, because by way, in the spiritual sense of the Word, is signified truth leading to good, and, in the opposite sense, the false leading to evil;<sup>o</sup> and streets are ways in a city: and inasmuch as city signifies doctrine, therefore by street is signified the truth and false of doctrine. In the spiritual world also there are cities, and streets in them as in the cities of the world, and the quality of every one as to the affection of truth and intelligence thence derived is there known from the places only where they dwell, and also from the streets in which they walk: they who are in a clear perception of truth dwell in the southern quarter of the city, and also walk there; they who are in a clear affection of the good of love dwell in the eastern quarter, and also walk there; they who are in an obscure affection of the good of love dwell in the western quarter, and also walk there; and they

<sup>l</sup> As may be seen above, n. 83.

<sup>m</sup> Concerning which see above, n. 223.

<sup>n</sup> See above, n. 223.

<sup>o</sup> As may be seen, n. 97.

who are in an obscure perception of truth dwell in the northern quarter, and also walk there: but, on the contrary, in the cities where they have their abode who are in the persuasion of the false from evil: from these considerations it may appear whence it is that street denotes the truth or the false leading.

That such things are signified by streets may appear from the following passages: thus in Jeremiah: "*Run ye to and fro through the streets of Jerusalem, and see I pray and know, and seek in the broad places thereof, if ye can find a man that doeth judgment, that seeketh truth; then will I pardon it*" (v. 1): inasmuch as by the streets in Jerusalem, and by the broad places thereof, are signified truths of doctrine, according to the states of affection and perception of those who are of the church, and by Jerusalem is signified the church as to doctrine, therefore it is said, Run ye to and fro through the streets of Jerusalem, and see and know, and seek in the broad places thereof; and inasmuch as judgment is predicated of truths, because all judgment is effected from laws and precepts, which are truths, and whereas by truth is signified the truth of doctrine and of faith, therefore it is said, If ye can find a man that doeth judgment and that seeketh truth: by the broad places are specifically signified the corners of the city, thus the quarters where they dwell; and whereas the habitations of all in the cities in the spiritual world are according to the clear and obscure affection of good and perception of truth, therefore by broad places are signified truths and goods according to every one's affection and perception. So in Isaiah: "*Judgment hath been driven back, and justice stood afar off; for truth hath stumbled in the street, and rectitude cannot enter*" (lix. 14): by judgment and justice, in the Word, are signified truth and good; that these no longer exist is signified by judgment being driven back and justice standing afar off; the wandering from the truths of doctrine, and there being thence no truth in the life, which is good of life, is signified by, truth hath stumbled in the street, and rectitude cannot enter, for all the good of life is procured by truths of doctrine, as man thereby learns how he ought to live; whereas street signifies where truth leads, therefore it is said, truth stumbled in the street. And in Nahum: "*The chariots raged in the streets, they ran to and fro in the broad places*" (ii. 5): inasmuch as by chariots are signified doctrinals of truth, and by streets and broad places, according to every one's affection and perception, as above, therefore it is said, The chariots raged in the streets, they ran to and fro in the broad places; to rage denotes to call falsities truths, and by running to and fro is signified aberration.

And in Judges: "*In the days of Jael the ways had ceased, they that go in paths went crooked ways, they had ceased, the villages in Israel had ceased*" (v. 6, 7): these words are in the

song of Deborah and Barak, in which the desolation of truth in the church is treated of, and afterwards the restitution thereof; the desolation is described by the ways had ceased, they that go in paths went crooked ways, they had ceased, the villages in Israel had ceased; by ways and paths are signified the same as by streets and broad ways, namely, the truths of doctrine leading, and by going crooked ways is signified wandering from truths. Again in Isaiah: "*The city of emptiness shall be broken down, every house shall be shut that no one may enter; there shall be a cry for wine in the streets, all joy shall be mingled together; the gladness of the earth shall be banished*" (xxiv. 10, 11): by the city of emptiness is signified the doctrine in which there is no truth but the false; by house is signified good of the will and thence of the life; hence it is evident what is signified by the city of emptiness shall be broken down, every house shall be shut that no one may enter; by a cry for wine in the streets is signified lamentation on account of the defect and commixtion of truth with the false, wine signifying the truth of the church from the Word, therefore it is said, in the streets, because street also signifies truth, and there it is sought: joy and gladness are mentioned, because joy is predicated of the delight originating in the affection of good, and gladness of the delight originating in the affection of truth; the cessation of those delights is signified by, All joy shall be mingled together, gladness shall be banished from the earth, the earth denoting the church. Again in Jeremiah: "*How is the city of glory forsaken, the city of my joy; wherefore the young men shall fall in the streets, and all the men of war shall be cut off*" (xlix. 25, 26; l. 30): by the city of glory is signified the doctrine of divine truth, and by the city of joy is signified the delight derived from the affection of good and truth therein; by the young men are signified those that are made intelligent by truths, and that the intelligence of truth would perish is signified by, the young men shall fall in the streets; by the men of war are signified truths combating against falsities, and that the defence of truth against falsities would become none is signified by, all the men of war shall be cut off. Again in Ezekiel: "*Ye have multiplied your slain in this city, so that you have filled the streets thereof with the slain*" (xi. 6): by the slain, in the Word, are understood those who perish by falsities, for the sword with which they are slain signifies falsity destroying truth; by the city is signified here, as above, the doctrine of truth, whence it may be evident what is signified by the slain in the city; by filling the streets with the slain is signified the devastation of truth by falsities.

So in Lamentations: "*They that did eat delicacies are desolate in the streets; and they that were brought up in purple have embraced dunghills. The form of the Nazarites is darker*

than blackness, they are not known in the streets. They have wandered as blind men in the streets, they are polluted with blood. They have hunted our steps so that we cannot go in our streets" (iv. 5, 8, 14, 18): by streets here also are signified truths of doctrine leading to the good of life, or truths whereby the life is to be formed: the subject there treated of is concerning the church where the Word is, and the devastation thereof as to truths; wherefore by, they who did eat delicacies are desolate in the streets, is signified that they who imbibed genuine truths from the Word have no longer any truths, delicacies denoting genuine truths from the Word; by they who were brought up in purple have embraced dunghills is signified that they who imbibed genuine goods from the Word have nothing but falsities of evil, purple denoting the genuine good of the Word, specifically the celestial love of truth, and dunghills denoting the falsities of evil; by the form of the Nazarites is darker than blackness, they are not known in the streets, is signified that divine truth is in such obscurity that it does not appear to any one; for by the Nazarites was represented the Lord as to divine truth, whence they also signify divine truth from the Lord; by they wandered as blind men in the streets, they are polluted with blood, is signified that the truths of the Word are no more seen, because they are falsified, the blind denoting those who do not see truths; by they have hunted our steps, so that we cannot go in the streets, is signified seduction, so that it is not known how to live, to hunt the steps denoting to seduce by falsities, and to go denoting to live, whence to go in the streets denotes to live according to truths. So in Zephaniah: "*I will cut off the nations; their corners shall be desolate; I will lay waste their streets, that none shall pass through; their cities shall be desolated, that there shall be no man, and no inhabitant*" (iii. 6): by the nations which shall be cut off are signified the goods of the church; by the corners which shall be desolate are signified the truths and goods thereof taken collectively;<sup>p</sup> by the streets which shall be laid waste, that no one shall pass through, are signified the truths of doctrine; for by the cities which shall be desolated, that there shall be no man and no inhabitant, are signified doctrinals, and by man and inhabitants, in the spiritual sense of the Word, are understood all who are in truths and goods, thus, in an abstract sense, truths and goods themselves.

Again in Zechariah: "*I will return to Zion, and I will dwell in the midst of Jerusalem, whence Jerusalem shall be called the city of truth; old men and women shall yet dwell in the streets of Jerusalem, and the streets shall be full of boys and girls playing in the streets thereof*" (viii. 3—5): these things

<sup>p</sup> That these are signified by corners, may be seen above, n. 417.

are said concerning the advent of the Lord, and concerning the New Church to be established by Him; by Zion is understood the church as to the good of love, and by Jerusalem the church as to the truths of doctrine, wherefore Jerusalem is called the city of truth; by the old men and women who shall dwell in the streets of Jerusalem are understood those that are intelligent and wise by truths of doctrine; by the boys and girls playing in the streets, of whom the streets of the city shall be full, are signified the affections of truth and good and their delights, with which they shall abound who live in truths of doctrine. Again in Jeremiah: "*According to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to the shame, altars to burn incense to Baal*" (xi. 13): according to the number of thy cities were thy gods, O Judah, signifies that there were as many falsities as doctrinals, cities denoting doctrinals, and gods the falsities of religion; according to the number of the streets of Jerusalem have ye set up altars to the shame, signifies as many kinds of worship as falsities of doctrine, streets denoting falsities of doctrine, and altars denoting worship; the reason why worship from falsities is here understood, is, because by altars are understood altars of incense, for it is said, altars to burn incense to Baal, and incense signifies spiritual good, which, in its essence, is truth from good, and, in the opposite sense, it signifies the false from evil.<sup>7</sup>

Again in the same prophet: "*Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? the sons gather wood, and the fathers kindle the fire, the women knead dough to make cakes to Melecheth of the heavens, and to pour out drink-offerings to other gods; I will cause to cease in the cities of Judah and in the streets of Jerusalem the voice of joy and the voice of gladness*" (vii. 17, 18, 34): what these words signify in the spiritual sense may be seen fully explained above;<sup>8</sup> and that the cities of Judah denote the doctrinals of the church, and the streets of Jerusalem the truths of doctrine. Again: "*Have ye not forgotten the evils which they did in the land of Judah and in the streets of Jerusalem?*" (xliv. 9): by the land of Judah is signified the church as to good, but in this case as to evil; and by the streets of Jerusalem are signified the truths of doctrine, but in this case the falsities of doctrine. Again in Ezekiel: "*With the hoofs of his horses shall Nebuchadnezzar, king of Babel, tread down all thy streets; he shall slay thy people with the sword, and he shall bring down the statues of strength to the earth; they shall make spoil of thy wealth*" (xxvi. 11, 12): by Nebuchadnezzar, king of Babel, is signified the profanation of

<sup>7</sup> Concerning this signification of incense, and the altars of incense, see above, n. 324, 491, 492, 567.

<sup>8</sup> N. 555.

truth and consequent destruction thereof; by treading down all the streets with the hoofs of his horses is signified the destruction of all the truths of the church by the fallacies of the sensual man; by slaying the people with the sword is signified to destroy truths by falsities; that thus all worship derived from truths would also be destroyed is signified by bringing down to the earth the statues of strength, for statues signify holy worship from truths, and because all power appertains to truth from good, they are called statues of strength; that the knowledges of truth also would be destroyed is signified by, they shall make spoil of thy wealth.<sup>s</sup> Again in the same prophet: "*Thou hast built thee a lofty place, and thou hast madethee a high place in every street; upon every head of the way thou hast made thee a lofty place, and thou hast made thy beauty abominable*" (xvi. 24, 25, 31); by high and lofty places, with the ancients, was signified heaven, whence came the rite of sacrificing upon high mountains, and instead thereof upon places built up high, wherefore worship from evils and falsities of doctrine is signified by making a lofty and high place in every street, and upon every head of the way; and whereas that worship was made idolatrous, therefore it is said that they made their beauty abominable; by beauty is understood truth and intelligence thence derived, for every one in the spiritual world is beautiful according to truths from good, and intelligence thence derived. So in Amos: "*In all the streets shall be wailing, and in all the broad ways they shall say, Alas, alas! and they shall call the husbandman to mourning*" (v. 16): in all the streets mourning, and in all the broad ways they shall say, Alas, alas! signifies grief on account of truth and good being everywhere devastated; and they shall call the husbandman to mourning signifies the grief of the men of the church on account thereof; the husbandman signifies the man of the church because a field signifies the church as to the implantation of truth.

Again in David: "*Our garners are full, yielding food after food, our flocks are thousands and ten thousands in our streets; our oxen are laden, no breach nor fleeing away, nor outcry in our streets*" (Psalm cxliv. 13, 14): by the garners full of food are signified doctrinals from the Word, thus the Word itself, wherein are all the truths of doctrine from which is instruction and spiritual nourishment; by the flocks being thousands and ten thousands in the streets are signified goods and truths spiritual; by thousands of flocks goods, and by ten thousands truths; by oxen laden are signified natural goods and their affections; by no breach is signified their coherence; by none fleeing away is signified no loss of any; by no outcry in the streets is signified no lamentation anywhere over the want of

<sup>s</sup> That wealth and riches denote knowledges of truth, may be seen above, n. 236.

them. So in Job: "*God who giveth rain upon the faces of the earth, and who sendeth waters upon the faces of the streets*" (v. 10): to give rain upon the faces of the earth signifies the influx of divine truth into all things with those who are of the church; and to send waters upon the faces of the streets signifies the divine influx into truths of doctrine, to render man thereby spiritual. Again in Isaiah: "*In her streets they have girded on sackcloth, upon the house-tops and in the streets every one shall howl, going down in weeping*" (xv. 3): speaking of the city Ar in the land of Moab, whereby is signified the doctrine of those who are in truths from the natural man; grief over the falsities of their doctrine, from the first to the last, is signified by girding on sackcloth, and by howling in the streets and upon the house-tops, house-tops denoting things interior, and street things exterior with them. So again in Jeremiah: "*Upon all the house-tops of Moab, and in the streets thereof, a general lamentation*" (xlviii. 38): similar things are here signified as above.

Thus also in Daniel: "*Know thou and perceive from the going forth of the word to restore and build Jerusalem, unto Messiah the Prince, [will be seven weeks]; after sixty and two weeks the street and ditch shall be restored and built, but in straitness of times*" (ix. 25): he who does not know the spiritual sense of the Word may suppose that by Jerusalem is here signified Jerusalem, and that this is to be restored and built; also that by the street and ditch, of which it is likewise said that it shall be restored and built, is understood the street and ditch of that city; but by Jerusalem is understood the church which will be established by the Lord, and by the street and ditch is understood the truth of doctrine; by street truth, and by ditch doctrine; what is signified by the number of weeks is not to be explained in this place. From these considerations it is now evident that the like is signified by the street of the New Jerusalem in the following passages in the Apocalypse: "*The twelve gates were twelve pearls, and the street of the city pure gold, as it were pellucid glass*" (Apoc. xxi. 21); and afterwards: "*He shewed me a pure river of water of life, bright as crystal, going forth from the throne of God and the Lamb; in the midst of the street thereof and of the river, on either side, was the tree of life, bearing twelve fruits*" (xxii. 1, 2): but these passages will be explained hereafter. Again in Isaiah: "*Thy sons have fainted, they lie at the head of all the streets, as a buffalo in a net*" (li. 20): speaking also of Jerusalem, that is, of the church devastated as to doctrine: by sons are meant those who are in truths of doctrine; to faint and to lie at the head of all the streets signifies to be deprived of all truth, the head or beginning of the streets denoting the entrance to truth, consequently all truth. Again in Lamentations: "*The infant and suckling*"

*fainteth in the streets of the city; lift up thy hands to the Lord over the souls of thine infants, who have fainted through hunger at the head of all the streets*" (ii. 11, 19): by the infant and the suckling is signified innocence, and also the goods and truths which are first born and vivified by knowledges from the Word with the men who are being regenerated, and which, being the first, are also guiltless and harmless; the plenary defect of them is signified by fainting in the streets of the city, and at the head of all the streets; it is said through hunger or famine, because hunger or famine signifies deprivation, defect, ignorance, and at the same time the desire of knowledges.<sup>1</sup> So in Nahum: "*Her infants were dashed in pieces at the head of all the streets, and over her honoured men they cast lots, and all her great men were bound in chains*" (iii. 10): by infants here also are understood truths which are first born and vivified; and by being dashed in pieces at the head of all the streets is signified to be dispersed and to perish; by the honoured are signified the goods of love; by casting lots over them is signified the dissipation thereof; by the great men or nobles are signified the truths of good; and by being bound in chains is signified to be tied by falsities, so that truth cannot come forth; these things are said concerning the city of bloods, by which is signified doctrine in which the truths of the Word are falsified. Again in Jeremiah: "*Death is come up through our windows, it is come into our palaces, to cut off the infant from the street, the young men from the broad ways*" (ix. 21): by death is here understood spiritual death, which takes place when the false is believed to be the truth, and the truth the false, and the life is according to such belief; by windows are signified thoughts from the understanding; by palaces the interior and thence more sublime things of the human mind; hence it is evident what is signified by death ascending through the windows and coming into the palaces; by infants are signified here, as above, the truths which are first born by knowledges from the Word; by the young men are signified truths that are acquired, whence comes intelligence; and by streets and broad ways are signified the truths of doctrine and truths of life, which lead to intelligence and wisdom; hence it is evident what is signified by cutting off the infant from the street, the young men from the broad ways. Again in the same prophet: "*I am full of the anger of Jehovah, I am weary with holding in; pour out upon the infant in the street, and upon the assembly of young men; for even the man with the woman shall be taken, the old man with him that is full of days*" (vi. 11); where by the infant in the street and the young men are signified similar things as above; by man and woman is signified truth conjoined to good and intelligence thence derived;

<sup>1</sup> See above, n. 386.



and by the old man and him that is full of days is signified wisdom.

Inasmuch as a street signifies the truth of doctrine leading, and, in the opposite sense, falsity, therefore by the mire of the streets, the dirt, and the dung is signified falsity originating in the love of evil; as in the following passages: thus in Isaiah: "*Their carcasses are as dung in the midst of the streets*" (v. 25); again: "*He shall put him as the mire of the streets for treading down*" (x. 6); and in Micah: "*She shall be trodden down as the dirt of the streets*" (vii. 10); and in David: "*I will beat them small as the dust before the wind, as the dirt of the streets I will reduce them*" (Psalm xviii. 42): these things are also said from appearances in the spiritual world, for in the cities in that world where falsities from evil reign, the streets appear full of dung, dirt, and mire. Hence it may also appear what is signified by "*The Lord commanding the seventy, whom He sent to preach the Gospel, into whatever city ye enter, and they receive you not, go out into the streets thereof, and say, Even the dust of your city, that cleaveth unto us, do we shake off from us*" (Luke x. 10, 11).

Because the streets of a city signify the truth of doctrine, according to which man should live, therefore it was customary to teach and to pray in the streets; as in the Second Book of Samuel: "*Tell it not in Gath, publish it not in the streets of Askelon, lest peradventure the daughters of the Philistines rejoice*" (i. 20); hence, also, the Lord saith in Matthew: "*When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men: and if thou pray thou shalt not be as the hypocrites, for they love to pray standing in the synagogues, and in the corner of the streets, where they may be seen of men*" (vi. 3, 5); and in Luke: "*Then shall ye begin to say we have eaten and drunk in thy presence, and thou hast taught in our streets, but He shall say, I tell you, I know you not whence ye are*" (xiii. 26, 27). From the signification of street, as denoting the truth of doctrine, it is also evident why the Lord said in the parable that "*The householder commanded his servants, that they should go quickly into the streets and lanes of the city, and bring in the poor, the maimed, the lame, and the blind*" (Luke xiv. 21); where by the poor, the maimed, the lame, and the blind, are not understood such in a natural sense, but in a spiritual sense, namely, such as had not the Word, and were therefore in ignorance of truth, and in want of good, but still desired truths in order to the attainment of good; such were the Gentiles with whom the church of the Lord was afterwards established.

Inasmuch as the street of a city signified either the truth or the false teaching and leading, therefore "*the angels who came*

to Sodom, said that they would tarry all night in the street" (Gen. xix. 2). Hence, also, it was commanded that "if the sons of Israel observed in any city that they served other gods, they should smite the inhabitants thereof with the sword, utterly destroying the city, and that they should bring all the spoil thereof into the midst of the street, and burn the city and all the spoil thereof with fire" (Deut. xiii. 14—16); by other gods are signified the falsities of worship; by the sword, the destruction of falsity by truths; by the spoil, the falsification of truth; and by fire, the punishment of the love of evil and its destruction.

From the passages that have been adduced from the Word it may now appear what is signified by the bodies of the two witnesses being cast upon the street of the great city, which spiritually is called Sodom and Egypt, and afterwards by their not being permitted to be laid in the tombs; for it was a custom with the Jewish and Israelitish nation to cast out the slain that were enemies into the ways and streets, and not to bury them, as a sign of their hatred; but still thereby was represented that they were infernal evils and falses which could not be raised again to life, that is, they who were in such evils and falses; this is also evident in Jeremiah: "*The prophets prophesy, saying, There shall not be sword or famine in this land; by the sword and famine shall these prophets be consumed, and the people to whom they prophesy shall be cast out into the streets of Jerusalem, and there shall be none to bury them*" (xiv. 15, 16); by a prophet is understood the doctrine of truth, but here the doctrine of falsity, because they prophesied falsities; and whereas streets signify where falsities are, therefore it is said that they shall be cast out into the streets of Jerusalem.

653. *Which spiritually is called Sodom and Egypt.*—That hereby is signified by the evils of the love of self, and by falsities thence derived, appears from the signification of Sodom, as denoting the love of self, and thence evils of every kind, of which we shall speak presently; and from the signification of Egypt, as denoting the natural man separate from the spiritual, and thence the false of evil of every kind, concerning which also we shall speak presently: that by Sodom and Egypt is understood Jerusalem, consequently the church in which the goods of love are adulterated and the truths of doctrine falsified, is evident, for it is presently said, where also our Lord was crucified; for the evils of the love of self, and falsities of doctrine, are what crucify the Lord, wherefore He was crucified by the Jews, because they were in those evils and falsities; but of this also more hereafter. Here it shall first be shewn that by Sodom, in the Word, is signified the love of self, and thence all evil, inasmuch as evils of every kind flow from the love of self;

for he who loves himself only, loves his own proprium, and thence immerses all things of his will and understanding in his proprium, so that he cannot be elevated from it to heaven and to the Lord : hence it is, that he sees nothing from the light of heaven, but solely from the light of the world, which light, separate from the light of heaven, is mere darkness with respect to spiritual things appertaining to heaven and the church ; wherefore, also, the more man loves himself, the more he despises things spiritual, yea, denies them : hence, also, the internal spiritual mind, by which man is in the light of heaven, is shut, whence he becomes merely natural, and the merely natural man is inclined to evils of every kind : for the evils into which man is born are seated in the natural man, and are only removed from him in proportion as his interior mind, which receives the light of heaven, is opened ; man's proprium also is seated in the natural man, and the proprium of man is nothing but evil.

That Sodom, therefore, signifies the love of self, and thence evils of every kind, may appear from the passages in the Word where Sodom is mentioned ; thus in Ezekiel : "*Thy elder sister is Samaria, she and her daughters dwell at thy left hand ; but thy younger sister, dwelling at thy right hand, is Sodom and her daughters ; thou hast corrupted thyself more than they in all thy ways : Sodom thy sister hath not done, she and her daughters, as thou hast done, and thy daughters : behold, this was the iniquity of Sodom, pride, fulness of bread, and tranquility of rest was in her and in her daughters, and she strengthened not the hand of the poor and needy ; whence they became haughty, and committed abomination before Me*" (xvi. 46—50) : the subject there treated of is concerning the abominations of Jerusalem, which were principally their adulterating the goods and truths of the Word and of the church ; by Samaria, where the Israelites were, is signified the spiritual church, in which spiritual good, which is the good of neighbourly love or charity, is the essential ; but by Jerusalem, where the Jews were, is signified the celestial church in which celestial good, which is the good of love to the Lord, is the essential ; for there are two kingdoms, into which heaven and thence the church is separated, the spiritual kingdom and the celestial kingdom : " these kingdoms were represented by the Israelites, whose metropolis was Samaria, and by the Jews, whose metropolis was Jerusalem : to spiritual good, which is the good of charity, is opposed infernal evil, which is the evil of the love of the world, and to celestial good is opposed diabolical evil, which is the evil of the love of self : from the love of self flow evils of all kinds, and much worse than those derived from the love of the world ;" hence it is that more direful and abominable things are related of Jerusalem than of Samaria, and

" Concerning these kingdoms see the work on *Heaven and Hell*, n. 20—28.

" See the work on the *New Jerusalem*, etc., n. 65—83.

hence Jerusalem is not only called Sodom, but it is also said that she did worse things than Sodom; as in these words, Sodom hath not done as thou hast done, and thy daughters: that the evil of the love of self was the evil of Sodom, is thus described: "This was the iniquity of Sodom, pride, fulness of bread, tranquility of rest, and she strengthened not the hand of the poor and needy:" by pride is understood the love of self; by fulness of bread is understood contempt of all good and truth appertaining to heaven and the church, even to disgust with them; by tranquility of rest is understood security and no anxiety on account of any evil; and by not strengthening the hands of the poor and needy is signified unmercifulness: whereas the love of self was the love of Sodom, it is therefore said, that her daughters became haughty, and committed abomination before Jehovah; and by the daughters that became haughty are signified the desires of that love, and by abomination before Jehovah is signified every evil against the Divine Being Himself.

Forasmuch as by the Chaldeans is signified the profanation and adulteration of the truth of doctrine derived from the Word, and by the inhabitants of Babel the profanation and adulteration of the good of love, therefore their overthrow is also compared to the overthrow of Sodom and Gomorrah; as in Jeremiah: "*O sword, [go forth] against the Chaldeans, and against the inhabitants of Babel, according to the overthrow of God [of] Sodom and Gomorrah, and the neighbouring places: not a man shall dwell there, nor shall the son of man tarry therein*" (l. 35, 40); and in Isaiah: "*So shall Babel be, the adorning of kingdoms, the glory of the magnificence of the Chaldeans, as the overthrow of God, as Sodom and Gomorrah*" (xiii. 19): by Sodom is signified the evil of the love of self, and by Gomorrah the false of that love; and whereas the love of self does not acknowledge any truth of the church, it is said, not a man shall dwell there, nor shall the son of man tarry therein, by man [*vir*] is signified intelligence, and by son of man [*filius hominis*], the truth of the church. Inasmuch as by Edom is signified the natural man who is in falsities from the love of self, and thence adulterates the goods of the church, therefore, also, the laying waste thereof is compared to the overthrow of Sodom and Gomorrah; thus in Jeremiah: "*Edom shall be a desolation as the overthrow of Sodom and Gomorrah, not a man shall dwell there, neither shall the son of man abide there*" (xlix. 17, 18); and in Zephaniah: "*Moab shall be as Sodom, and the sons of Ammon as Gomorrah, a place abandoned to nettles, and a pit of salt, a waste for ever*" (ii. 9); by Moab, as was said, is understood the natural man, who from the love of self adulterates the goods of the church, and by the sons of Ammon are signified those who falsify the truths thereof; and inasmuch as

thence comes the devastation of all good and truth, therefore it is said, that it shall be a place abandoned to nettles, a pit of salt, a waste for ever; the devastation of all good is signified by a place of nettles, and the devastation of all truth by a pit of salt; similar things are signified by Sodom and Gomorrah. Inasmuch as by Judah is signified celestial love, which is love to the Lord, from which comes all good, and, in the opposite sense, diabolical love, which is the love of self, from which comes all evil, therefore the devastation of the church, which is signified by Judah and Jerusalem, is also compared to the overthrow of Sodom and Gomorrah; as in Isaiah: "*Jerusalem hath stumbled, and Judah is fallen; the stubbornness of their faces witnesseth against them, and their sin is as Sodom's*" (iii. 8, 9); again: "*Hear the Word of Jehovah, ye princes of Sodom, hearken to the law of our God, ye people of Gomorrah*" (i. 10): by the Word of Jehovah is understood the divine good, and by the law of God is understood the divine truth, for where good is treated of the name Jehovah is used, but where truth is treated of the name God is used; and whereas the divine good to those who are in the love of self is evil, it is said, their sin is as Sodom's, likewise hear the Word of Jehovah, ye princes of Sodom; and whereas the divine truth, to those who are in the falsity of the love of self, is falsity, it is said, hearken to the law of our God, ye people of Gomorrah. Again in Moses: "*Their vine is of the vine of Sodom, and the grapes thereof are of the fields of Gomorrah, grapes of gall, clusters of bitternesses*" (Deut. xxxii. 32): treating of the dire falsities with the posterity of Jacob, flowing from the evils of the love of self; but these words are particularly explained above.<sup>w</sup>

So in Lamentations: "*They that did eat delicacies are desolate in the streets, they that were brought up in purple have embraced dunghills; the iniquity of my people is become greater than the sin of Sodom, which was overturned as it were in a moment*" (iv. 5, 6): these things are said concerning those who are of the celestial kingdom and church of the Lord, when changed into the contrary, for celestial love is what is turned into the love of self, which is diabolical love: what is signified by eating delicacies being brought up in purple, desolate in the streets, and embracing dunghills, was explained in the article above.<sup>x</sup> The reason why it is said of their iniquity that it was greater than the sin of Sodom, was, because they had the Word, from which they could know the goods and truths of heaven and the church, or of doctrine and life, and had adulterated them, which the inhabitants of Sodom could not do; for he who knows the will of the Lord, and does it not, sins more than he who does not know it; all those also with whom the love of self has rule

<sup>w</sup> N. 519.<sup>x</sup> N. 652.

despise the holy things of heaven and the church, and deny the Divinity of the Lord: and to confirm the evils flowing from that love, they either adulterate the Word, or reject it as a writing not holy from any other reason than as being so received: hence it is that they who do these things from the love of self are compared to Sodom and Gomorrah. That they who are instructed by the Lord concerning the truths and goods of the church, and yet reject and deny them, do worse than those of Sodom, appears from the words of the Lord concerning Capernaum, in Matthew: "*Thou Capernaum, which art exalted unto heaven, shalt be brought down unto hell, for if the mighty works had been done in Sodom which have been done in thee, they would have remained until this day; I say unto thee, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee*" (xi. 23, 24): for the Lord after He left Nazareth dwelt in Capernaum (see Matthew iv. 13); and there performed miracles (Matthew viii. 5—16; John iv. 46, to end). The Lord said like things concerning the cities in which the disciples preached His advent or Gospel, and were not received; as in these words in Matthew: "*Whoever shall not receive you, nor hear your words, when ye go out of that house or city, shake off the dust of your feet; verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city*" (x. 14, 15; Mark vi. 11; Luke x. 10—13): for not any reject the holy things of the church, and deny the Divinity of the Lord more inwardly than those who are in the love of self; they who are in the love of the world, and in the evils thence derived, may also reject the holy things of the church, but not so interiorly, that is, from confirmation of the heart. The like is said concerning the prophets and the people who adulterate the truths and goods of the Word to confirm evils and falsities; as in Jeremiah: "*In the prophets of Jerusalem I have seen a horrible obstinacy, in committing adultery and walking in a lie; whilst they have strengthened the hands of evil doers, that no man returneth from his wickedness, they are become to me as Sodom, and the inhabitants thereof as Gomorrah*" (xxiii. 14): by prophets are there understood those that teach the truths and goods of doctrine, and, in the abstract sense, which is the genuine spiritual sense, is understood doctrine from the Word, thus also the Word as to doctrine, wherefore by horrible obstinacy is signified confirmation of heart against the truths and goods of the Word; by committing adultery and walking in a lie is signified to pervert the goods and truths of the Word; by committing adultery to pervert the goods of the Word by evils and falsities; a lie denotes the false, and to walk in a lie is to live in falsities; the confirmation of evils and consequent power thereof over goods is signified by strengthening the hands of evil-doers; and the persisting in evils and falsities of doctrine

is signified by no man returning from his wickedness; hence it is said they are become as Sodom, and the inhabitants thereof as Gomorrah; as Sodom signifies in evils flowing from the love of self, and the inhabitants thereof as Gomorrah signifies an evil life from falsities of doctrine.

The evil which destroyed Sodom and Gomorrah is described by these things in Moses: "*That they wished to offer violence to the angels, and that therefore they were smitten with blindness, so that they could not find the door where the angels were; and that therefore Jehovah caused it to rain upon Sodom and Gomorrah brimstone and fire, and overthrew those cities, and all the plain, and all the inhabitants of the cities, and the fruits of the earth*" (Gen. xix.); their wishing to offer violence to the angels signified the desire of doing violence to divine good and divine truth, for these are signified by angels; by the blindness with which they were smitten, that they could not find the door, was signified a plenary rejection and negation of the Divine Being, and of the holy things of heaven and the church, so that they were not able to see and acknowledge any thing appertaining thereto, which is signified by their not finding the door where the angels were; by brimstone is signified the eager desire of destroying the goods and truths of the church by falsities; and by fire is signified the love of self and every evil which destroys, in this case, their destruction.

That by Sodom and Gomorrah are signified all evils and falsities flowing forth from the love of self, has been told me from heaven; for when they who are in evils from that love perish, as was the case in the day of the last judgment, there appeared as it were sulphur and fire raining from heaven, which was also seen by me: that such a thing was to take place on the day of the last judgment was also predicted by the Lord in Luke: "*In like manner as it was in the days of Lot, on the day when Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; thus will it be in the day when the Son of Man is revealed*" (xvii. 28—30). Whereas they who from the love of self confirm themselves in evils by falsities against the goods and truths of heaven and the church, entirely eradicate with themselves every truth of doctrine and of the Word and good of spiritual and celestial love, therefore a total vastation takes place with them, which is thus described in Moses: "*It shall be brimstone and salt, the whole land a burning, it shall not be sown, neither shall it bud forth, nor shall any herb come up thereon, like the overthrow of Sodom and Gomorrah, of Admah and Zeboim*" (Deut. xxix. 22): by brimstone is signified the vastation of all good by concupiscences originating in evils; by salt is signified the vastation of all truth by falsities originating in those concupiscences; by the burning of the whole earth is signified the devastation of the church by the

love of self; by it shall not be sown, neither bud forth, nor any herb come up thereon, is signified no receptibility at all of the truth of the church, the herb denoting the truth of the church which is first produced; and because such is the devastation of good and truth from the love of self, therefore it is said, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, Admah and Zeboim signifying the knowledges of evil and the false: that such things would take place at the day of the last judgment is evident from the signification of the words of the Lord above mentioned, which are spoken of the day in which the Son of Man shall be revealed.

654. That Egypt here signifies the natural man separate from the spiritual, and thence the falsities flowing forth from the evils of the love of self, consequently from the pride of self-derived intelligence, shall now be explained; for when the natural principle of man is separated from the spiritual, which takes place chiefly from the love of self, then from the evils of that love falsities flow forth, all falsity being derived from evil; for falsity is the defence of evil, and the evil of the will is formed in the understanding by the ideas of the thought, which ideas are called falsities, and whereas the falsities flowing forth from the evils of the love of self are attended with pride, for man then thinks from his proprium, therefore also by Egypt is here signified the pride of self-derived intelligence. But inasmuch as by Egypt is signified the natural man in both senses, namely, as well conjoined with the spiritual man as when separated from it, thus in a good sense and in a bad sense, therefore the various things which appertain to the natural man are also signified by Egypt, which in general have reference to knowledges and scientifics, for the truths and falsities of the natural man are called knowledges and scientifics: but the truths themselves when they have obtained life, which is effected by the life of faith, which is charity, appertain to the spiritual man, or spiritual mind of man, and these with their affections and pleasures do not appear to the manifest sense and sight of man, as do the knowledges and scientifics of the natural man: the reason of this is, because man, so long as he lives in the world, thinks naturally and speaks naturally, and what is thought and spoken naturally is sensibly felt and perceived by him in a certain sight which appertains to his understanding, whereas his spiritual thought, which is conjoined with the affection of truth or of the false, does not appear before man has put off the natural body, and put on the spiritual body, which takes place after his decease, or departure from this world, and his entrance into the spiritual world, when he thinks spiritually and speaks spiritually, and no longer naturally as before. This comes to pass with every man, whether he be merely natural or at the same time spiritual; and thought with the mere natural man after death



is still spiritual, but gross without intelligence of truth or affection of good, for it consists of correspondent ideas, which, indeed, appear as material, but still are not so; but concerning the spiritual thought and the speech also thence derived of merely natural men in the spiritual world, the Lord willing, more will be said elsewhere.

The reason why by Egypt, in the Word, is signified the natural man in both senses, good and bad, consequently all that which properly belongs to the natural man, is, because in Egypt the sciences were cultivated, especially the science of correspondences and representations, at the time when churches were representative: but, whereas they made to themselves images according to correspondences, which, when from internal they became altogether external, they began to worship with holy rites, whence they became idols to them, therefore they perverted the representatives of things spiritual and celestial to idolatrous purposes, and also to magic, hence it is that by Egypt, in a bad sense, which is opposite to the former, is signified the false scientific of the natural man, and also what is idolatrous and magical. That such things are signified by Egypt may be abundantly confirmed from the Word: but before we proceed to such confirmation it should be known that with every man there is an internal, which sees from the light of heaven, which is called the internal spiritual man, or the internal spiritual mind, and an external, which sees from the light of the world, which is called the external natural man, or the external natural mind: with every man of the church the internal must be conjoined with the external, or the internal spiritual man with the external natural man: when they are thus conjoined, then the spiritual man, inasmuch as it is in the light of heaven, has dominion over the natural man, which is in the light of the world, and rules it as a master rules his servant, and teaches it as a teacher his disciple: from this conjunction man is a man of the church, and an angel: but when the natural man is not conjoined with the spiritual and subordinate thereto, as is especially the case when the spiritual man is closed, and it is closed with those who deny the divine things of the Word and the church, who thence see nothing from the light of heaven, then the natural man is in blindness as to things spiritual, and by his rational principle perverts all the truths of the church, and by the ideas he has of them turns them into falsities: this subject, namely, the conjunction of the spiritual man with the natural, and the separation of the natural man from the spiritual, is much treated of in the Word, especially where treating concerning Egypt, inasmuch as by Egypt is signified the natural man as well conjoined with the spiritual man as separate therefrom; and where the natural man is treated of separate from the spiritual, Egypt is censured and rejected.

Whereas Egypt, in an extensive sense, signifies the natural man, therefore the true scientific and the false scientific is also thereby signified, for truths and falsities in the natural man are called scientifics; and whereas scientifics true and false are signified by Egypt, faith is also thereby signified, inasmuch as faith is of truth, and truth is of faith, whence faith conjoined to charity is also signified by Egypt in a good sense, and faith separate from charity in the opposite sense; for faith is conjoined to charity when the spiritual man is conjoined with the natural, and then by Egypt is signified the true scientific; but faith is separate from charity when the natural man is separate from the spiritual, and then by Egypt is signified the false scientific: for when the natural man is separate from the spiritual, man has then no truths, and if he draws truths from the Word, or from the doctrine of the church, he still falsifies them by the ideas of his thought, whence all truth with him becomes falsity.

So far concerning the signification of Egypt in the Word; it shall now therefore be first demonstrated from the Word itself that by Egypt is signified the natural man conjoined to the spiritual, or the scientific principle vivified by the influx of spiritual light, or, what is of like import, faith conjoined to charity, which is real faith: and afterwards it shall be demonstrated that by Egypt, in the opposite sense, is signified the natural man separate from the spiritual, or the scientific principle not vivified by any influx of spiritual life, or, what is of similar import, faith separate from charity, which in itself is not faith. That by Egypt is signified the natural man conjoined to the spiritual, likewise the scientific principle vivified by the influx of spiritual light, which in itself is the true scientific, or the truth of the natural man, and what is similar, faith conjoined to charity, which in itself is faith, appears from the following passages: as in Isaiah: "*In that day there shall be five cities in the land of Egypt, speaking with the lip of Canaan, and swearing to Jehorah Zebaoth; one shall be called the city of Cherez. In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a statue at the boundary thereof to Jehovah. They shall cry unto Jehovah on account of oppressions, who shall send unto them a Saviour and Prince: then shall Jehovah become known to Egypt, and the Egyptians shall know Jehovah in that day, and shall make the sacrifice and meal-offering. So Jehovah will smite Egypt, smiting and healing, whence they shall turn themselves unto Jehovah, who shall be entreated of them, and shall heal them. In that day there shall be a highway from Egypt into Ashur, and Ashur shall come into Egypt, and Egypt into Ashur, and the Egyptians shall serve with Ashur; in that day Israel shall be a third with Egypt and with Ashur, a blessing in the midst of the land, which Jehovah*

*Zebaoth will bless, saying, Blessed be my people Egypt, and Ashur the work of my hands, and Israel mine inheritance*" (xix. 18—25): here Egypt is put for the natural man conjoined to the spiritual, thus for the nations and people who were without the church, and who, not being in truths, were natural men, but who, when they heard the Gospel, acknowledged the Lord, and being thence instructed in the truths of doctrine received faith; the advent of the Lord is understood by "in that day," which is here five times mentioned; in that day there shall be five cities in the land of Egypt, speaking with the lip of Canaan, signifies that there shall be with them several doctrinals, according to the truths of the doctrine of the church itself, five denoting several; cities doctrinals; the land of Egypt the church of such nations; and the lip of Canaan the truths of the doctrine of the church; one shall be called the city Cherez signifies the doctrine of the good of charity in every one, city denoting doctrine, and Cherez, which in the Hebrew tongue signifies the sun and its brightness, denotes the good of charity and faith thence derived; in that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a statue at the boundary thereof to Jehovah, signifies the worship of the Lord from the goods of charity, and thence from the truths of faith in all things appertaining to the natural man; by the altar to Jehovah is signified worship from the good of charity, and by the statue, worship from the truths of faith; by in the midst of the land of Egypt is signified every where and in all things of the natural man, and by the boundary scientific truth; they shall cry unto Jehovah on account of oppressions, who shall send to them a Saviour and Prince, signifies their grief on account of the defect or want of truth, and thence of spiritual good, and the advent of the Lord from whom they will receive them; to cry denotes grief, oppressions signify the want of truth, and thence of spiritual good, and Saviour and Prince signify the Lord, who is called Saviour from the good of love, and Prince from the truth of faith; then Jehovah shall become known to Egypt, and the Egyptians shall know Jehovah in that day, signifies the acknowledgment of the Lord, and of His Divinity; and they shall make the sacrifice and meal-offering signifies the worship of the Lord according to His precepts from the Word, thus from truths of doctrine and from the good of love; so Jehovah will smite Egypt, smiting and healing, whence they shall turn themselves unto Jehovah, and He shall be entreated of them and shall heal them signifies temptations and thus conversion, and healing from falsities by truths; in that day there shall be a highway from Egypt into Ashur, and Ashur shall come into Egypt and Egypt into Ashur, signifies that then the rational principle shall be opened in them by scientific truths and man shall contemplate the scientifics appertaining to the natural man

rationally, and thus intelligently ; Egypt denotes the scientific principle which appertains to the natural man, and Ashur denotes the rational ; in that day Israel shall be a third with Egypt and with Ashur, a blessing in the midst of the land, signifies influx into each from spiritual light ; Israel is the spiritual man, which has light from heaven, Egypt is the natural man, which has light from the world, and Ashur is the rational man, which is in the midst, and which receives light from the spiritual, and transmits it to the natural, which it thereby illustrates : which Jehovah shall bless signifies influx from the Lord ; saying, Blessed be Egypt My people, signifies the natural man illustrated ; and Ashur the work of My hands signifies the rational man, not him who is rational from self but from the Lord ; and Israel Mine inheritance signifies the spiritual man, who is called an inheritance because all the spiritual principle is of the Lord, for it is His Divine Proceeding, from which is heaven and the church. Without such spiritual sense how could these prophecies be understood ?

Again in Micah : “ *This is the day in which they shall even come unto thee from Ashur and the cities of Egypt, and thence from Egypt unto the river, and from sea to sea, and from mountain to mountain* ” (vii. 12) : these things are also said concerning the establishment of a church by the Lord with the Gentiles or nations, and describe the extension of that church from one end to the other : one end of the land of Canaan was the river Euphrates, and the other was the river of Egypt ; the extension of truth from one end to the other is signified by “ *from sea to sea,* ” and the extension of good from one end to the other by “ *from mountain to mountain.* ” That the extension of the land of Canaan, by which is signified the church, was from the river of Egypt to the river Euphrates of Assyria, appears in Moses : “ *In the same day Jehovah made a covenant with Abram, saying, To thy seed will I give this land, from the river of Egypt even to the great river, the river Euphrates* ” (Gen. xv. 18) : and in 1 Kings : “ *Solomon was ruler over all the kingdoms from the river Euphrates to the land of the Philistines, and even to the lands of Egypt* ” (iv. 21) : for the church, which in itself is spiritual, terminates in the natural man, viz., in its rational and scientific principles, for the rational principle is in the interior natural man, for it is the understanding thereof ; the scientific principle is there also, and the rational is born by means of scientifics, for in these it sees its conclusions as in a mirror, and confirms itself by them, but yet from a spiritual principle, without which man can neither have the rational principle nor the true scientific, but ratiocination instead of the former, and a false scientific instead of the latter ; these two principles therefore constitute the boundaries of the spiritual church, which is signified by the land of Canaan.

Again in Ezekiel : “ *Son of man, say unto Pharaoh, king of Egypt, and unto his multitude, Whom art thou like in thy greatness? Behold Ashur was a cedar in Lebanon, fair in its branches, and a shady forest, and high in stature, and its shoot was amongst the interwoven boughs; the waters caused it to grow, the deep made it high so that with its rivers it went about the plant, and sent out channels to all the trees of the field, whence its stature was made high, and its branches were made long, through the many waters sent out: all the birds of the heavens made their nests in its branches, and under its branches every beast of the field brought forth, and in its shade dwelt all great nations; it was beautiful in its greatness, in the length of its branches, for its root was with many waters. The cedars in the garden of God could not hide it; the fir-trees were not equal to its branches; no tree in the garden of God was equal to it in beauty; I made it beautiful by the multitude of its branches, and all the trees of Eden which are in the garden of God envied it*” (xxxii. 2—9): inasmuch as by Pharaoh, king of Egypt, is signified the intellectual principle of the natural man, which is born and formed from scientific truths rationally seen, hence it is that he is here called Ashur, by whom is signified the rational principle, and is described by a cedar and its height, and the length and multitude of its branches, and this because a cedar also, in the Word, signifies the rational principle: but the greater part of this passage may be seen explained above:<sup>9</sup> whereas the rational principle is of such a nature and quality as to intellectual truths, and thence the natural is such as to scientific truths, therefore it is said that the cedars in the garden of God could not hide it, that the fir-trees were not equal to its branches, and that no tree in the garden of God was equal to it in beauty: by the garden of God is signified the intelligence which appertains to the man of the church, who is in genuine truths; by the cedar is signified his rational principle which is from a spiritual origin; by the fir-tree is signified the perceptive principle of the natural man; and by beauty is signified the affection of truth and thence intelligence; by making it fair by the multitude of branches is signified abundance of scientific truths rationally perceived; all the trees of Eden in the garden of God envied it signifies the perceptions of truth from celestial good, whence comes wisdom, trees signifying perceptions, where the celestial man is treated of, and knowledges where the spiritual man is treated of, and Eden in the garden of God signifying the wisdom which is from the good of love; that it is Pharaoh and Egypt which is here understood and described by Ashur and the cedar appears also from the last verse of the same chapter, where it is said, “ *This is Pharaoh and all his multitude.*”

<sup>9</sup> N. 650.

Inasmuch as all the spiritual intelligence and wisdom of man rests in the natural mind, and there renders itself conspicuous, therefore, in the passage above adduced, Pharaoh, king of Egypt, by whom is signified the intellectual principle which is in the natural man born and formed from scientific truths, is compared to a cedar in the garden of God, consequently the land of Egypt is what is understood by the garden of God; in like manner as in Moses: "*Lot lifted up his eyes, and saw all the plain of the Jordan, that the whole of it was well watered, as the garden of Jehovah, as the land of Egypt, in coming to Zoar*" (Gen. xiii. 10). The natural man as to his intellectual principle, as described above in Ezekiel, is also described by Sennacherib, the chief captain of the king of Assyria, but by blasphemies, in these words: "*By the hand of thy messengers thou hast insulted the Lord, and hast said, By the multitude of my chariots I am come up to the height of the mountains, the sides of Lebanon, where I will cut down the stature of the cedars thereof, the choice fir-trees thereof, and I will come on to the lodging-place of his border, the forest of his fruitful soil: I have digged and drunk strange waters, and I will dry up with my footsteps all the rivers of Egypt*" (2 Kings xix. 23, 24): similar things are here signified as in the passage adduced above, namely, things rational appertaining to the men of the church formed from scientific truths, and illustrated from the divine spiritual principle, which yet the king of Assyria, by whom is here signified the perverted rational, was desirous to destroy, for he made war upon Hezekiah, king of Judah; but because he blasphemed those things, and threatened to destroy all things from first to last appertaining to the church which is formed with man, from the spiritual, in his rational and natural principles, therefore in that night a hundred and eighty-five thousand were smitten in his camp by the angel of Jehovah (ver. 35): by the multitude of chariots of the king of Assyria are there signified falsities of doctrine; by the height of the mountains, and the sides of Lebanon which he wished to ascend, are signified all the goods and truths of the church which he was desirous to destroy; by the stature of the cedars and the choice fir-trees which he wished to cut down are signified rational and natural truths as to perception; by the forest of the fruitful soil are signified scientifics; by the rivers of Egypt which he would dry up with his footsteps is signified the science of the natural man from a spiritual origin, which he would blot out and annihilate by his sensual reasoning, the footsteps of the king of Assyria denoting the sensual principle and ratiocination thence derived, which is from fallacies alone, and the rivers of Egypt denoting the intelligence of the natural man, derived from scientifics, which are from a spiritual origin when they are applied to confirm the truths of the church which are spiritual.

Whereas every man with whom the church is to be implanted must first be instructed in scientifics, for without the instruction of the natural man by scientifics, which also consist of various experiences from things of the world, and associations therein, man cannot become rational; and if he does not become rational he cannot become spiritual, for the rational principle of man conjoins itself on one part with the spiritual, that is, with heaven, and on the other part with the natural, that is, with the world; and whereas also the church was to be instituted with the sons of Israel, therefore the natural man with them was first to be instructed, that is, in truths naturally and also scientifically understood: in order that this might be represented and signified, it came to pass that Abraham, whose posterity were to represent the church, and himself the head thereof, "*sojourned in Egypt with his wife, and there abode some time*" (Gen. xii. 10, and following verses): and afterwards: "*Jacob with his sons, who were then called the sons of Israel, went by command into Egypt, and dwelt in Goshen, which was the best of the lands of Egypt, and there remained a long time*" (Gen. xvi., and following chapters); and this to the intent that they might first be instructed in truths scientifically and naturally, and not spiritually till afterwards; for by truths scientifically and naturally understood every one procures to himself a rational principle into which the spiritual can flow, and become operative; for man receives the light of heaven, which is spiritual light, by the rational principle, which appertains to his understanding, and by the rational illustrated from the spiritual contemplates knowledges and scientifics, and chooses thence such as agree with the genuine truths and goods of heaven and the church, which are spiritual, and rejects those which disagree; thus man establishes the church in himself: it is therefore said concerning Abraham and Jacob, that on account of the famine in the land of Canaan they went to Egypt to sojourn there: the reason why this was on account of the famine, is, because famine signifies a deficiency of the knowledges of good and truth, and also an ardent desire for them, and to sojourn, in the Word, signifies to be instructed.

From these considerations it is evident what is understood by these words in David: "*Thou hast brought a vine out of Egypt, thou hast driven out the nations, and hast planted it, thou hast made a clearing before it, and caused it to take root, that it filled the land; thou hast sent out its shoots unto the sea, and its little branches to the river*" (Psalm lxxx. 8, 9, 11): by the vine out of Egypt is signified the church, which the sons of Israel represented; by driving out the nations is signified to expel the evils of the natural man, which are expelled by truths; by planting it, making a clearing before it, and causing it to take root, is signified instruction according to order, namely, to

imbue with knowledges and scientifics, then to be as in a wilderness, and to be tempted, and afterwards to be introduced into the land of Canaan, that is, into the church: these things are signified in their order by thou hast planted it, thou hast made a clearing before it, thou hast caused it to take root, and it filled the earth; by sending out the shoots thereof unto the sea is signified the increase of intelligence and the extension thereof to the ultimates of good and truth appertaining to the church; and by sending out the little branches unto the river is signified unto the rational principle; that by the river, namely, Euphrates, is signified the rational principle, may be seen above.<sup>2</sup> It is also written in Hosea: "*When Israel was a boy, then I loved him, and called my son out of Egypt*" (xi. 1): by Israel, in the spiritual sense, is signified the church, and in the supreme sense the Lord, who, as He is the all of heaven, is also the all of the church: and whereas the sons of Israel were to represent the church, and it was according to divine order that they should first be instructed in such things as might serve the rational principle and thereby the spiritual, therefore they first sojourned in Egypt, and afterwards were led in the wilderness that they might undergo temptations, and that the natural man might be thereby subdued; for man cannot become rational unless empty and false scientifics be removed, and so the natural man be purified, which is principally effected by temptations. Inasmuch as by Israel, in the supreme sense, is understood the Lord, therefore the Lord Himself, when He was an infant, was carried down into Egypt, according to these words in Matthew: "*The angel of the Lord appeared to Joseph in a dream, saying, Arise, take the boy, and flee into Egypt, and be thou there until I bring thee word; and he arose and took the boy and his mother by night, and departed into Egypt, and was there until the death of Herod: that it might be fulfilled which was spoken by the prophet, Out of Egypt have I called my son*" (ii. 13—15): hereby also was signified the first instruction of the Lord, for the Lord was instructed as another man, but by virtue of His Divinity He imbibed all things more intelligently and wisely than all others; but this departure into Egypt only represented instruction; for as all the representatives of the Jewish and Israelitish church had respect unto Him, therefore He also represented them in Himself, and accomplished them, for thus He fulfilled all things of the law: since representatives were the ultimates of heaven and the church, and all prior things, which are things rational, spiritual, and celestial, enter into ultimates and are in them, therefore the Lord was in ultimates by them, namely, by representatives; and whereas all strength is in ultimates, therefore from first principles by ultimates He subjugated all the hells, and reduced to order all things in the

<sup>2</sup> N. 569.



heavens: hence it was that the whole life of the Lord in the world was representative, even as to all things related by the Evangelists concerning His passion, which represented the quality of the church at that time as being contrary to the Divine Being, and opposed to all the goods and truths of heaven and the church.

From these considerations it may appear what is understood by Egypt, where the church to be established by the Lord is treated of, as in the following passages: thus in Isaiah: "*Thus saith Jehovah: The labour of Egypt and the merchandize of Cush and of the Sabeans, men of length, shall come over unto thee, and they shall be thine; they shall come after thee, in bonds shall they come over unto thee, so that they shall bow themselves down towards thee, they shall pray towards thee, surely God is only in thee, and there is no God beside*" (xlv. 14): these things are said concerning the Lord, who is treated of in the whole of that chapter: by the labour of Egypt, and by the merchandize of Cush and of the Sabeans, is signified the delight of natural love arising from the acquisition of the knowledges of truth and good; those knowledges themselves are signified by the Sabeans, who are called men of length from good, for length signifies good and the quality thereof, and breadth signifies truth and its quality; that they would be added to the church, and acknowledge and adore the Lord, is signified by they shall come over unto thee, they shall be thine, they shall bow down themselves towards thee: that the natural man with them should serve the spiritual, and thereby the Lord, is signified by they shall come over in bonds, for they are said to come in bonds, with whom the desires appertaining to the natural man are restrained; that they shall acknowledge the Lord alone to be God is understood by they shall pray towards Him, surely God is only in Him, and there is no God beside. Again in David: "*Stout ones shall come out of Egypt, Cush hasteneth to stretch out her hands to God; sing to God, O ye kingdoms of the earth, sing praises to the Lord*" (Psalm lxxviii. 31, 32): by the stout ones out of Egypt are signified the Gentiles or nations who are in the affliction of knowing truths, and by Cush are signified those who imbibe them from the delight of the natural man; the signification of Cush may appear from other passages in the Word where Cush is mentioned, as in Gen. ii. 13; Zeph. iii. 9, 10; Dan. xi. 43; the reception by the nations of the goods and truths of heaven and the church from the Lord is signified by Sing to God, ye kingdoms of the earth, sing praises to the Lord. Again in Hosea: "*With honour shall they come as a bird out of Egypt, and as a dove from the land of Assyria, and I will cause them to dwell upon their houses*" (xi. 11); speaking also of the Lord about to establish a church with the Gentiles: it is said, as a bird out of Egypt, because a bird signifies

thoughts from scientific truths; and it is said, as a dove from the land of Assyria, because a dove signifies rational good derived from spiritual good, and Assyria the rational principle itself; by causing them to dwell upon their houses are signified the interiors of the mind formed by truths from good, and thus safe from the infestation of the falsities of evil.

Again in Isaiah: "*It shall come to pass in that day Jehovah shall beat out from the spike of the river unto the river of Egypt; and ye shall be gathered one to another, O sons of Israel: moreover it shall come to pass in that day that the great trumpet shall be blown, and the wanderers in the land of Ashur shall come, and the outcasts from the land of Egypt, and they shall bow themselves down to Jehovah in the mountain of holiness, in Jerusalem*" (xxvii. 12, 13): in that day signifies the advent of the Lord; from the spike of the river unto the river of Egypt which Jehovah shall beat out signifies all rational and scientific truth subservient to spiritual; it is said, from the spike, because the spike or ear is what contains corn, by which is signified the truth and good which serves the spiritual man for nourishment; a calling together unto the church by the Lord is signified by in that day the great trumpet shall be blown: that they shall be added to the church who otherwise would have perished by reasonings from scientifics applied to confirm falsities, is signified by the wanderers in the land of Ashur shall come, and the outcasts from the land of Egypt; that they will adore the Lord, and that a church will be formed from them, is signified by they shall bow down themselves to Jehovah in the mountain of holiness, in Jerusalem, the mountain of holiness denoting the church as to the good of life, and Jerusalem the church as to truth of doctrine: these things, indeed, are said concerning the sons of Israel who were made captive in Assyria and in Egypt, but by the sons of Israel there and elsewhere are understood the nations who were to constitute the church of the Lord, and by their captivity in Assyria and in Egypt is signified the spiritual captivity in which man is from falsities of religion. Again in Zechariah: "*I will bring them again from the land of Egypt, and I will gather them together from Assyria, and I will bring them to the land of Gilead and Lebanon: he shall pass through the sea of distress, but he shall smite the waves in the sea, and the pride of Ashur shall be cast down, and the sceptre of Egypt shall depart*" (x. 10, 11); treating also concerning the restoration of the church by the Lord: by bringing again out of the land of Egypt, and gathering them together from Assyria, are signified similar things, as in the above passage in Isaiah, which have been explained; by the land of Gilead and by Lebanon are signified the goods and truths of the church in the natural man; by he shall pass through the sea of distress, but shall smite the waves in the sea, and the pride of Ashur shall be

cast down, and the sceptre of Egypt shall depart, is signified that the evils and falsities of the natural man shall be dispersed, and the reasonings derived from scientifics which confirm them; to pass through the sea of distress signifies temptations; the waves signify falsities and evils; the pride of Ashur signifies reasonings from the conceit of self-derived intelligence; and the sceptre or staff of Egypt signifies the scientific principle confirming.

Again in Ezekiel: "*At the end of forty years I will gather together Egypt from the people, whither they were scattered, and I will bring them again into the land of Pathros, upon the land of their trading, that they may be there a humble kingdom, that thou mayest not exalt thyself any more over the nations; and I will diminish them, that they shall not rule over the nations*" (xxix. 13—16): by Egypt is here signified the church with those who are in a moral life, grounded in natural light; the temptations which they will undergo, that the natural man may not rule over the spiritual, is signified by forty years; the scientifics by which they confirmed falsities are signified by Egypt which Jehovah will gather from the people among whom they were scattered; their illustration by the knowledges of truth is signified by, I will bring them again into the land of Pathros, which is called the land of their trading, by reason of the knowledges which they procured to themselves, for to trade signifies to procure and communicate knowledges; that the scientifics of the natural man shall not puff themselves up, and in their elevation do evil to the truths and goods of the church, and rule over them, is signified by, they shall be a humble kingdom, that thou mayest not exalt thyself any more over the nations, and I will diminish them, that they shall not rule over the nations; by the nations first mentioned are signified the truths of the church, and by the nations last mentioned are signified the goods of the church. Again in Zechariah: "*Every one that is left of all the nations that came against Jerusalem shall go up from year to year to adore the king, Jehovah Zebaoth, and to keep the feast of tabernacles; whoso goeth not up, there shall be no rain upon them; and if the family of Egypt go not up, and come not, even with these, there shall be a plague with which Jehovah will smite the nations*" (xiv. 16—18): these words also are said concerning the advent of the Lord, and the establishment of the church by Him: by the king, Jehovah Zebaoth, whom they shall adore, is meant the Lord; by the feast of tabernacles is signified the implantation of good by truths; that there is no influx of truth and good from the Lord with those who do not approach His church is signified by, whoso cometh not up, there shall be no rain upon them: that they who are in natural light from scientifics only, and with whom good cannot be implanted by truths, will be in evils and falsities of every

kind, is signified by, if the family of Egypt go not up, there shall be a plague with which Jehovah will smite the nations.

Again in Isaiah: "*I am Jehovah thy God, the Holy One of Israel, thy Saviour; I have given Egypt a ransom for thee, Cush and Sheba in place of thee; I will give a man for thee, and a people for thy soul*" (xliii. 3, 4): these things also are said concerning the Lord and concerning the redemption of those who acknowledge Him, and from affection receive truths from Him; redemption is signified by ransom, and by "in place of thee," and "for thy soul;" the natural affection of knowing truths derived from spiritual affection is signified by Egypt, Cush, and Sheba; their intelligence thence derived is signified by a man; and the church from them, by a people. Inasmuch as by Egypt is signified the natural man, and all the intelligence of the spiritual man is limited and based in the natural man, and in his knowledges and scientifics, therefore man without them is not intelligent or wise, nor indeed rational, for the spiritual man must act as one with the natural man, as cause with effect, and he acts as one by correspondences; hence it is that in ancient times, when the representative church was also in Egypt, "*the king of Egypt, or Pharaoh, was called the son of the wise, and the son of the kings of olden time*" (Is. xix. 11): also "*Egypt, the corner-stone of the tribes*" (ver. 13): for by the tribes are signified all the truths and goods of the church collectively, and by the corner-stone is signified the foundation thereof. Hence also it is said of Solomon, by whom the Lord was represented as to His celestial and spiritual kingdoms, "*That his wisdom excelled the wisdom of the sons of the East and all the wisdom of the Egyptians*" (1 Kings v. 10): by the sons of the East are understood all who at that time were in the knowledges of truth and good, and thereby were made wise; and by the Egyptians are understood all who were learned in the sciences, especially in the science of correspondences, and thence in intelligence; wherefore also the sciences of the Egyptians are called the hidden things of gold and silver, and desirable things, in Daniel: "*The king of the north shall put forth his hands over the lands, and the land of Egypt shall not escape, for he shall have power over the treasures of gold and silver, and over all the desirable things of Egypt*" (xi. 42, 43). On this account also it was commanded the sons of Israel, when they went out of Egypt, "*That they should borrow of the Egyptians vessels of gold and vessels of silver, and raiment, which they took away out of Egypt*" (Exod. xii. 35, 36): by vessels of gold and silver, and by raiment, are signified the sciences and knowledges of truth and good, which were taken away from Egypt, because the Egyptians applied them to confirm evils and falsities, and perverted them to idolatrous and magical purposes; wherefore, when the Egyptians were deprived of them, and thus became merely natural, they were

shortly afterwards drowned in the sea Suph, whereby was represented the lot of those who abuse the sciences to confirm evils and falsities; for after death they are deprived of all knowledges of truth and good, and, when this deprivation is accomplished, they are cast down into hell, which was also represented by the drowning of the Egyptians in the sea Suph.

Whereas by Egypt is signified science, from which man has intelligence, therefore where Tyre is treated of it is said "*Fine linen with embroidery from Egypt was thy sail, which was to thee for a sign*" (Ezek. xxvii. 7): by Tyre are signified the knowledges of truth, and by fine linen with embroidery from Egypt is signified the scientific principle grounded in spiritual truth, embroidery denoting scientifics, and fine linen, spiritual truth; a sail, that which is spread out, and a sign signify manifestation, for spiritual truths are manifested by sciences, for they thereby appear to the sight and perception of the natural man. Inasmuch as all scientifics which serve the spiritual man for the confirmation of truths are from the Lord, namely, all the application of them to confirm the truths and goods of heaven and the church, therefore "*Joseph was carried down into Egypt, and was there made ruler of the whole land*" (Gen. xli.): for by Joseph, in the supreme sense, is understood the Lord as to the Divine Spiritual Principle, and thence also the truth of doctrine, which is based upon the scientifics of the natural man, as was said above;<sup>a</sup> and whereas the natural man, or natural principle of man, must be subordinate to the spiritual, that it may serve to confirm and execute the decisions of the spiritual man, therefore Joseph, on account of the representation of that dominion, was made ruler over Egypt, and, under his direction, Egypt had provision or corn in abundance, so that the neighbouring countries were supplied therefrom, and even the land of Canaan itself. Inasmuch as Solomon represented the Lord as to each kingdom, as well the celestial as the spiritual, and all of both kingdoms are in intelligence and wisdom by knowledges of truth and good and by scientifics which confirm them, therefore "*Solomon took the daughter of Pharaoh to wife, and brought her into the city of David*" (1 Kings iii. 1): and also afterwards "*Built for the daughter of Pharaoh a house like unto the porch*" (1 Kings vii. 8): by which also was represented, that science upon which all intelligence and wisdom is founded, is signified by Egypt in a good sense; and whereas every man of the church has a spiritual, a rational, and a natural principle, therefore Solomon built three houses, the house of God, or the temple, for the spiritual principle, the house of the forest of Lebanon for the rational (for the cedar, and thence Lebanon, signifies the rational principle), and the house of the daughter of Pharaoh for the natural; these arcana do not appear in the

<sup>a</sup> N. 448.

historical sense of the Word, but, nevertheless, they lie concealed in the spiritual sense thereof.

Hitherto we have treated of the signification of Egypt in a good sense, it now follows that we treat also of its signification in a bad or opposite sense, in which Egypt signifies the natural man separate from the spiritual, or scientific truth separate from spiritual good, which in itself is falsity; or, what is the same thing, faith separate from charity, which in itself is not faith: for man is born natural, and at first derives scientifics from his master or parent, likewise from the reading of books, and at the same time from his life in the world, and unless he become spiritual, that is, be born anew, he applies the scientifics which he has imbibed to strengthen the appetites and pleasures of the natural man, in a word, his loves, which are all contrary to divine order: and this natural man is what is signified by Egypt, in the opposite sense, as may appear from the following passages: thus in Ezekiel: "*Because Pharaoh is lifted up in stature, and hath shot up his top amongst the interwoven boughs, and his heart is lifted up in his height, I will give him into the hand of the strong one of the nations; according to his impiety I have rejected him, wherefore strangers shall cut him off, the violent of the nations, and shall cast him down; upon the mountains and the valleys are his branches fallen; whence all the people of the earth are gone down from his shadow and have forsaken him; upon his ruin shall dwell every bird of the heavens, and every wild beast of the field shall be upon his branches: all shall be delivered up to death, unto the lower earth, in the midst of the sons of man, unto them that go down into the pit. In the day when he shall go down into hell I will cover over him the abyss, and I will restrain the floods thereof, that the great waters may be shut up, and I will darken Lebanon over him, and all the trees of the field shall languish over him. To whom art thou thus become like in glory and in greatness, among the trees of Eden, when thou shalt be brought down with the trees of Eden into the lower earth, when thou shalt lie in the midst of the uncircumcised, with them that are slain by the sword; this is Pharaoh, and all his multitude*" (xxxi. 10—18): by Pharaoh is here signified the same as by Egypt, namely, the natural man as to science and intelligence thence derived; the pride of his own intelligence from science is understood by being lifted up in height, and shooting up his top amongst the interwoven boughs, and by his heart being lifted up in his height; the interwoven boughs signify the scientifics of the natural man: that scientifics were applied to the confirmation of the desires of evil and falsity is signified by, I will give him into the hand of the strong one of the nations, the strong one of the nations denoting the falsity of evil; that the falsities of evil will destroy him is signified by, the strangers shall cut him off, the violent of the nations shall

cast him down; that all scientific and rational truths were dispersed by evils and falsities is signified by, upon the mountains and the valleys are his branches fallen; that all the truths of the church were driven away is signified by, all the people of the earth are gone down from his shadow, and have forsaken him; that the thoughts and affections of falsity succeed in the place thereof is signified by, upon his ruin shall dwell every bird of the heavens, and every wild beast of the field shall be upon his branches; that all things are damned and infernal is signified by, all shall be delivered up to death, unto the lower earth, in the midst of the sons of man, unto them that go down into the pit; the sons of man denote those who are in self-derived intelligence, and the pit denotes where they are who are in falsities of doctrine; restraint to prevent any scientific and rational truths entering is signified by, I will cover over him the abyss, and I will restrain the streams thereof; that neither spiritual truths may enter is signified by, the great waters shall be shut up; that there will be no rational principle is signified by, I will darken over him Lebanon; that neither shall there be any knowledges of truth appertaining to the church is signified by, all the trees of the field shall languish over him; that there shall be no longer any understanding of truth, nor any perception of the knowledges of good, on account of the pride of self-derived intelligence, is signified by, to whom art thou thus like in glory and in greatness amongst the trees of Eden; because the knowledges of good were altogether perverted by applications to evil is signified by, when thou shalt be brought down with the trees of Eden into the lower earth, the trees of Eden denoting the knowledges of good from the Word, which the natural man perverted and falsified; that they shall be amongst those in hell who, by a faith separate from the life of charity, have extinguished in themselves all truth, is signified by, when thou shalt lie in the midst of the uncircumcised with them that are slain by the sword, the slain with the sword denoting those who have extinguished truths in themselves by falsities; that all these things are said of the natural man deprived of the light which is from the spiritual man is signified by, this is Pharaoh and all his multitude, Pharaoh denoting the natural man, and his multitude denoting every scientific therein.

Again in the same prophet: "*Son of man, prophesy and say, Howl ye, Alas, the day, a day of cloud, it shall be the time of the nations, in which a sword shall come into Egypt, and they shall take away her multitude, and shall overturn her foundations; and they that uphold Egypt shall fall, and the pride of her strength shall come down, from the tower of Sevene they shall fall in it by the sword; then shall they be desolate in the midst of the lands that are desolate, and the cities thereof shall*

*be in the midst of the cities that are wasted ; that they may know that I am Jehovah, when I have set a fire in Egypt, and all her helpers shall be broken : and I will cause the multitude of Egypt to cease by the hand of Nebuchadnezzar, king of Babel, he and his people with him, the violent of the nations, who shall be brought to destroy the land ; and they shall draw the sword against Egypt, and shall fill the land with the slain ; then will I make the rivers dry, and I will sell the land into the hand of the wicked, and I will lay waste the land and the fulness thereof by the hand of strangers, there shall no more be a prince out of the land of Egypt : I will set a fire in Egypt, and I will scatter Egypt amongst the nations, and I will disperse them through the lands ”* (xxx. 1 to end) : these things are summarily taken from this chapter : it is a lamentation over the church vastated by falsities which favour the evils of the natural man : for from the natural man separate from the spiritual flow all evils, and thence all falsities, which pervert and destroy the truths and goods of the church : lamentation over that vastation is signified by, howl ye, Alas, the day, a day of cloud, it shall be the time of the nations ; a day of cloud denotes the state of the church when truths are not understood, consequently when in falsities, and the time of the nations denotes the state of the church arising from evils ; that falsity will destroy the whole natural man, and all things that are therein, by application to evils, is signified by, a sword shall come into Egypt, and they shall take away her multitude, and shall overturn her foundations ; that there will be no confirmations nor corroborations of truth by the scientifics of the natural man is signified by, they that uphold Egypt shall fall, and the pride of her strength shall come down ; that falsities will destroy the understanding of truth is signified by, from the tower of Seveue they shall fall in it by the sword ; that all things appertaining to the church and to the doctrine of the church will perish is signified by, then shall they be desolate in the midst of the lands that are desolate, and the cities thereof shall be in the midst of the cities that are wasted ; the evil lusts arising from the natural man are signified by the fire which Jehovah will set in Egypt ; that there will be no longer any confirmations of truth from the natural man is signified by, all her helpers shall be broken ; that the cupidities of the love of self and falsities thence derived will devastate is signified by, the hand of Nebuchadnezzar, king of Babel, he and his people : that thus the church will be devastated by the falsities of evil offering violence to the goods of charity and truths of faith is signified by the violent of the nations being brought to destroy the land, and drawing their sword against Egypt, and filling the land with the slain ; that thus truth is not understood is signified by, I will make the rivers dry ; because, instead of good in the church there is evil, and instead



of truth the false, is signified by, I will sell the land into the hand of the wicked, and I will lay waste the land and the fulness thereof by the hand of strangers; that there will not be any truth as head or primary, and hence not any truth of life from the Lord, is signified by, there shall be no more a prince out of the land of Egypt; that nothing but evils from the love of self will occupy the natural man is signified by, I will set fire to Egypt, and I will scatter Egypt amongst the nations; that hence all things of the church will be dissipated is signified by, I will disperse them through the lands.

Again in Isaiah: "*The prophecy of the beasts of the south: in a land of distress and anguish, the young lion and the old lion are before them, the viper and the fiery flying serpent; they carry their wealth upon the shoulders of asses, and their treasures upon the back of camels, unto a people that shall not profit them, and Egypt, vanity and emptiness, will be their help*" (xxx. 6, 7): by the beasts of the south are signified the cupidities, which are from the natural man, extinguishing the light which the man of the church ought to possess from the Word; by the land of distress and anguish is signified the church where there will be no good of charity nor truth of faith; by the young lion and the old lion that were before them is signified the power of falsity destroying the truth and good of the church; by the viper and fiery flying serpent is signified the crafty and subtle reasoning of the sensual principle; by they carry their wealth upon the shoulder of asses, and their treasures upon the back of camels, are signified the scientifics of the sensual and natural man, from which they draw all their conclusions; wealth and treasures denote the knowledges of truth and good from the Word, but in this case false scientifics, because from self-derived intelligence, asses denoting such things as appertain to the sensual man, and camels such as appertain to the natural; by Egypt, which is vanity and emptiness, is signified both, as well the sensual as the natural principle, which, viewed in themselves, are without good and without truths. Again in the same prophet: "*Wo to them that go down into Egypt for aid, and lean upon horses, and trust in chariots because they are many, and in horsemen because they are very mighty; but they look not unto the Holy One of Israel, and seek not Jehovah; now Egypt is man and not God, and his horses are flesh and not spirit*" (xxx. 1, 3): by these words is described the state of those who desire to be wise from themselves, consequently from their own intelligence, and not from the Lord, in those things which appertain to heaven and the church; and whereas such are merely natural, and take up every thing from the fallacies of the senses, and from scientifics perversely applied, whereby they pervert and falsify the truths and goods of the church, therefore it is said of them, Wo to them that go down into

Egypt for aid, and look not unto the Holy One of Israel, nor seek Jehovah; the imaginations which are derived from the fallacies of the senses are signified by the horses of Egypt on which they lean; falsities of doctrine confirmed by scientifics in great abundance are signified by the chariots in which they trust, because they are many; and the reasonings thence derived whereby they assault truths are signified by the horsemen who are very mighty; that the natural man has no understanding of divine things from himself is signified by, Egypt is man and not God; that his intelligence is from the proprium, in which there is no life, is signified by, his horses are flesh and not spirit, the horses of Egypt denoting things of the imagination, which in themselves are dead, because they are fallacies, flesh denoting the proprium of man, and spirit denoting life from the Lord.

Again in Jeremiah: "*Against Egypt, against the army of Pharaoh, king of Egypt, which was by the river Euphrates, which Nebuchadnezzar, king of Babel, smote: who is this that cometh up as a flood, whose waters are agitated as rivers: Egypt cometh up as a flood, and as rivers the waters are agitated; for He saith, I will go up, I will cover the earth, I will destroy the city and the inhabitants therein; go up, ye horses, and rage, ye chariots, and come forth, ye mighty men; the sword shall devour and be satisfied, and shall be made drunk with their blood: go up to Gilead, and take balm, O virgin daughter of Egypt, in vain hast thou multiplied medicines, thou shalt not be cured*" (xlv. 2, 7—11, and also 14—26): that by Egypt here also is signified the natural man with the scientifics thereof separate from the spiritual, which comes to pass through the pride of self-derived intelligence, which destroys the truths and goods of the church by reasonings from scientifics, is evident from all the particulars when viewed in the spiritual sense: for by the army of the king of Egypt which was by the river Euphrates are signified scientifics falsely applied and reasonings from them; which Nebuchadnezzar, king of Babel, smote signifies the destruction thereof by the pride of self-derived intelligence; who is this that cometh up as a flood, whose waters are agitated as rivers, signifies self-derived intelligence and the falsities thereof endeavouring to destroy the truths of the church; Egypt cometh up as a flood, and as rivers the waters are agitated, signifies the natural man reasoning from himself, or from the proprium, against the truths of the church; for He said, I will go up, I will cover the earth, I will destroy the city and the inhabitants therein, signifies the effort and desire of destroying the church, and the truths and goods of the doctrine thereof; go up, ye horses, and rage, ye chariots, and go forth, ye mighty men, signifies by things imaginary derived from fallacies, and by falsities of doctrine confirmed from scientifics, from which

they appear to themselves strong; the sword shall devour and shall be satisfied, and shall be made drunk with their blood, signifies the total destruction of the natural man by falsities and by falsifications of truth; go up to Gilcad, and take balm, O virgin daughter of Egypt, signifies the truths of the literal sense of the Word, also reasoning and protection thence derived; for by Gilead is signified reasoning from the literal sense of the Word whereby falsities are confirmed; for Gilead was not far from Euphrates, and thence was brought wax, balm, and myrrh, and it was made the inheritance of the sons of Manasseh and the half tribe of Gad (Gen. xxxi. 21; xxxvii. 25; Numb. xxxii. 29; Joshua xiii. 25); hence Gilcad, besides other things, signifies reasonings from the literal sense of the Word; by balm is signified application and thence confirmation of falsity, and by the daughter of Egypt the affection of falsity which belongs to such a church; in vain hast thou multiplied medicines, thou shalt not be cured, signifies that such things, however great the abundance thereof, afford no help, inasmuch as thereby truths themselves are falsified.

Again in Moses: "*The Egyptians pursued the sons of Israel, and came behind them, all the horses of Pharaoh, his chariots and his horsemen, into the midst of the sea: but Jehovah looking unto the camp of the Egyptians, disturbed them, and removed their chariot wheels, and the waters returned, and covered the chariots and horsemen with the whole army of Pharaoh*" (Exod. xiv. 23—28; xv. 19, 21): by the horses of Pharaoh are signified things imaginary, as being fallacies, which are scientifics originating in the intellectual principle perverted, and applied to confirm falsities; by his chariots are signified doctrinals of falsity, and by horsemen reasonings thence derived; by the chariot wheels is signified the faculty of reasoning; but these things may be seen more particularly explained in the *Arcana Cœlestia*.<sup>b</sup> On account of such signification of the horses of Egypt it was prescribed by Moses: "*If the people desire a king, a king shall be set over them, whom Jehovah God shall choose from the midst of the sons of Israel: a man that is a stranger who is not thy brother, shall not be set over them: but he shall not multiply to himself horses, nor bring back the people into Egypt, that he may multiply horses; for Jehovah hath said to you, Ye shall not return this way any more: neither shall he multiply to himself wives that his heart may not turn back, neither shall he multiply to himself too much gold and silver*" (Deut. xvii. 15—17); what are signified by the things here prescribed to a king cannot possibly be seen, except it be known what is signified in the spiritual sense by a king, by the sons of Israel, by Egypt and the horses thereof, likewise by

<sup>b</sup> N. 8208—8219, 8332—8335, 8343.

wives, and by silver and gold : by a king is signified truth from good ; by Egypt the natural man ; by his horses scientifics ; by wives the affections of truth and good ; and by silver and gold the truths and goods of the church, and, in the opposite sense, the falsities and evils thereof : and whereas by a king is signified truth from good, and by the sons of Israel the church consisting of those who are in truths from good, therefore it is said that if the people desire it, a king shall be set over them, whom Jehovah God shall choose out of the midst of the sons of Israel, and that a strange man who is not a brother shall not be set over them, a strange man not a brother denoting a religious principle not agreeing with good, or a false principle in which there is no good : and whereas by Egypt is signified the natural man, and by horses false scientifics which are things imaginary, therefore it is said, But he shall not multiply to himself horses, nor bring back the people into Egypt that he may multiply horses : whereas by wives are signified the affections of truth and good, which become affections of evil and falsity when one man has several wives, therefore it is said, Neither shall he multiply to himself wives that his heart may not turn back : and whereas by gold and silver are signified the goods and truths of the church, but in this case evils and falsities when they are regarded only by the natural man, therefore it is also said, Neither shall he multiply to himself too much gold and silver : but to come nearer to the point : by these words is prescribed that truth shall not have rule over good, as is the case when the natural man rules over the spiritual ; this is signified by its being said, that he shall not bring back the people into Egypt to multiply horses, nor take several wives, for by wife and husband is signified the affection of good corresponding to the affection of truth, which correspondence is given in the marriage of a man with one wife, but not with several : more things of a similar nature are prescribed in the law of a king in 1 Sam. viii. 10—18 ; inasmuch as Solomon not only procured to himself horses from Egypt, but also multiplied wives, and heaped together gold and silver, therefore he became idolatrous, and after his death the kingdom was divided.

Again it is written in Isaiah : “ *The prophecy concerning Egypt : Jehovah rideth upon a light cloud, and cometh into Egypt, whence the idols of Egypt shall be moved before Him, and the heart of the Egyptian shall melt in the midst of him. I will shut up Egypt in the hand of a cruel lord, and a fierce king shall rule over them. Then the waters shall fail in the sea, and the river shall be wasted and dried up, and the streams shall recede, and the rivers of Egypt shall be dried up, the reed and the flag shall wither : therefore the fishers shall mourn, and all that cast the hook into the stream shall be sad, and they that spread the net upon the faces of the waters shall languish : they also that*

*make thread of silk, and the weavers of curtains, shall be confounded. How say ye unto Pharaoh, I am the son of the wise, the son of the kings of olden time? Where now are thy wise men, that they may declare? Go thyself, and let them know what Jehovah hath purposed upon Egypt: the princes of Zoan are become fools, the princes of Noph are carried away, and they have seduced Egypt the corner-stone of his tribes; there shall be no work for Egypt, which head or tail, branch or rush, may do"* (xix. 1—17): that by Egypt is signified the natural principle of man separate from his spiritual principle may appear also from these words viewed in their internal sense; and man becomes merely natural when in his life he does not look to the Lord, but only to himself and to the world, whence he comes into the pride of self-derived intelligence, which is common with the learned, who thereby pervert their rational principle, and close up the spiritual mind: in order that it may be known that the natural man is signified by Egypt, self-derived intelligence by the river thereof, and falsities by the waters of the river of Egypt, we will explain in a series the things which are here summarily adduced from that chapter: Jehovah rideth upon a light cloud, and cometh into Egypt, signifies the visitation of the natural man from divine truth spiritual-natural, for visitation is examination into the quality of man, and examination is made by divine truth; a light cloud denotes the divine truth spiritual-natural, from which it appears what is the quality of man as to his natural principle; whence the idols of Egypt shall be moved before Him, and the heart of the Egyptian shall melt in the midst of him, signifies a mass and crowd of falsities in the natural man, whence worship is derived, and his terror on account of visitation: I will shut up Egypt in the hand of a cruel lord, and a fierce king shall rule over them, signifies that the evil of falsity and the falsity of evil will reign therein, a cruel lord denoting the evil of falsity, and a fierce king the falsity of evil; then the waters shall fail in the sea, and the river shall be wasted and dried up, signifies that there will not be any truths in the natural man, nor any intelligence thence derived; and the streams shall recede and the rivers of Egypt shall be dried up signifies that it will turn itself from truths to falsities, whence intelligence, being without truths from the light of the spiritual man, will become dead; the reed and the flag shall wither signifies that all perception of truth and good from the sense of the letter of the Word otherwise appertaining to the sensual man will vanish; therefore the fishers shall mourn, and all that cast the hook in the stream shall be sad, and they that spread the net upon the faces of the waters shall languish, signifies that they who teach and instruct will labour in vain to reform the natural man by truths from the Word, fishermen and they who spread the net upon the faces of the

waters denoting those that teach and instruct natural men from the Word, specifically from the literal sense thereof; fish signify knowledges thence derived, and to be sad and to languish denote labouring; they that make thread of silk, and the weavers of curtains, shall be confounded, signifies those who teach spiritual truths in a natural manner, thread of silk denoting spiritual truths, curtains denoting natural truths from a spiritual origin, and to make and weave them denoting to teach; How say ye unto Pharaoh, I am the son of the wise, a son of the kings of olden time, where now are thy wise men? signifies that the wisdom and intelligence of the natural man from the spiritual is perished, for the natural man is formed to receive intelligence and wisdom from the spiritual man, which takes place when both act as one, like cause and effect; the princes of Zoan are become fools, the princes of Noph are carried away, signifies that the truths of wisdom and intelligence derived from spiritual light in the natural man are turned into the falsities of insanity; Zoan and Noph were in the land of Egypt, and signified the illustration of the natural man from spiritual light; and they have seduced Egypt the corner-stone of the tribes signifies that the natural man was perverted, in which, notwithstanding, all the goods and the truths of the church have their foundation; there shall be no work for Egypt, which head or tail, branch or rush, may do, signifies that they have no longer any intelligence, nor science of truth, consequently no truth either spiritual or natural.

Again in Ezekiel: "*Son of man, set thy faces against Pharaoh, king of Egypt, and prophesy against him, and against all Egypt; speak and say, Thus saith the Lord Jehovah, Behold I am against thee, Pharaoh, king of Egypt, the great whale, that lieth in the midst of his rivers, which hath said, The river is mine, and I have made it for myself; wherefore I will put hooks into thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will leave thee in the wilderness, thee and all the fish of thy rivers; thou shalt fall upon the faces of the field, thou shalt not be brought together, nor gathered; to the wild beast of the earth, and to the bird of heaven, have I given thee for meat, that all the inhabitants of Egypt may know that I am Jehovah, because they have been a staff of reed to the house of Israel; when they took hold of thee by the hand, thou wast broken, and thou piercedst through all their shoulder, and when they leaned upon thee, thou wast broken, and didst make all their loins to stand. Behold I bring against thee the sword, and I will cut off from thee man and beast, that the land of Egypt may become a solitude and a waste, because he hath said, It is my river, and I have made it; therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste from the tower of Sevene unto the border of Cush, and her*

*cities shall be a solitude forty years*" (xxix. 2—12): by these words also is described the natural man deprived of all truth and good by pride originating in science and self-intelligence thence derived; and whereas Pharaoh, king of Egypt, signifies the science of the natural man, and thence self-derived intelligence, therefore it is said, Behold I am against thee, Pharaoh, king of Egypt, the great whale that lieth in the midst of his rivers; by the great whale is signified the scientific principle of the natural man in general, in this case the false scientific, and by the river is signified self-derived intelligence; who hath said, The river is mine, and I have made it for myself, signifies intelligence from self and not from the Lord, whence these words involve the pride of self-derived intelligence; wherefore I will put a hook into thy jaws signifies false speaking and chastisement on account thereof; and I will cause the fish of thy rivers to stick unto thy scales signifies the false scientifics of the lowest sort originating in the fallacies of the senses, fishes denoting scientifics, and scales denoting the fallacies of the senses, which are scientifics of the lowest sort; and I will leave thee in the wilderness, thee and all the fish of thy rivers, signifies the being deprived of truths together with all scientifics from which comes intelligence; upon the faces of the field shalt thou fall, thou shalt not be brought together, nor gathered, signifies their religious principle without any coherence or restoration; to the wild beast of the earth and to the bird of heaven have I given thee for meat signifies to be consumed by the affections and thoughts of falsity; that all the inhabitants of Egypt may know that I am Jehovah signifies that they may know and believe that all truth and good, even in the natural man, are from the Lord; because they were a staff of a reed to the house of Israel signifies confidence in the scientifics of the sensual man, which are fallacies with the men of the church;<sup>c</sup> when they took hold of thee by the hand thou wast broken and thou didst pierce through all their shoulder, signifies that by such faith all the power of truth perishes; and when they leaned upon thee thou wast broken, and didst make all their loins to stand, signifies that by confidence in them the faculty of receiving the good of love perishes; behold I will bring against thee the sword, and I will cut off from thee man and beast, signifies that falsity will destroy all intelligence of truth and affection of good in the natural man; that the land of Egypt may become a solitude and a waste signifies that the natural man will thence be destitute of all truth and good; because he said, The river is mine, and I have made it, signifies on account of the pride of self-derived intelligence; and I will make the land of Egypt utterly waste from the tower of Seveue unto the border of Cush sig-

<sup>c</sup> Concerning which see above, n. 627.

nifies the destruction of the church from first principles to ultimates in the natural man; her cities shall be a solitude forty years signifies doctrinals derived from mere falsities until there is not any truth remaining, forty years signifying the entire period of vastation of the church, and also the entire duration of temptations. Thus also in 2 Kings: "*Thou hast trusted thyself upon the staff of a broken reed, upon Egypt, upon which if a man lean it entereth into his hand, and pierceth it; so is Pharaoh, king of Egypt, to all that trust in him*" (xviii. 21): by the staff of a reed and by leaning upon it are signified similar things as above. Hence also Egypt is called in David, "*The wild beast of the reed, the congregation of the strong, which scattereth the people*" (Psalm lxxviii. 30): by the wild beast of the reed is signified the affection or desire of falsity originating in the scientifics of the sensual man, which are fallacies; these are called the congregation of the strong, because they strongly persuade; and whereas they disperse the truths of the church, it is said, which scattereth the people.

Again in Hosea: "*Ephraim shall be as a silly dove, without heart; they called to Egypt, they went to Assyria; woe unto them, because they have wandered from Me, devastation to them, because they have transgressed against Me; their princes shall fall by the sword, for the insolence of their tongue; this is their derision in the land of Egypt*" (vii. 11, 13, 16): the subject there treated of is concerning the pride of Israel, whereby is signified the conceit of self-derived intelligence in such things as appertain to the church: that by Egypt is signified the natural man, and the science thereof, is evident from the mention made of Ephraim, who is much treated of in this prophet, and signifies the intellectual principle of the church and the truth of the doctrine thereof in the natural man;<sup>d</sup> wherefore by, Ephraim shall be as a silly dove, without heart, is signified that now there will be no intellectual principle, because there is no truth, nor affection of truth and good; by their calling to Egypt and going to Assyria is signified their confiding in the scientifics of the natural man and in reasonings thence derived, which deceive; woe unto them, because they have wandered from Me, signifies aversion from truths which are from the Word; devastation to them, because they have transgressed against Me, signifies deprivation of all truth on account of their departure; their princes shall fall by the sword signifies that primary truths will be destroyed by falsities; for the insolence of their tongue, this is their derision in the land of Egypt, signifies the reprehension of doctrine from the natural man, and contempt thereof.

Again in the same prophet: "*Israel, thou hast gone a whoring*

<sup>d</sup> Concerning which signification, see above, n. 410.



*from thy God; they shall not dwell in the land of Jehovah, and Ephraim shall return to Egypt, and they shall eat the unclean thing in Assyria: lo, they are gone away because of devastation; Egypt shall gather them, Moph shall bury them; the desirable places for their silver the thistle shall possess; thorns shall be in their tents*" (ix. 1, 3, 6): the subject treated of in the whole of that chapter is concerning the understanding of the Word destroyed, which is here signified by Ephraim: by the whoredom of Israel from his God is signified the falsification of the truth of the Word; they shall not dwell in the land of Jehovah signifies that they shall not have the life of good, such as it is in heaven; and Ephraim shall return into Egypt signifies the understanding of truth destroyed, whence they become natural; and they shall eat the unclean thing in Assyria signifies the rational principle abounding in falsities of evil; lo, they are gone away because of devastation signifies a turning away from the Lord through the falsification of truth; Egypt shall gather them signifies that they have become merely natural; Moph shall bury them signifies spiritual death by application of the truths of the literal sense of the Word to falsities of evil; the desirable places for their silver signifies the knowledges of truth; the thistle shall possess them signifies that evil shall pervert them; thorns shall be in their tents signifies the falsity of evil in worship. Again: "*Israel shall not return into Egypt, the Assyrian, he is their king*" (xi. 5): Israel shall not return to Egypt signifies that the man of the church made spiritual shall not become natural; the Assyrian, he is their king, signifies that in such case reasonings derived from falsities would have rule: the man of the church from spiritual becomes natural when he separates faith from charity, that is, believes the Word, and does not live according to the precepts thereof; likewise, when he claims intelligence for himself, and does not attribute it to the Lord, whence arises pride, from which man becomes natural; for man is first natural, afterwards he becomes rational, and lastly spiritual: when man is natural, then he is in Egypt, when he becomes rational, then he is in Assyria, and when he becomes spiritual, then he is in the land of Canaan, thus in the church. So again: "*Ephraim feedeth on wind, and pursueth the east wind: every day he increaseth falsehood and desolation, and they make a covenant with Assyria, and oil is carried down into Egypt*" (xii. 1): by Ephraim is signified the church, in which the understanding of truth is destroyed; by feeding on wind is signified to imbue with falsity; by the east wind which he pursueth is signified the drying up and dissipation of truth; by oil being carried down into Egypt is signified the perversion of the good of love by the scientifics of the natural man; but these words may be seen particularly explained above.

Again in Isaiah: "*Woe to the refractory sons, that take counsel but not of Me, and that pour out a libation but not by My spirit, that they may add sin to sin; who depart to go down into Egypt, but have not asked at My mouth, and to confide in the shadow of Egypt; therefore the strength of Pharaoh shall become a shame, and confidence in the shadow of Egypt a disgrace*" (xxx. 1—3): woe to the refractory sons signifies lamentation concerning the damnation of those who turn themselves away; taking counsel but not of Me signifies thoughts and conclusions concerning the things of heaven from self and not from the Lord; and pouring out a libation but not by My spirit signifies worship from infernal falsity, and not from divine truth; who depart to go down into Egypt, but have not asked at My mouth, signifies from the proprium of the natural man, and not from the Word; and to confide in the shadow of Egypt signifies and to have faith and confidence in such things as are suggested by the natural man, who is no light of heaven; therefore shall the strength of Pharaoh become a shame, and confidence in the shadow of Egypt a disgrace, signifies that there will be no faculty of resisting evils from self-derived intelligence, nor from science in the natural man, shame and disgrace signifying the state of such, when, on account of evils, they are reputed vile. Again in Jeremiah: "*Thou hast forsaken Jehovah thy God, in the time when He led thee in the way; what hast thou to do in the way of Egypt, to drink the waters of Sihor? and what hast thou to do in the way of Assyria, to drink the waters of the river? why goest thou actively about to change thy way? thou shalt also be ashamed of Egypt, as thou wast ashamed of Assyria*" (ii. 17, 18, 36): these words also treat of the man of the church who by falsities of doctrine and evils of life becomes external and merely natural; thou hast forsaken Jehovah at the time when He led thee in the way signifies aversion to be reformed of the Lord by directing truths; what hast thou to do in the way of Egypt, to drink the waters of Sihor? signifies instruction solely from the natural man, whence come mere falsities; what hast thou to do in the way of Assyria, to drink the waters of the river? signifies reasonings thence derived, whence come falsities of faith; why goest thou actively about to change thy way signifies strong resistance to being reformed, and made spiritual; thou shalt be also ashamed of Egypt as thou wast ashamed of Assyria signifies that it is a perverse and vile state to be led by the natural man, and by reasonings thence derived, because by falsities and evils originating in the proprium. Again in Lamentations: "*Our inheritance is turned to strangers, our houses to aliens; we drink our waters for silver; our wood is sold for a price; we have given the hand to Egypt, to Assyria, that we may be satisfied with bread; servants rule over us, no one delivereth us out of their hands*" (v. 2, 4, 6, 8): our inheritance is

turned to strangers signifies the truths of the church transformed into falsities; our houses to aliens signifies the goods of the church turned into evils; we drink our waters for silver signifies instruction from ourselves, whence come mere falsities; our wood is sold for a price signifies instruction also from ourselves, whence come mere evils; whereas man is instructed and reformed gratis, or without silver and price, by the Lord (Isaiah lv. 1), therefore by drinking for silver and procuring wood for a price, and thence growing warm, is signified from ourselves; and whereas to be instructed from man's self is to be instructed from the natural man and the scientifics thereof, and conclusions thence derived, therefore it is said, we have given the hand to Egypt, to Assyria, that we may be satisfied with bread, by Egypt being signified the natural man, whence come falsities, and by Assyria, the natural man reasoning from falsities, whence come evils; and whereas the things appertaining to the natural man are respectively things of service, for the natural man was made to serve the spiritual, therefore when the natural rules over the spiritual, then the servants have dominion, and this is understood by, servants rule over us, no one delivereth us out of their hands.

Again in Jeremiah: "*If ye say, we will not dwell in this land, saying no, but we will go to the land of Egypt, where we shall not see war, nor hear the sound of the trumpet, nor have hunger of bread, and there will we dwell: but if ye set your faces to go to Egypt, and go to sojourn there, it shall come to pass that the sword of which ye were afraid, shall overtake you in the land of Egypt, and the famine about which you were apprehensive shall cleave to you there in Egypt, and there shall ye die; and all the men who set their faces to go to Egypt to sojourn there shall die by the sword, by famine, and by pestilence, none of them shall remain or escape, and ye shall be a curse, an astonishment, an execration, and a reproach, neither shall ye see this place any more*" (xlii. 13—18, and following verses): we frequently read, both in the historical and prophetic parts of the Word, that the people of Israel were inflamed with a desire of returning into Egypt, and that this was forbidden them, and plagues and punishments thereupon denounced against them; but no one has heretofore known the reason: the reason was, because the sons of Israel were to represent the church from its first rise to its end, and the church with man is first formed by sciences and knowledges in the natural man, which is first cultivated by them, for every man is born natural, wherefore the natural man is first to be cultivated in order that it may serve ultimately for a basis to the man's intelligence and wisdom: afterwards by means of the sciences and knowledges which are implanted, in the natural man, the intellectual principle is formed, in order that man may become rational: but to the intent that from

rational he may become spiritual, he must of necessity undergo temptations, for thereby the rational principle is subdued, which would otherwise call forth from the natural principle such things as favour concupiscences, and would consequently destroy it: lastly, when man by that way has been made rational, he then becomes spiritual, for the rational is the medium between the spiritual and the natural, wherefore the spiritual flows into the rational, and thereby into the natural: in a word, man must first enrich the memory with sciences, afterwards his understanding must be thereby cultivated, and, lastly, the will: memory is of the natural man, understanding is of the rational, and will is of the spiritual: this is the way of the reformation and regeneration of man; it was for this reason that the sons of Israel were first led into Egypt, afterwards into the wilderness to undergo temptations, and, lastly, into the land of Canaan, for, as was said, they were to represent the church from its first rise to its ultimate end: by their abiding and sojourning in Egypt was represented the instruction of the natural man; by the wanderings forty years in the wilderness were represented temptations, by which the rational man is formed; and by the land of Canaan, into which they were lastly introduced, was represented the church, which, considered in itself, is spiritual. But they who are not willing to be reformed and regenerated stop in the first way, and remain natural; wherefore the sons of Israel, inasmuch as they were not willing, so often desired to return into Egypt, concerning which so much is said in the Book of Exodus; for they were merely natural, and could not, without great difficulty, become at all spiritual: but still they could represent those things which belong to the spiritual church, and hence it was that they were led into Egypt, and afterwards into the wilderness, and, lastly, into the land of Canaan, by which was represented the rise and progress, and final establishment of the church in man. From these considerations it may now appear whence it is, that it was so severely prohibited the sons of Israel to return into Egypt; for thereby they would have represented the men of the church from spiritual becoming natural, and when the spiritual man becomes natural, he no longer sees any truths nor has any perception of good, but falls into falsities and evils of every kind. But we will now explain the signification of the passage above cited: if ye say we will not dwell in this land, saying no, but we will go into the land of Egypt, signifies aversion to the spiritual state, in which they are who are of the church, and an ardent desire for the natural state, and for those things which are of the natural man; where we shall not see war, nor hear the sound of the trumpet, nor have hunger of bread, signifies that they will then suffer no infestation from falsities and evils, because there will then be no temptations; for war signifies infestation and combat from evils

and falsities, and not to hunger for bread signifies not to desire good, which is the case with those who are in falsities and evils, consequently with those who are merely natural, and such experience no infestation from evils and falsities, because they are in them, and do not know anything concerning truths and goods; and there will we dwell signifies natural life; but if ye set your faces to go to Egypt, and go to sojourn there, signifies if from love they desire natural life; it shall come to pass that the sword of which ye were afraid shall there overtake you in the land of Egypt signifies falsities destroying truths; and the famine of which ye were apprehensive, shall cleave to you there in Egypt, signifies the deficiency of the knowledges of truth and good; and there shall ye die signifies the consequent desolation of the church and condemnation; and all the men who set their faces to go into Egypt to sojourn there shall die by the sword, by the famine, and by pestilence, signifies similar things as before, pestilence denoting the vastation of all good and truth; none of them shall remain or escape signifies that nothing at all of truth and good shall remain; and ye shall be a curse, an astonishment, an execration, and a disgrace, signifies all things appertaining to condemnation; neither shall ye see this place any more signifies that there shall be nothing of the church with them any more.

Again in Ezekiel: *“There were two women, the daughters of one mother, who committed whoredom in Egypt; their names were Ahola, the elder, which is Samaria, and Aholibah, which is Jerusalem; Ahola committed whoredom under me, and loved the Assyrians her neighbours, and bestowed her whoredoms upon the choice of all the sons of Ashur; nevertheless she forsook not her whoredoms from Egypt, for they lay with her in her youth; therefore I delivered her into the hands of her lovers, the sons of Ashur, they uncovered her nakedness, they took her sons and her daughters, and at length slew her with the sword. Her sister Aholibah saw and corrupted her love more than she, and her whoredoms above the whoredoms of her sister; she doted upon the sons of Ashur; indeed she added to her whoredoms; for when she saw men painted upon the wall, the images of the Chaldeans painted with vermilion, all having the semblance of princes, the likeness of the sons of Babel, of the Chaldeans; and the sons of Babel came to her to the couch of loves, and they polluted her by their whoredom; she multiplied her whoredoms whilst she remembered the days of her youth, in which she committed whoredom in the land of Egypt, she doted above their concubines, because their flesh was the flesh of asses, and their issue the issue of horses: thus didst thou favour the lewdness of thy youth, when thou adornedst thy paps from Egypt; wherefore, Aholibah, I will stir up thy lovers against thee, the sons of Babel, and all the Chaldeans and all the Assyrians with them; they shall take thy sons and*

*thy daughters, and thy offspring shall be consumed by fire; they shall strip thee of thy garments, and shall take the implements of thine adorning; thus will I cause thy wickedness to cease from thee, and thy whoredom from the land of Egypt, that thou mayest not lift up thine eyes unto them, nor remember Egypt any more; thou shalt be filled with drunkenness and sorrow, with the cup of wasting and desolation*" (xxiii. 2—33, and further to the end): in order to confirm the signification of Egypt as denoting the natural man, in this case the natural separate from the spiritual, and Ashur the rational, but here reasoning from those things which are of the natural man, the above words shall be summarily explained: there were two women, the daughters of one mother, who committed whoredom in Egypt, signifies the falsifications of truth and good, and that as the sons of Jacob were merely natural men, they imbibed the idolatries of the Egyptians, whereby was signified that they falsified all the truths of the church; their names were Ahola, the elder, which is Samaria, and Aholibah, which is Jerusalem, signifies both the spiritual and the celestial church, which the descendants of Jacob represented, the Israelites, who were in Samaria, representing the spiritual church, and the Jews, who were in Jerusalem, the celestial church, both from the same mother, which is divine truth; Ahola committed whoredom under me signifies the falsification of divine truth which is in the Word; and she loved the Assyrians her neighbours, and bestowed her whoredoms upon the choice of all the sons of Ashur, signifies confirmations by many reasonings; but yet she forsook not her whoredoms from Egypt, for they lay with her in her youth, signifies that they still pursued their idolatries; therefore I delivered her up into the hand of her lovers the sons of Ashur signifies reasonings confirming idolatries; they uncovered her nakedness, they took her sons and her daughters, and at length slew her with the sword, signifies deprivation of all truth and good and consequent extinction of the church with them, nakedness denoting deprivation, sons and daughters denoting truths and goods, and Ahola, the church; her sister Aholibah saw, and corrupted her love more than she, and her whoredoms above the whoredoms of her sister, signifies the devastation of the celestial church represented by the Jewish nation in Jerusalem, which is said to have corrupted her love more than her sister, when she perverted and adulterated the goods of the Word, and of doctrine thence derived, because the sin is greater with those who corrupt or pervert the goods of the church than with those who pervert the truths thereof; she doted upon the sons of Ashur signifies by reasonings against truths and goods; she added to her whoredoms, when she saw men painted upon the wall, the images of the Chaldeans painted with vermilion, signifies phantasies from the fallacies of the senses, which are of the sensual man, and from thence argumen-

tations, whence come falsifications; all of them having the semblance of princes, the likeness of the sons of Babel, the Chaldeans, signifies their appearance as principal truths, preferable to all others; and the sons of Babel came to her, and polluted her by their whoredom, signifies conjunction with the falsities of evil originating in the love of self: she multiplied her whoredoms, whilst she remembered the days of her youth, when she committed whoredom in the land of Egypt, signifies confirmation of idolatries, and the falsities of evil imbibed from the natural man, and thus increase of falsifications; she doted above their concubines, because their flesh was the flesh of asses, and their issue the issue of horses, signifies the desires of love towards those things, because from their voluntary proprium, and thence from their intellectual proprium, the flesh of asses denoting the voluntary proprium, and the issue of horses the intellectual proprium thence derived, which pervert all things; thus didst thou favour the lewdness of thy youth, when thou adornedst thy paps from Egypt, signifies the love of falsity implanted at an early age, and allurements thence derived; wherefore, Aholibah, I will stir up thy lovers against thee, the sons of Babel, and all the Chaldeans, and the Assyrians with them, signifies the destruction of the church by the evils originating in the love of self, and by falsities originating in the pride of self-derived intelligence, in which there is a deadly hatred against the goods and truths of doctrine; they shall take thy sons and thy daughters signifies the goods and truths of the church, which they will destroy; and thy descendants shall be consumed by fire signifies that all other things appertaining to the church shall thence perish by earthly loves; they shall strip thee of thy garments, and take the implements of thine adorning, signifies the deprivation of all intelligence and science, which are the adorning of the church; thus will I cause thy wickedness to cease from thee, and thy whoredom from the land of Egypt, signifies that so truths can no longer be falsified; that thou mayest not lift up thine eyes upon them, nor remember Egypt any more, signifies when there is no more any understanding of truth, nor science of truth; thou shalt be filled with drunkenness and sorrow signifies insanity in things spiritual, and aversion to them; with the cup of wasting and desolation signifies the falsities of evil which entirely devastate and desolate all the goods and truths of the church.

So again in the same prophet: "*Thou hast committed whoredom with the sons of Egypt thy neighbours, great of flesh, and hast increased thy whoredom, and thou committedst whoredom with the sons of Ashur, and thou wast insatiable; and thou hast multiplied thy whoredom even to Chaldea, the land of thy trading, but neither then wast thou satisfied*" (xvi. 26, 28, 29): speaking of the abominations of Jerusalem, whereby is signified the

church as to doctrine ; and by whoredoms are signified the falsifications of the truth of doctrine and of the Word : thou committedst whoredom with the sons of Egypt thy neighbours, great of flesh, signifies falsification by the natural man, in which are all evils and falsities, flesh denoting the proprium of man, which resides in the natural man, and in itself is nothing but evil and falsity thence derived ; and thou hast committed whoredom with the sons of Ashur signifies falsifications by reasonings ; and thou wast insatiable signifies the desire of falsifying truths without end ; and thou hast multiplied thy whoredom even unto Chaldea, the land of thy trading, signifies falsifications from the sensual man, where are mere fallacies, from which man altogether rejects and denies, and also blasphemes, truths, the land of trading signifying whence all falsities are procured, and the sensual principle is the source of all evils and falsities thence derived ; man also is born at first sensual, afterwards he becomes natural, then rational, and at length spiritual, and they who falsify the truths of the church become again natural, and at length sensual ; but neither then wast thou satisfied signifies the desire of destroying the truths of the church without end. Again in Joel : *“ Egypt shall be a desolation, and Edom a wilderness of desolation, because of violence to the sons of Judah, whose innocent blood they shed in their land ”* (iii. 19) : Egypt shall be a desolation signifies that the natural man will be without truths, and thence in mere falsities ; and Edom a wilderness of desolation signifies that the natural man will be without goods, and thence in mere evils ; because of violence to the sons of Judah, whose innocent blood they shed in their land, signifies because they offered violence to the truths and goods of the Word, which they perverted.

Similar things are involved in the wars between the sons of Israel and the Egyptians ; likewise between the sons of Israel and the Assyrians : as also between the Assyrians and Egyptians, see 2 Kings xxiii. 29 to end ; xxiv. ; Is. x. 3—5 ; and in 1 Kings : *“ That under king Rehoboam, the king of Egypt came up against Jerusalem, and took the treasures of the house of Jehovah and the treasures of the house of the king ; and that he took the shields which Solomon had made, and various other things ”* (xiv. 25, 26) : for in all the historical parts of the Word, as well as in the prophetic parts, there is a spiritual sense ; inasmuch as all the historical relations of the Word are representative of spiritual and celestial things appertaining to heaven and the church, and the words thereof are significative : thus by the king of Egypt taking the treasures of the house of Jehovah, and of the house of the king, and several other things, was represented the devastation of the church as to the knowledges of good and truth by scientifics falsely applied, which are in the natural man. The quality of the natural man, when subordinate



to the spiritual, and when separate therefrom, is fully described in Exodus in the internal sense: the quality of the natural man when subordinate, and thus conjoined to the spiritual, is described where Joseph is treated of, and the sons of Israel being called by Joseph thither, and dwelling in the land of Goshen, which was the best of the lands of Egypt: where Joseph is treated of, the dominion of the Lord over the natural man is described, for by Joseph, in the spiritual sense, is understood the Lord, and by Egypt the natural man, and by the sons of Israel the spiritual man. But afterwards the quality of the natural man is described, when separate from the spiritual, by Pharaoh's making the sons of Israel to serve grievously; and the vastation thereof afterwards as to all the truths and goods of the church is described by the miracles there performed, which were so many plagues; and, lastly, the destruction thereof, by the drowning of Pharaoh and all his host in the sea Suph: the miracles, by which, in the spiritual sense, is described the vastation of the natural man separate from the spiritual, were these: "*That the rod of Aaron was turned into a serpent: that the waters of the river were turned into blood, so that the fish died, and the river stunk*" (Exod. vii.): "*That from the rivers and ponds were produced frogs upon the land of Egypt: that the dust of the earth was turned into lice: that swarms of noxious flying insects were sent into the house of Pharaoh, of his servants, and into all the land of Egypt*" (Exod. viii.): "*That there was a boil breaking forth with blains upon man and upon beast: that a rain of grievous hail mingled with fire rained upon the land of Egypt*" (Exod. ix.): "*That locusts were sent upon the land, which devoured the herb, and all the fruit of the tree: that a thick darkness came over all the land of Egypt*" (Exod. x.): "*That all the first-born in the land of Egypt died:*" Lastly, "*That after the sons of Israel borrowed of them, and thus purloined from them vessels of gold and silver, and raiment*" (Exod. xi.), by which were signified the knowledges of good and truth; the Egyptians were drowned in the sea Suph (Exod. xiv.), by which is signified hell: by all those things is described how the natural man is vastated, which takes place when he rejects from himself all the truths and goods of the church, and imbibes falsities and evils, until there is no longer any truth or good of the church remaining; but all those things may be seen explained at large in the *Arcana Cœlestia*, where the Book of Exodus is unfolded. Hence it may appear what is signified "*by the plagues and diseases of Egypt*" (Deut. vii. 15; xxviii. 60); also what "*by being drowned in the river of Egypt*" (Amos viii. 8; ix. 5); and whence it is that "*Egypt is called a land of bondage or servitude*" (Micah vi. 4): likewise "*the land of Ham*" (Psalm cv. 23): and "*a furnace of iron*" (Deut. iv. 20; 1 Kings viii. 51). From all that has been adduced it may

now fully appear that Egypt signifies the natural man in both senses.

655. *Where also our Lord was crucified.*—That hereby is signified by which, namely, by evils, and falsities thence derived, originating in infernal love, He was rejected and condemned, appears from this consideration, that evils themselves and their attendant falsities arising from infernal love are what reject and condemn the Lord, and these evils and falsities are signified by Sodom and Egypt, wherefore it is said concerning the city of Jerusalem that it is so called spiritually, for to be spiritually called Sodom and Egypt signifies evil itself, and the falsity thence derived. The hells are separated into two kingdoms, opposed to the two kingdoms in the heavens; the kingdom opposed to the celestial kingdom is at the back, and they who are there are called genii, and this kingdom is what is understood in the Word by Devil; but the kingdom opposed to the spiritual kingdom is in front, and they who are there are called evil spirits; this kingdom is what is understood in the Word by Satan: these hells, or these two kingdoms into which the hells are separated, are understood by Sodom and Egypt; whether we speak of evils and falsities thence derived, or of those hells, it is the same thing, inasmuch as all evils, and thence all falsities, ascend from them. By the Jews who lived at Jerusalem crucifying the Lord was signified that the evils and consequent falsities which they loved crucified Him; for all things recorded in the Word concerning the Lord's passion represented the perverted state of the church with that nation: for although they accounted the Word holy, yet by their traditions they perverted all things therein contained until there was no longer any divine good and truth remaining with them, and, when this is the case, then evils and falsities from infernal love succeed in their place, and these are what crucify the Lord.<sup>f</sup> Forasmuch as it is here said where our Lord was crucified, it shall be explained what crucifixion, or suspension upon wood, signified with the Jews. There were two punishments of death with them, crucifixion and stoning; and by crucifixion was signified condemnation and malediction on account of the destruction of good in the church, and by stoning was signified condemnation and malediction on account of the destruction of truth in the church: and the reason why crucifixion signified condemnation and malediction on account of the destruction of good in the church, was, because wood, upon which they were suspended, signified good, and, in the opposite sense, evil, both appertaining to the will;

<sup>f</sup> That such things are signified by the Lord's passion, may be seen above, n. 83, 195, at the end, 627, at the end. That the Lord's being said to be slain signifies His being rejected and denied, may also be seen above, n. 328; and concerning the nature and quality of the Jews, see above, n. 122, 433, 619; and in the *Doctrine of the New Jerusalem*, n. 248.

and the reason why stoning signified condemnation and malediction on account of the destruction of truth in the church, was, because a stone, with which stoning was effected, signified truth, and, in the opposite sense, falsity, both appertaining to the understanding: for all things which were instituted with the Israelitish and Jewish nation were representative, and thence significative.<sup>s</sup> But whereas it has been hitherto unknown whence the punishments of the cross and of stoning were derived with the Jews and Israelites, and it is here of importance that it may be known, we will adduce some passages from the Word from which it may appear that these punishments were representative.

That suspension upon wood, or crucifixion, was denounced on account of the destruction of good in the church, and that thus was represented the evil originating in infernal love, whence comes condemnation and malediction, may appear from the following passages in Moses: "*If a son shall be stubborn and rebellious, obeying not his father and mother, all the men of the city shall stone him with stones that he die. And if there has been in a man a sin and judgment of death, and he is slain, thou shalt hang him upon wood; his carcase shall not remain all night upon the wood, but burying thou shalt bury him the same day; for he that is hanged is the curse of God, and thou shalt not pollute thy land*" (Deut. xxi. 18—23): by not obeying the voice of father and mother is signified, in the spiritual sense, to live contrary to the precepts and truths of the church, wherefore the punishment of stoning was denounced for it; the men of the city who were to stone him signify those who are in the doctrine of the church, a city denoting doctrine; by the sin and judgment of death, for which a man should be hanged upon wood, was signified the doing evil against the good of the Word and of the church; this being a sin of death he was to be hung upon wood, for wood, in the Word, signifies good, and, in the opposite sense, evil; by its being said that the body shall not remain all night upon the wood, but be buried in the same day, was signified that there may not be a representative of eternal damnation; lest they should pollute the land signifies that it would be a scandal to the church. And in Lamentations: "*Our skins are become black as an oven, because of the fierceness of famine: they ravished the women in Zion, the virgins in the cities of Judah: their princes are hanged up by the hand, the faces of the elders are not honoured, the young men they have led away to grind, and the boys sink down under wood*" (v. 10—13); by Zion is understood the celestial church, which is in the good of love to the Lord, and was represented by the Jewish nation; by

<sup>s</sup> That wood signifies good, and, in the opposite sense, evil, and that a stone signifies truth, and, in the opposite sense, the false, may be seen in the *Arcana Cœlestia*, n. 643, 3720, 8354.

the virgins in the cities of Judah are signified the affections of truth originating in the good of love; the perishing of truths from good by falsities from evil is signified by, their princes are hanged up by the hand; by the faces of the elders which are not honoured are signified the goods of wisdom; by the young men who are led away to grind are signified truths derived from good; and by grinding is signified to procure falsities and to confirm them from the Word; by the boys who sink down under wood are signified goods just springing up and perishing by evils. Inasmuch as the good of love is signified by a baker, in like manner as by bread, and the truth of doctrine by a butler, in like manner as by wine, therefore "*The baker was hung up on account of his crime against king Pharaoh*" (Gen. xl. 19—22; xli. 13); which may be seen explained in the *Arcana Coelestia*.<sup>h</sup> Whereas by Moab are understood those who adulterate the goods of the church, and by Baalpeor is signified the adulteration of good, hence it came to pass, "*That all the heads of the people were hung up before the sun, because the people committed whoredom with the daughters of Moab, and bowed themselves down to their gods, and joined themselves to Baalpeor*" (Numb. xxv. 1—4); by committing whoredom with the daughters of Moab is signified to adulterate the goods of the church; and by being hung up before the sun is signified condemnation and malediction on account of the destruction of the good of the church. Inasmuch as by Ai were signified the knowledges of good, and, in the opposite sense, the confirmations of evil, therefore "*The king of Ai was hung up on wood, and afterwards thrown down at the entrance of the gate of the city, and the city itself was burned*" (Joshua viii. 26—29). And whereas by the five kings of the Amorites were signified evils and falsities thence derived, destroying the goods and truths of the church, therefore "*Those kings were hung up by Joshua, and afterwards cast into the cave of Makkedah*" (Joshua x. 26, 27); by the cave of Makkedah is signified the awful falsity originating in evil.

By hanging upon wood, or crucifying, is also signified the punishment of evil destroying the good of the church; in Matthew: "*Jesus said, I send unto you prophets, wise men, and scribes; and some of them ye will kill, crucify, and scourge in your synagogues, and persecute them from city to city*" (xxiii. 34): all things which the Lord spake He spake from the Divinity, but the divine things from which He spake fell into the ideas of natural thought and expressions thence derived according to correspondences, such as occur in this and other passages in the Evangelists; and whereas all the words have a spiritual sense, therefore by prophets, wise men, and scribes,

<sup>h</sup> N. 5139—5169.

according to that sense, are not meant prophets, wise men, and scribes, but instead of them the truth and good of doctrine and of the Word: for spiritual thought and speech, such as is that of the angels, is without any idea of person; and hence by a prophet is signified the truth of doctrine, by wise men, the good of doctrine, and by scribes, the Word from which doctrine is derived; whence it follows, that to kill has reference to the truth of the doctrine of the church, which is signified by prophets, to crucify has reference to the good of doctrine, which is signified by wise men, and to scourge has reference to the Word, which is signified by scribes; and that thus to kill signifies to extinguish, to crucify, to destroy, and to scourge, to pervert; that they will wander from one falsity of doctrine into another is signified by persecuting them from city to city, a city denoting doctrine: this is the spiritual sense of the above words. Again: "*Jesus said unto the disciples that He should suffer at Jerusalem, and that the Son of Man should be delivered to the chief priests and scribes, and that they should condemn Him, and deliver Him up to the Gentiles to be mocked, to be scourged, and to be crucified, and that on the third day He should rise again*" (Matt. xx. 18, 19; Mark x. 32—34): the spiritual sense of these words is, that divine truth, in the church where mere falsities of doctrine and evils of life reign, shall be blasphemed, the truth thereof perverted, and the good thereof destroyed: the Son of Man signifies divine truth, which is the Word, and Jerusalem signifies the church where mere falsities and evils reign: by the chief priests and scribes are signified the adulterations of good and falsifications of truth, both from infernal love: by condemning Him and delivering Him to the Gentiles is signified to adjudge divine truth and divine good to hell, and to deliver them to the evils and falsities which are thence, the Gentiles or nations signifying the evils which are from hell and destroy the goods of the church; to be mocked, to be scourged, and to be crucified, signifies the reviling, falsification, and perversion of truth, and the adulteration and destruction of the good of the church and of the Word, as above: and the third day He shall rise again signifies the full glorification of the Lord's Humanity.

From these considerations it may appear what is signified, in the spiritual sense, by the crucifixion of the Lord; likewise, by the various mockings which then took place: as that they set a crown of thorns upon His head; that they smote Him with a reed; and that they spat in His face, besides other things related in the Evangelists, namely, that the Jewish nation so nefariously treated the divine truth and good itself, which the Lord was; for the Lord suffered the wicked state of that church to be represented in Himself, and this was signified by "*His bearing their iniquities*" (Isaiah liii. 11): for it was common with the prophets to take upon themselves the representation of the

wicked state of the church: thus the prophet Isaiah was commanded to go naked and barefoot three years, in order to represent the church being destitute of good and truth (Isaiah xx. 3, 4): the prophet Ezekiel bound in cords laid siege against a tile, on which Jerusalem was portrayed, and did eat cake made of barley and baked with the dung of an ox, to represent that the truth and good of the church was thus besieged by falsities and polluted by evils (Ezek. iv. 1—13): the prophet Hosea was commanded to take a harlot to himself for a woman, and children of whoredoms, in order to represent what was then the quality of the church (Hosea i. 1—11); besides other circumstances of a like nature: that this was to bear the iniquities of the house of Israel or the church is openly declared in Ezekiel (chap. iv. 5, 6): from these considerations it may appear that all things which are recorded concerning the passion of the Lord were representative of the state of the church at that time with the Jewish nation. So far concerning the signification of the punishment of suspension upon wood, or crucifixion: that the other punishment of death, with the sons of Israel, which was stoning, was significative of condemnation and malediction on account of the destruction of the truth of the church, it does not belong to this place to confirm from the Word, but it may appear from the passages where stoning is mentioned.<sup>i</sup>

656. Verses 9, 10. *And they of the people and tribes and tongues and nations shall see their bodies three days and a half, and they shall not permit them to be put into tombs. And they that dwell upon the earth shall rejoice over them and be glad, and shall send gifts one to another, because those two prophets tormented them that dwell upon the earth.*

“*And they of the people and tribes and tongues and nations shall see,*” signifies with all who are in falsities and evils of religion, of doctrine, and of life: “*their bodies three days and a half,*” signifies the plenary extinction of divine truth and divine good: “*and they shall not permit their bodies to be put into tombs,*” signifies their rejection and damnation: “*and they that dwell upon the earth shall rejoice over them and be glad,*” signifies the delights of infernal love with those who are opposed to the goods and truths of the church: “*and they shall send gifts one to another,*” signifies their consociation: “*because those two prophets tormented them that dwell upon the earth,*” signifies anxiety of heart from them in the devastated church.

657. *And they of the people and tribes and tongues and nations shall see.*—That hereby is signified with all who are in falsities and evils of religion, of doctrine, and of life, appears from the signification of seeing, as denoting to know, to perceive,

<sup>i</sup> As in Exod. xxi. 28—32; Levit. xxiv. 10—17, 23; Numb. xv. 32—36; Deut. xiii. 10; xvii. 5—7; xxii. 21, 24; Ezek. xvi. 40; xxiii. 47; Matt. xxiii. 37; Luke xiii. 34; xx. 6; John viii. 7; x. 31, 32; and elsewhere.

and to understand; and from the signification of people and tribes as denoting those who are in falsities of doctrine and of religion: for by people, in the Word, are understood all who are in truths or in falsities, whether they are of the church or of some religion out of the church:<sup>j</sup> and by tribes, in the Word, are understood all who are in truths or in falsities of doctrine, for tribes denote all truths and falsities of doctrine;<sup>k</sup> hence it may appear that people and tribes signify all who are in truths or falsities of religion and of doctrine, in this case who are in falsities, because it is said that they shall see the bodies of the witnesses three days and a half, and not permit them to be put into tombs; and from the signification of tongues and nations as denoting those who are in evils of doctrine and of life, for by tongues are signified goods or evils of doctrine, and thence of religion;<sup>l</sup> and by nations are signified goods or evils of life;<sup>m</sup> from which it may appear that tongue and nations signify all who are in goods or evils of doctrine and of life, in this case who are in evils, because it is said concerning them that they shall see the bodies of the witnesses upon the street of the great city, and not permit them to be put into tombs.

658. *Their bodies three days and a half.*—That hereby is signified the plenary extinction of divine truth and divine good, appears from the signification of the bodies, namely, of the witnesses, as denoting those who have extinguished with themselves all divine truth and divine good; for by the two witnesses, whom they slew, are signified the goods of love and charity and the truths of doctrine and faith;<sup>n</sup> hence by their bodies, when slain, is signified that those principles were extinguished; but whereas the good of love and charity and the truth of doctrine and faith cannot be extinguished, except only with those who are in falsities of doctrine and in evils of life, therefore these are understood, inasmuch as others do not see the goods of love and truths of doctrine as extinguished; for every one sees the things which are of the Lord, and thence the things which are of heaven and the church, according to the quality of his state, this being the ground whence his sight proceeds, wherefore he cannot see otherwise than agreeably to that quality; thus he who denies the Lord and His Divine proceeding in heaven and in the church does not see them, because he sees from a negative principle, wherefore such a one does not see the witnesses alive, but their bodies as carcasses, that is, the goods of love and truths of doctrine as none, consequently extinguished: and from the signification of three days and a half, as denoting what is plenary or

<sup>j</sup> As may be seen, n. 175, 331, 625.

<sup>k</sup> See above, n. 330, 430, 431, 454.

<sup>l</sup> As may be seen above, n. 330, 445, 625.

<sup>m</sup> See also above, n. 175, 331, 625.

<sup>n</sup> As may be seen above, n. 228, 635.

full, in this case, a plenary extinction. The reason why three and a half denote what is plenary, is, because the number three signifies an entire period or duration from beginning to end, consequently, where the church is treated of, as in the present case, three and a half signifies even unto its end, and at the same time to a new beginning, wherefore it follows that after three days and a half the spirit of life from God entered into them and that they stood upon their feet, by which is signified the beginning of a new church after the end of the old: for all the good of love and truth of doctrine is extinguished in the end of the church, and then also it is raised up again, which is effected with those in whom a new church is established by the Lord, which is also signified by the spirit of life which entered into them. A plenary or full state is signified by three days and a half also for this reason, that the same is signified by this number as by the number seven, for it is the half thereof, and by a number halved, as also by a number doubled, is signified the same as by the number itself which is halved or doubled: and by the number seven is signified all, likewise what is full and plenary, and it is predicated of what is holy appertaining to heaven and the church.<sup>o</sup>

659. *And shall not permit their bodies to be put into tombs.*—That hereby is signified their rejection and damnation, appears from the signification of not being put into tombs, or not being buried, as denoting eternal damnation: for by burial, in the Word, is signified awakening into life and resurrection, inasmuch as when man dies and is buried, he is then awakened or rises again into life eternal; for man lives after death equally as in the world, but he lays down the terrestrial or material body, which served him for use in the natural world, and continues life in a spiritual body, wherefore burial is only a rejection as it were of the exuviae which he bore about in the natural world. The reason why burial signifies awakening into life eternal, or resurrection, is, because the angels do not know what the death of man is, nor consequently what his burial is, inasmuch as there is no death nor burial with them: and still they perceive all things spiritually; wherefore where the death of man is mentioned in the Word, instead of death they perceive his departure from one world into another; and where burial is mentioned, they perceive his resurrection into life: from hence it follows that not to be buried signifies no resurrection into life, but into damnation, by which is understood spiritual death: every man, indeed, after his departure out of the world, is

<sup>o</sup> Concerning which see above, n. 20, 24, 257, 299: that the greater numbers and congregates of lesser signify the same as the simple numbers from which they arise by multiplication, may be also seen above, n. 430; and that three signify an entire period greater or less from beginning to end, may be seen above, n. 532.



awakened and rises again, but some to life and some to damnation, and whereas to be buried signifies resurrection to life, hence not to be buried signifies damnation, but, in this case, by those who reject the goods of love and truths of doctrine, which are signified by the two witnesses; therefore by not being put into tombs, or not buried, is not understood damnation except in the idea of those only who condemn such things. What is signified therefore by sepulchres, in the Word, likewise by being buried and not buried, may appear from the following passages.

That sepulchres signify things unclean, consequently also things infernal, by reason of the carcases and bones which are therein, appears from various passages in the Word: as in Isaiah: "*A people who provoke Me to anger before My faces continually, who burn incense upon bricks, who sit in sepulchres, and pass the night in waste places, who eat the flesh of swine*" (lxv. 3, 4): to provoke Jehovah to anger before His faces signifies to sin against the truths and goods of the Word, and to depart from the worship therein commanded, the faces of Jehovah are the things revealed in the Word; to burn incense upon bricks signifies worship from falsities of doctrine, bricks denoting falsities of doctrine, and to burn incense denoting worship from them: to sit in sepulchres signifies to be in filthy loves; to pass the night in waste places signifies to remain and to live in falsities, waste places denoting where there are no truths; to eat the flesh of swine signifies to make infernal evils their own. So in Moses: "*Whosoever shall have touched one that is pierced with a sword, upon the surface of a field, or a dead body or the bone of a man or a sepulchre, shall be unclean seven days, and afterwards he shall be purified*" (Numb. xix. 16, 18): by touching, in the Word, is signified to communicate; wherefore lest falsities and evils should be communicated, and thus appropriated, it was prohibited to touch things unclean, as, in this case, one slain by a sword, a dead body, the bone of a man, and a sepulchre; because by one slain with a sword is signified he who perishes by falsities, and is thence condemned to hell; and by a dead body is signified one who perishes by evils; by the bone of a man is signified infernal falsity, and by sepulchre, infernal evil.

Again in Ezekiel: "*Wail over the multitude of Egypt and cast them down with them that go down into the pit: they shall fall in the midst of them that are slain by the sword; Ashur is there and all his company, his sepulchres are about him, all the slain who fell by the sword to whom sepulchres were given in the sides of the pit, and his company is about his sepulchre; Elam and all his multitude is about his sepulchre, all the uncircumcised slain with the sword*" (xxxii. 18, 20—24): by the multitude of Egypt are signified scientifics of the natural man, which are dead, because they do not descend and are not formed as effects, conclusions, and confirmations, from the truths of the spiritual man;

by Ashur are signified reasonings from such scientifics; wherefore by, wail over the multitude of Egypt, and cast her down with them that go down into the pit, is signified grief on account of the damnation of those who are therein principled, the pit denoting the hell where such dead scientifics have rule, that is, scientifics separate from truths, because applied to confirm falsities of doctrine and evils of life; by those that are slain with the sword, here as above, are signified those who are condemned to hell on account of falsities; there is Ashur and all his company signifies reasonings from those falsities; by the sepulchres which are about Ashur and in the sides of the pit, where Elam is, and all the uncircumcised slain with the sword, are signified the hells where those falsities are, that is, those who are in such falsities.

It is to be observed that falsities and evils of every kind correspond to things unclean and loathsome in the natural world, and the more abominable falsities and evils to cadaverous and also to fetid excrementitious substances, and those of a milder kind to marshy places; hence it is that the dwellings of those in the hells who are in such falsities and evils appear like pits and sepulchres; and, if ye are disposed to believe it, such evil genii and spirits also dwell in the sepulchres, privies, and marshes which are in our world, although they are ignorant of it: the reason is, because they correspond, and things which correspond come together: the same may be concluded also from this consideration, that nothing is more delightful than the smell of a corpse to those who have been assassins and poisoners, likewise to those who perceived delight in violating women; and there is also nothing more delightful than an excrementitious smell to those who have been filled with the love of commanding, likewise to those who took delight in adulteries and not any delight in marriages; and there is nothing more delightful than a marshy, and likewise a urinous, vapour to those who have confirmed themselves in falsities, and have extinguished in themselves the affection of truth: hence it is that the hells in which they are appear according to the correspondent delights, some as pits, and some as sepulchres. From these considerations it may also appear whence it was "*That they who were possessed by demons were in the sepulchres and came out thence*" (Matt. viii. 28, and following verses; Mark v. 2, 3, 5; Luke viii. 27): viz., because they who possessed or haunted, whilst they lived in the world, were in falsities from evil, or in knowledges from the Word, which they made dead by applying them to confirm evils, and likewise to destroy the genuine truth of the church, especially the truths concerning the Lord, concerning the Word, and concerning a life after death, which dead knowledges are called, in the Word, traditions: hence it was that those who were haunted by such after they had become demons, were in the

sepulchres, and the demons themselves were afterwards cast out into the swine, who cast themselves headlong into the sea (Matt. viii. 31—33); they were cast into swine, because they had lived in the world in sordid avarice, which swine correspond to and thence signify; the reason why these cast themselves headlong into the sea, was, because the sea there signifies hell.

Again in David: "*I am counted with them that go down into the pit. I am become as a man that hath no strength. I am amongst the dead, neglected, as the slain that lie in the sepulchre, whom Thou rememberest no more, and who are cut off from Thy hand; Thou hast laid me in the pit of the lower parts, in darkness, in deeps. Shall Thy mercy be declared in the sepulchre, Thy truth in destruction?*" (Psalm lxxxviii. 4—6, 11): the subject there treated of is concerning temptations, in the supreme sense concerning the temptations of the Lord, the quality of which is here described, which was such that He seemed to himself to be as it were in hell, amongst the damned, so terrible and excessive were the temptations which the Lord sustained; wherefore I am counted with them that go down into the pit signifies that He seemed to himself as it were in hell, the pit denoting hell; I am become as a man that hath no strength signifies that He then seemed to himself to be without power, for temptations plunge man into evils and falsities, in which there is no power; amongst the dead, neglected, signifies amongst those in whom there is nothing of truth and good, and who are therefore cast away; as the slain that lie in the sepulchre signifies as those who are in falsities from evil, the slain denoting those who perish by falsities, and the sepulchre denoting hell, by reason that they who are in hell are spiritually dead; whom thou rememberest no more, and who are cut off from thy hand, signifies who are deprived of all truth and good; thou hast laid me in the pit of the lower parts signifies in the places of hell where such are; in darkness signifies as it were in falsities; in deeps signifies as it were in evils; prayer arising from grief then follows, that He may be delivered from the temptations; and amongst the reasons why He should be delivered from them is this also, Shall thy mercy be declared in the sepulchre, and thy truth in destruction? whereby is signified that in hell, where and whence evils and falsities are, divine good and divine truth cannot be proclaimed; mercy denotes the divine good of the divine love, and truth is the divine truth of the divine wisdom; the sepulchre denotes hell where and whence evils are, and destruction denotes the hell where and whence falsities are: from these considerations it is also evident that by sepulchre is understood hell, and especially from this consideration, that they who are in hell are spiritually dead. So in Isaiah: "*That He might give the impious to their sepulchre, and the rich in their deaths*" (liii. 9): the whole of that chapter

treats concerning the Lord, and here concerning His victories over the hells: by the impious whom He should give to the sepulchre are understood the evil who shall be cast down into hell, which is manifestly called a sepulchre; it is called a sepulchre because those who are there are spiritually dead; by the rich whom He should give in their deaths are understood those of the church who are in falsities from evils, who are called rich by reason of the knowledges of truth and good which they have from the Word; falsities from evil are signified by deaths, inasmuch as they who are in them are spiritually dead.

They who think evil concerning God and their neighbour, and yet speak well, and they who think insanely concerning the truths of faith and the goods of love whilst they speak sanely, are inwardly sepulchres and outwardly whitened, according to these words of the Lord: "*Woe unto you, scribes and pharisees, hypocrites, for ye are like unto whitened sepulchres, which indeed outwardly appear beautiful, but within are full of bones of the dead and all uncleanness*" (Matt. xxiii. 27, 29; Luke xi. 47, 48). And in David: "*There is no rectitude in their mouth, their midst is perditions; their throat is an open sepulchre, they flatter with their tongue*" (Psalm v. 9): the mouth signifies outwardly, and the midst inwardly; that inwardly is hell is signified by, their throat is an open sepulchre; and that outwardly is what is hypocritical, and as it were sane, is signified by, they flatter with their tongue. From these and other passages in the Word it may now manifestly appear what is signified by sepulchre. When therefore the subject treated of is concerning those who are in falsities from evil, then by their sepulchre is understood the hell from which and in which that falsity is; but where the subject treated of is concerning those who are in truths from good, then by sepulchre is understood the removal and rejection of falsity from evil, and by burial is understood awakening and resurrection into life, likewise also regeneration: for with man who is in truths from good falsity from evil is removed and rejected into hell, and the man himself, as to his interiors, which are of his spirit, rises again, and enters into the life of truth from good, which is spiritual life: in this sense burial is understood in the following passages: as in John: "*Marvel not, for the hour cometh in which all who are in the tombs shall hear the voice of the Son of Man, and shall come forth; they who have done goods unto the resurrection of life, but they who have done evils unto the resurrection of judgment*" (v. 28, 29): by these words is not understood that they who are in the sepulchres or tombs shall hear the voice of the Lord and come forth, inasmuch as all men live after death equally as in the world, but with this sole difference, that after death they live in a spiritual body, and not in a material body; wherefore by going forth out of the tombs is sig-

nified out of the material body, which first takes place with every one immediately after death, and afterwards when the last judgment takes place, for then the exteriors are removed and the interiors are opened in all with whom this was not accomplished before, when they whose interiors are heavenly rise into life, but they whose interiors are infernal rise into death, which is signified by, they who have done goods shall go unto the resurrection of life, but they who have done evils unto the resurrection of judgment. That this is meant by going forth out of the sepulchres or tombs is still more evident in these words of the prophet Ezekiel: "*Behold I will open your sepulchres, and cause you to come up out of your sepulchres, O my people, and bring you upon the land of Israel, that ye may know that I am Jehovah, when I shall have opened your sepulchres, and have brought you up out of your sepulchres, O my people, and shall have put my spirit in you that ye may live, and have placed you upon your land*" (xxxvii. 12—14): the subject here treated of is concerning the dry bones seen by the prophet upon the faces of the valley, upon which sinews appeared stretched and flesh came upon them, and they were covered with skin, and which, after the spirit of God came into them, returned to life, and stood upon their feet: that by those bones is understood the whole house of Israel, is openly declared in these words: "Son of Man, these bones are the whole house of Israel, behold they say, Our bones are dried up, our hope is perished, as for us we are cut off" (verse 11): the reason of the house of Israel being likened to dry bones, was, because they were in falsities and evils, which have not any life, because no correspondence with heaven as to sinews, flesh, and skin, for by bones are signified truths in the ultimate of order, upon which spiritual truths are based, but dry bones signify falsities derived from evil; hence it may appear that by opening the sepulchres, and causing the people to come up out of the sepulchres, is signified to raise up out of falsities from evil, thus from the dead, and to impart truths from good, thus life, which life is the spirit of God, from which they revived; this therefore is what is meant by bringing up the people out of the sepulchres; the church to be formed of them is signified by the land of Israel, upon which they shall be brought, and upon which they shall be placed.

It is recorded in Matthew: "*That after the passion of the Lord the tombs were opened, and many bodies of those that slept coming out of the tombs went into the holy city, and appeared to many*" (xxvii. 52, 53): by the tombs being opened, and many bodies of them that slept appearing, is signified the like, as above in Ezekiel, where it is said Jehovah would open the sepulchres, and cause them to come up out of the sepulchres, namely, the regeneration and resurrection of the faithful unto life, not that

the bodies themselves, which lay in the tombs, rose again, but that they appeared, to the intent that both regeneration and resurrection to life from the Lord might be signified: moreover, by the same words are understood those who are said in the Word to be bound in the pit, whom the Lord liberated, after He had finished the whole work of redemption: for many of the faithful could not be saved before the Lord came into the world and subjugated the hells, and in the meantime they were detained in the places which are called pits, even to the coming of the Lord, but were liberated by the Lord immediately after His advent: these pits were also represented by the tombs which were opened, and they who were therein by those that slept, who after the Lord's resurrection, as it is said, appeared to many in the holy city; the holy city was Zion and Jerusalem, but thereby is understood heaven, whither they were raised up by the Lord, for both Zion and Jerusalem were rather profane than holy: from these considerations it may appear what that miracle and that appearance represented and signified. Inasmuch as by the land of Canaan is not only signified the church, but also heaven, and by burial is signified resurrection into life, therefore "*Abraham bought of Ephron a field in which was the cave of Machpelah which was before Mamre*" (Gen. xxiii.), and "*there Abraham, Isaac, and Jacob, with their wives, were buried*" (Gen. xxiii.; xxv. 9, 10; xxxv. 29; xlix.; l.): the particular things related concerning that cave, namely, that it was in the field of Ephron, which was before Mamre, and so on, were significative of resurrection unto life, which may be seen explained in the *Arcana Cœlestia*. On this account also Joseph commanded "*that his bones should be brought up into the land of Canaan*" (Gen. l. 24—26); "*which was also done*" (Exod. xiii. 19; Joshua xxiv. 32); and this because the land of Canaan, as was said, signified the heavenly Canaan, which is heaven. On account of the representation of resurrection into heaven by burial also, "*David and the kings after him were buried in Zion*" (1 Kings ii. 10; xi. 43; xiv. 20; xv. 8, 24; xxii. 50; 2 Kings viii. 24; xii. 21; xiv. 20; xv. 7, 38; xvi. 20): the reason of which was, because Zion signified the celestial church and heaven, where the Lord is.

That burial signifies resurrection may also appear from this consideration, that it is frequently said concerning the dead that they were gathered to their fathers and to their people; to their fathers, in Genesis: "*Jehovah said unto Abraham, Thou shalt come unto thy fathers in peace, and shalt be buried in a good old age*" (xv. 15); and in 2 Kings: "*Jehovah said of Josiah, king of Judah, Behold I gather thee unto thy fathers, and thou shalt be gathered into thy sepulchre in peace*" (xxii. 20): and to their people, in Genesis: "*Abraham expired and died in a good old age, an old man and full of days, and was gathered*

unto his people" (xxv. 8); and in another place: "*Isaac expired and died, and was gathered unto his people, an old man and full of days*" (xxxv. 29); and again: "*Jacob expired, and was gathered unto his people*" (xlix. 33): in all which passages, to their fathers and to their people denote to their own, that is, to their like in the other life, for every one after death comes to his like, with whom he is to live for ever; it cannot be meant to be gathered to their fathers, and to their people in the sepulchre, for it is also said concerning Abraham, that he should be gathered to his fathers, and that he was gathered to his people when dead, whereas he was buried in a new sepulchre, where none of his fathers were before him or of his people, except Sarah his wife.

So in Job: "*Thou shalt know that thy tabernacle shall be peace, and thy children as the herb of the land, thou shalt come in old age unto the sepulchre, as the coming up of a heap in its season*" (v. 24—26): by tabernacle, in the Word, is signified the holy principle of worship and the good of love, because divine worship, in the most ancient times, was performed in tabernacles, and because their worship was from the good of celestial love, therefore by a tabernacle is also signified that good, and inasmuch as genuine peace appertains to celestial good, therefore it is said, Thou shalt know that thy tabernacle shall be peace; the truths from that good and their increase are signified by the children which shall be as the herb of the land, for truths from good are signified by sons and children, and likewise by the herb of the land; that after being endued with wisdom he should come into heaven is signified by, Thou shalt come in old age into the sepulchre, old age denoting wisdom, and to come to the sepulchre, or to be buried, denoting resurrection; hence it is also added, as the coming up of a heap in its season. From these few instances it may appear that sepulchres, by reason of the inanimate carcases and bones therein, signify things infernal, and that burial signifies the rejection thereof, consequently also resurrection; for when man rejects or puts off his material body, he then puts on a spiritual body, with which he rises again: hence also it is that the death of a man, in the spiritual sense, signifies the continuation of his life, although in a bad sense it signifies damnation, which is spiritual death; whereas burial, with respect to man, signifies resurrection, and also regeneration, therefore with respect to the Lord it signified the glorification of His Humanity; for the Lord glorified His whole Humanity, that is, made it divine, wherefore He rose again the third day with the Humanity glorified or made divine: unless this had been accomplished, no man could have risen again to life; for the resurrection of man unto life is solely from the Lord, and indeed from the union of His Divinity with His Humanity, which is properly understood

by glorification, and by virtue whereof man has salvation : this also is involved in what the Lord said concerning the woman "*who poured balsamic ointment upon His head, that she did it unto His burial*" (Matt. xxvi. 7, 12 ; Mark xiv. 8 ; John xii. 7) : for by anointing is signified that glorification ; and whereas by virtue thereof man has salvation, therefore He said concerning the woman, "*Verily, I say unto you, Wheresoever this gospel shall be preached in the whole world, there also shall be reported what this woman hath done for a memorial of her*" (Matt. xxvi. 13). This was also represented "*by the man who was cast into the sepulchre of Elisha reviving when he touched his bones*" (2 Kings xiii. 21) : for by Elisha was represented the Lord as to divine truth, which constitutes the life of heaven, into which man is raised up.

Inasmuch as to be buried and burial signifies both resuscitation into life and regeneration ; therefore by not being buried, and by being dragged out of the tombs, is signified no resurrection to heaven, nor regeneration, but resurrection to hell, and consequently damnation ; as in the following passages : thus in Isaiah : "*Thou art cast out of thy sepulchre as an abominable branch, the raiment of the slain thrust through with the sword, who go down to the stones of the pit, as a carcase trodden under foot ; thou shalt not be joined with them in the sepulchre, for thou hast destroyed thy land, thou hast slain thy people, the seed of the malicious shall not be named for ever*" (xiv. 19, 20) : these things are said concerning the king of Babel, by whom is signified the profanation of divine truth ; wherefore by, thou art cast out of thy sepulchre, is signified condemnation to hell ; as an abominable branch, the raiment of the slain, thrust through with the sword, signifies the falsification of truth and profanation thereof ; an abominable branch denoting truth falsified, and the raiment of the slain, thrust through with the sword, denoting truth adulterated and altogether destroyed by horrible falsities ; who go down to the stones of the pit, as a carcase trodden under foot, signifies to the hell where are the falsities of evil, a carcase trodden under foot denoting the infernal spirit, with whom everything is spiritually dead, by reason of good being altogether destroyed ; thou shalt not be joined with them in the sepulchre signifies no consociation with those who rise again to life, for to be laid in the sepulchre, or to be buried, signifies that resurrection, and, on the other hand, to be cast out of the sepulchre signifies damnation ; thou hast destroyed thy land, thou hast slain thy people, signifies the destruction of the church, and of those therein who were in truths from good by the falsities of evil ; the seed of the malicious shall not be named for ever signifies eternal dissociation and separation.

Again in Jeremiah : "*Jehovah hath said concerning the sons and concerning the daughters who are born in this place, and*



*concerning their mothers who bare them, and concerning their fathers who begat them in this land; they shall die of grievous deaths, so that they shall not be lamented, neither shall they be buried; they shall be for dung upon the faces of the earth; they shall be consumed by the sword, and by famine, and their carcase shall be for meat to the birds of the heavens, and to the beast of the earth"* (xvi. 3, 4): treating of the church vastated as to all good and truth; by sons and daughters, and by mothers and fathers, in the spiritual sense, are not understood sons and daughters, mothers and fathers, but the truths and goods of the church, both exterior and interior, sons and daughters denoting truths and goods exterior, mothers and fathers denoting truths and goods interior, which are called mothers and fathers because they beget and produce the exterior; they shall die of grievous deaths, so that they shall not be lamented, neither shall they be buried, signifies condemnation to hell on account of horrible falsities; they shall be for dung upon the faces of the earth signifies the filthy infernal principle which is the evil that defiles the good and truth of the church; to be consumed by sword and famine signifies to be destroyed by falsities and evils; and their carcase shall be for meat to the birds of the heavens and to the beast of the earth signifies to be consumed then and thereafter by desires of the love of evil and falsity. Again in the same prophet: "*A tumult cometh even to the extremity of the earth, for Jehovah hath a quarrel against the nations; He will enter into judgment with all flesh, He will give up the impious to the sword; the slain of Jehovah shall be in that day from one end of the earth unto the other end of the earth, they shall not be lamented, nor gathered, nor buried; they shall be for dung upon the faces of the earth"* (xxv. 31—33): by these words is described the devastation of the church at its end when the last judgment takes place: the tumult even to the extremity of the earth, because of the quarrel of Jehovah against the nations, signifies the dismay of all who are of the church when they are visited and their evils are discovered, the earth denoting the church, the nations, those who are in evils, and abstractedly, evils, and the quarrel of Jehovah against them, visitation and discovery; He will enter into judgment with all flesh signifies the universal judgment which takes place at the end of the church; He will give up the impious to the sword signifies that the unfaithful will perish by their own falsities; the slain of Jehovah in that day shall be from one end of the earth unto the other end of the earth signifies those who perish by falsities of every kind, the slain of Jehovah denoting those who perish by falsities, and from one end of the earth even to the other end of the earth denoting from first principles to the ultimates of the church, consequently falsities of every kind; they shall not be lamented, nor gathered, nor buried, signifies that there will be no more any restoration or salvation, but con-

demnation, lamentation signifying grief on account of such a state of man, and no lamentation signifying no grief, on account of man's being such as to admit of no restoration; they shall be for dung upon the faces of the earth signifies merely falsity and evil, without reception of life from heaven; for if man does not receive life by the truths of faith and goods of charity, he is merely dead, being in mere falsities of evil and evils of falsity, which are a carcase and dung upon the faces of the earth. Again in the same prophet: "*Against the prophets who prophesy a lie in the name of Jehovah: the people to whom they prophesy shall be cast away in the streets of Jerusalem; because of famine and the sword, there shall be none to bury them, them, their wives, and their sons, and their daughters*" (xiv. 15, 16); where not to be buried denotes not to rise again to life, but to damnation; the rest may be seen explained above."

Again: "*In that time they shall bring the bones of the kings of Judah, and the bones of the princes thereof, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their sepulchres, and shall spread them out to the sun, and to the moon, and to all the host of the heavens, which they have loved, and which they have served, and which they have gone after, and which they have sought, and to which they have bowed themselves down; they shall not be gathered, nor buried, they shall be for dung upon the faces of the earth*" (viii. 1, 2): by bringing out the bones from the sepulchres is signified to dissociate from their people, that is, to cast out from communion with those who are in heaven abroad amongst the damned, as is the case when the evil enter the societies of the good, and, being afterwards detected, are cast out: for concerning them that are buried it is said that they are gathered to their people, as above concerning Abraham, Isaac, and Jacob, whence it follows, that to be drawn out of the sepulchre denotes to be cast out from them; all who are of the church, likewise all things appertaining to the church, are signified by the kings, princes, priests, prophets, and inhabitants of Jerusalem; by kings, the truths themselves of the church collectively; by princes, principal truths; by priests, the goods of doctrine; by prophets, the truths of doctrine; and by the inhabitants of Jerusalem, all things of the church thence depending; in this case, by their bones, which are to be drawn out, are signified falsities and evils, which have nothing in common with truths and goods; by spreading them out to the sun, to the moon, and to all the host of the heavens, is signified to give up to diabolic loves, and thence to evils and falsities which are from hell: for the sun signifies love in both senses, the moon, faith in both senses derived from that love, and the host of the heavens, falsities and evils of every kind; to spread out the bones therefore to them, is

altogether to deliver them up to such things, that they may be nothing but loves and desires of evil and falsity; which they have loved, which they have served, after which they have gone, which they have sought, and to which they have bowed themselves down, signifies affection and propensity to those things exterior and interior, and worship thence derived; they shall not be gathered, nor buried, signifies that they shall never return to the societies which belong to heaven, but remain with those who are in hell; they shall be for dung upon the faces of the earth signifies such a dead and unclean thing as is cast out and trodden under foot. Hence it may also appear what is signified “*by Josiah the king taking bones out of the sepulchres and burning them upon the altar*” (2 Kings xxiii. 16): “*by Jezebel being eaten by the dogs in the field, and none to bury her*” (2 Kings ix. 10): and “*by Jehoiakim, the son of Josiah, king of Judah, being buried with the burial of an ass, drawn out, and cast afar off beyond the gates of Jerusalem*” (Jeremiah xxii. 19).

The like is also signified by being buried in Tophet, and in the valley of Hinnom, in Jeremiah: “*Behold the days come in which it shall no more be called Tophet, or the valley of the son of Hinnom, but the valley of slaughter; and they shall bury in Tophet till there is no room, and the carcase of this people shall be for meat to the bird of the heavens, and to the beast of the earth, and none shall frighten them away*” (vii. 32, 33); and again: “*I will break this people and this city as the vessel of a potter is broken, which cannot be repaired any more, and they shall bury in Tophet, because there will be no place to bury, and I will make this city as Tophet*” (xix. 11, 12): Tophet and the valley of Hinnom signified the hells, Tophet, the hell at the back, which is called the devil, and the valley of Hinnom, the hell in front, which is called Satan; for in the city Jerusalem, and about it, all places corresponded to places in the spiritual world, and in that world the habitations are according to divine order; in the midst are those who are in the greatest light or wisdom; in the borders, those who are in the least; to the east and west, those who are principled in love; to the south and north, those who are principled in intelligence: such is the arrangement of the universal heaven: the like also prevails in every society, in every city, and in every house, and this on that account, because the minor forms in the heavens are all according to the likeness of the greatest form: and whereas Jerusalem signified heaven and the church as to doctrine, hence also the places there were representative according to their quarters and distances from the temple and from Zion. Hence Tophet and the valley of Hinnom, being the most unclean places, and impiously idolatrous, represented and thence signified the hells: from these considerations it is evident what is signified by burying in Tophet, and in the valley of Hinnom.

660. *And they that dwell upon the earth shall rejoice over them and be glad.*—That hereby are signified the delights originating in infernal love with those who are opposed to the goods and truths of the church, appears from the signification of them that dwell upon the earth, as denoting those who are in the church, and in the present case, those therein who are in evils and thence in falsities, consequently who are opposed to the goods and truths thereof; and from the signification of rejoicing and being glad, as here denoting the delight of infernal love; for all joy and all gladness is of love; for every one rejoices and is glad when his love is favoured, and when he reaches and obtains the object of his love; in a word, all the joy of man proceeds from his love, and all sadness and grief of mind from opposition thereto. The reason why to rejoice and to be glad are both mentioned, is, on account of the marriage of good and truth in every part of the Word; for joy is predicated of good, because it is of the love, being properly of the heart and will, and gladness is predicated of truth, because it is of its love, being properly of the mind and its thought, wherefore we say joy of heart and gladness of mind: for everywhere in the Word there are two expressions, one of which has reference to good and the other to truth, and this because the conjunction of good and truth constitutes both heaven and the church; hence both heaven and the church are compared to a marriage, from this cause the Lord is called bridegroom and husband, and heaven and the church, bride and wife; wherefore every one who is not in that marriage, is not an angel of heaven, nor a man of the church; the reason whereof also is, because good is not given with any one unless it is formed by truths, nor is truth given unless it lives from good; for all truth is the form of good, and all good is the esse of truth, and inasmuch as one without the other is not given, it follows that the marriage of good and truth is necessary to constitute the man of the church as well as the angel of heaven: all intelligence and wisdom is also derived from that marriage, for from it goods and truths are continually born, by which the understanding and will is formed.

These things are said in order that it may be known, why to rejoice and be glad are mentioned together, namely, because to rejoice is predicated of good and its love or affection, and to be glad is predicated of truth, and of its love or affection: thus also in the following passages: “*The heavens shall be glad, and the earth shall rejoice*” (Psalm xvi. 11). “*Let all that seek Thee rejoice and be glad in Thee*” (Psalm xl. 16; lxx. 4). “*The just shall be glad, and exult before God, and shall rejoice in gladness*” (Psalm lxviii. 3). “*That we may rejoice all our days, make us glad according to the days in which thou hast afflicted us*” (Psalm xc. 14, 15). “*Be glad in Jerusalem, and exult in her, all ye that love her, rejoice a joy with her, all ye*

*that mourn over her*" (Isaiah lxvi. 10). "*Rejoice and be glad, O daughter of Edom*" (Lam. iv. 21). "*Behold joy and gladness, killing the ox*" (Isaiah xxii. 13). "*They shall obtain joy and gladness, sorrow and sighing shall flee away*" (Isaiah xxxv. 10; li. 11). "*Joy and gladness shall be found in her, confession and the voice of singing*" (Isaiah li. 3). "*Make me to hear joy and gladness*" (Psalm li. 8). "*Joy and gladness is cut off from the house of our God*" (Joel i. 16). "*The fast of the tenth month shall be to the house of Judah for joy and for gladness*" (Zech. viii. 19.) "*The voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride*" (Jeremiah vii. 34; xxv. 10; xxxiii. 11). In the place of joy, exultation is also mentioned, because exultation, in like manner as joy, is predicated of good, being of the love of the heart and the will; as in the following passages: "*Jacob shall exult, Israel shall be glad*" (Psalm xiv. 7; liii. 6). "*I will exult and be glad in thy benignity*" (Psalm xxxi. 7). "*Be glad in Jehovah, and exult, O ye just*" (Psalm xxxii. 11). "*The mount of Zion shall be glad, and the daughters of Judah shall exult*" (Psalm xlviii. 11). "*Let all that trust in Thee be glad, and let them that love Thy name exult in Thee*" (Psalm v. 11). "*This is the day which Jehovah hath made, we will exult and be glad in it*" (Psalm cxviii. 24). "*We will exult and be glad in His salvation*" (Isaiah xxv. 9). "*Be glad and exult for ever in the things which I create*" (Isaiah lxv. 18). "*Exult and be glad that Jehovah hath magnified His doing*" (Joel ii. 21). "*Sons of Zion exult and be glad in Jehovah your God*" (Joel ii. 23; Habakkuk i. 15). "*Be glad and exult with all the heart, O daughter of Jerusalem*" (Zephan. iii. 14). "*Gladness and exultation is taken away from Carmel*" (Isaiah xvi. 10; Jeremiah xlvi. 33). "*The angel said unto Zacharias, thou shalt have gladness and exultation, and many will rejoice at His birth*" (Luke i. 14). In all these passages, exultation signifies the delight originating in the love and affection of good, and gladness signifies the pleasure originating in the love and affection of truth.

661. *And they shall send gifts one to another.*—That hereby is signified their consociation, appears from the signification of sending gifts, as denoting to be consociated by good-will from love and friendship; for gifts proceeding from that mind, and that affection, consociate both the well-disposed and the ill-disposed, in this case, those who are opposed to the goods of love and truths of doctrine, which are signified by the two witnesses who were slain and cast out into the street of the great city, which is spiritually called Sodom and Egypt. It is to be observed, that to the ill-disposed and impious, nothing is more delightful than to destroy the goods of love and truths of doctrine, wherever they are, and to do evil to those who are principled in them; for they burn with hatred against such things, and hence it is that

from the hell, where such persons are, there continually exhales a deadly hatred against celestial love and spiritual faith, consequently against heaven, and especially against the Lord Himself; and as often as they are permitted to do evil, they are in the delight of their heart: such is the brutal nature of those who are in hell: this therefore is what is understood by, they shall rejoice and be glad over them. The wicked also enter into friendships and consociate for the purpose of injuring the well-disposed; the delight of hatred, which is the delight of their love, consociates, and then they appear as if they were friends in heart, when notwithstanding they are enemies: this, therefore, is what is signified by sending gifts one to another. Inasmuch as gifts allure the mind and consociate, therefore in ancient times it was customary to give gifts to the priest and the prophet, likewise to the prince and the king, when they approached them (1 Sam. ix. 7, 8); and it was also appointed, "*That they should not appear empty, that is, without gifts, before Jehovah, but in their feasts every one should bring a gift according to his blessing*" (Exod. xxiii. 15; xxxiv. 20; Deut. xvi. 16, 17): and hence also "*the wise men from the east brought to the Lord, as soon as He was born, gifts, gold, frankincense, and myrrh*" (Matt. ii. 11); according to the prediction in David, Psalm lxxii. 10: and for the same reason, the oblations upon the altar, which were sacrifices, and also the meat-offerings and drink-offerings, were called gifts:<sup>a</sup> and this because external gifts signified internal or spiritual gifts, namely, such as proceed from the heart, and of consequence are of the affection and faith; and whereas by these conjunction is effected, therefore by gifts, in the spiritual sense, is signified conjunction when predicated of God, and consociation when predicated of men.

662. *Because those two prophets tormented them that dwell upon the earth.*—That hereby is signified anxiety of heart occasioned by them in the devastated church, appears from the signification of the two witnesses, who are here called two prophets, as denoting the goods and truths of doctrine; and from the signification of tormenting, as denoting anxiety of heart; and from the signification of them that dwell upon the earth, as denoting those who live in the church, in this case, in the devastated church; hence by those words is signified anxiety of heart arising from the goods of love and truths of doctrine with those who are of the devastated church: for the subject here treated of is the end of the church, when the loves of self and of the world, and their concupiscences, and the evils and falsities of those concupiscences, have rule, in which case the goods of love and truths of doctrine torment men, for inwardly or in their hearts they entertain hatred towards them, howsoever

<sup>a</sup> Isaiah xviii. 7; lvii. 6; lxvi. 20; Zeph. iii. 10; Matt. v. 23, 24; and elsewhere.

they may confess them with their lips, and when any thing enters which a man hates, it inwardly torments him: howbeit the man of the church, who is of such a quality and nature during his abode in the world, does not know that he is in such hatred against those two witnesses, and that he is inwardly tormented by them, by reason that he does not know the state of his interior thought and affection, but only the state of his exterior thought and affection, which immediately falls into the speech; but when he comes into the spiritual world, his exterior thought and affection is laid asleep, and the interior is opened, and then he feels a repugnance arising from hatred against the goods of love and truths of doctrine, insomuch that he cannot bear to hear them; wherefore when such a man enters any angelic society, where spiritual love and faith prevail, he is vehemently tormented, which is a sign of interior repugnance, arising from hatred against them: from these considerations it may appear what is signified by the two prophets tormenting them that dwell on the earth. By them that dwell on the earth are understood, in a good sense, those in the church who are in good as to life, but here, those who are in evil, for such are inwardly tormented by the goods of love and truths of doctrine.<sup>r</sup>

663. Verses 11, 12. *And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice out of heaven, saying to them, Come up hither. And they ascended into heaven in a cloud, and their enemies saw them.*

“*And after three days and a half,*” signifies, when completed, thus the end of the whole church, and the beginning of a new church: “*the spirit of life from God entered into them,*” signifies illustration and reception of the influx of divine truth from the Lord with some for the beginning of a new church: “*and they stood upon their feet,*” signifies a new life such as appertains to the man of the church when regenerate: “*and great fear fell upon them that saw them,*” signifies a state of anxiety with those who did not receive and acknowledge; “*and they heard a great voice out of heaven, saying to them,*” signifies the divine providence of the Lord: “*Come up hither,*” signifies separation and thence protection: “*and they ascended into heaven in a cloud,*” signifies separation as to things internal, and their protection: “*and their enemies saw them,*” signifies knowledge and acknowledgment with those who are inwardly opposed to the goods and truths of the Word and of the church.

664. *And after three days and a half.*—That hereby is sig-

<sup>r</sup> That to dwell signifies to live, consequently life, may appear from the passages in the Word, where dwelling is mentioned: as Isaiah ix. 1; xiii. 20; xxxvii. 16; Jer. ii. 6, 15; li. 13; Dan. ii. 22; iv. 12; Ezek. xxxi. 6; Hosea ix. 3; Psalm xxv. 1; xxvii. 4; lxxx. 1; ci. 7; Zeph. iii. 6; and elsewhere.

nified when completed, thus the end of the old church, and the beginning of a new church, may appear from the signification of three days and a half, that they are a full or complete state at the end of the old church, when there is the beginning of a new church, concerning which see above.<sup>s</sup> The reason why it is said, after three days and a half, is, because days, in the Word, signify states, here, the last state of the church: for all times, in the Word, as hours, days, weeks, months, years, ages, are significative of states, as in this case, the last state of the church, in which there is no longer any good of love or truth of faith remaining. Inasmuch as by days are signified states, and the establishment of the most ancient church is treated of in the first chapter of Genesis, and this was successively accomplished from one state to another, therefore it is there said that the evening and the morning was the first, the second, the third, the fourth, the fifth, and sixth days, unto the seventh, when it was completed (Gen i. 5, 8, 13, 19, 23, 31); and by the days there mentioned are not understood days, but the successive states of the regeneration of men at that time, and the establishment of the church with them; the like is signified by days in other parts of the Word.

665. *The spirit of life from God entered into them.*—That hereby is signified illustration and reception of divine truth from the Lord with some, for the beginning of a new church, appears from the signification of the spirit of life from God, as denoting the divine truth proceeding from the Lord, concerning which we shall speak presently; and from the signification of entering into them, namely, into the witnesses that were slain and cast into the streets, as denoting illustration and the reception of influx, namely, of divine truth, which is signified by the spirit of life; that this takes place with some for the commencement of a new church is evident from the following verse, where it is said, that they ascended into heaven in a cloud, thus with some, for by the two witnesses are signified the goods of love and truths of doctrine, consequently those who receive them, or with whom they are, for all such are witnesses. When the end of the church is at hand, it is then provided by the Lord that a new church should succeed, because without a church in which the Word is, and in which the Lord is known, the world cannot possibly subsist; for without the Word, and thence the knowledge and acknowledgment of the Lord, heaven cannot be conjoined to the human race, nor, consequently, can the divine truth proceeding from the Lord flow-in with new life; and without conjunction with heaven, and thereby with the Lord, man would not be man, but a beast: hence it is that a new church is always provided by the Lord, when the old church comes to its end:



the reason why the commencement or beginning only of a new church is understood, and not yet its establishment, will be shewn in the explication of the following verse. That by the spirit of life from God, or by the spirit of God, and by the holy spirit, is understood the Divine Proceeding from the Lord, which is called the divine truth, from which comes all wisdom and intelligence, may be seen above:<sup>4</sup> this Divine Proceeding is what illustrates man, and flows into him, when he is being reformed and regenerated, thus when the church commences and is being established with him;<sup>5</sup> the same may also appear from these words in Ezekiel: "*Jehovah said unto me, Prophecy unto the spirit, prophecy, Son of Man, and say unto the wind, Thus saith the Lord Jehovih, Come, O spirit, from the four winds, and breathe into these slain, that they may live; and when I prophesied, the spirit entered into them, and they lived again, and stood upon their feet, an exceedingly great army*" (xxxvii. 9, 10): treating of the dry bones seen by the prophet upon the faces of the valley, by which is signified the house of Israel, as is manifestly declared, verse 11, of the same chapter: and by the house of Israel is signified the church, which is there compared to dry bones, because there was no good of love nor truth of doctrine therein: the establishment of a new church by the inspiration of new life, or by regeneration, is described by the sinews, flesh, and skin, with which the bones were clothed and encompassed, and especially by the spirit which entered into them, and from which they lived: by the spirit in them is there also signified the reception of the influx of divine truth, and spiritual life thence derived: the reason why the prophet said unto the wind, come, O spirit, from the four winds, is, because by the four winds are signified the four quarters in the spiritual world, and by the four quarters there are signified the goods of love and truths of doctrine taken collectively.<sup>6</sup>

666. *And they stood upon their feet.*—That hereby is signified a new life, such as appertains to the man of the church, when regenerate, appears from the signification of standing, as denoting to be and to live, and also to sustain, concerning which see above;<sup>7</sup> and from the signification of feet, as denoting the natural principle, which is the ultimate of divine order, and the basis upon which things prior or superior rest and subsist, concerning which also, see above;<sup>8</sup> hence by standing upon the feet is signified life in fulness, because in the ultimate degree; the reason why new life is signified, is, because the witnesses,

<sup>4</sup> N. 24, 183, 318.

<sup>5</sup> As may manifestly appear from the passages adduced above from the Word, n. 183.

<sup>6</sup> Concerning which see above, n. 417—419, 422; and in the work concerning *Heaven and Hell*, n. 141—151.

<sup>7</sup> N. 414.

<sup>8</sup> N. 69, 600, 606.

who are here treated of, were slain and lived again : the reason why such life is here understood by standing upon the feet as appertains to the regenerate man of the church, is, because these things are said of the two witnesses, by whom are understood all who are in the goods of love by truths of doctrine, who are those that are regenerated ; likewise, because when the natural principle, which is signified by the feet, is regenerated, the whole man has life, such as appertains to the regenerate, according to the words of the Lord in John : “ *Jesus said unto Peter, He who is washed, needeth only to be washed as to the feet, and he is wholly clean* ” (xiii. 10) : by being washed is signified to be purified from evils and falsities, which is to be regenerated, wherefore he who is washed signifies he who is purified, that is, regenerated, as to the spiritual principle, which is the good of love and the truth of doctrine, which are first to be received in the memory and understanding, that is, to be known and acknowledged ; has need only to be washed as to the feet signifies that the natural or external man is then to be purified or regenerated, which is done by a life according to the precepts of love and faith, that is, according to the goods and truths of doctrine from the Word ; when this takes place, the man himself is purified or regenerated ; for to live according to the goods and truths of doctrine from the Word, is to will them, and thence to do them, which is the same thing as to be affected with them, and to love them ; for what is done from the will, is done also from the affection and the love, consequently from the man himself, for the will is the man himself, inasmuch as man is his own love and his own affection ; hence it is said, that then the whole man is clean.

From these considerations it is evident whence it is, that to stand upon the feet denotes life such as appertains to a regenerate man ; hence also it is said concerning the dry bones seen by the prophet on the face of the valley, after they were covered with sinews, flesh, and skin, “ *When I prophesied concerning the spirit, the spirit entered into them, and they lived again, and stood upon their feet* ” (Ezek. xxxvii. 10) ; where also by standing upon the feet is signified new life, such as appertains to a regenerate man ; for by the dry bones to which the house of Israel is likened is signified the state of the church with them, destitute of the goods of love and truths of doctrine ; and by the clothing of sinews, flesh, and skin, is signified regeneration ; and by the spirit which entered, new life by the influx and reception of divine truth : wherefore it is then said, that they lived again and stood upon their feet. The like is signified by standing upon the feet elsewhere in the same prophet : “ *The voice speaking to me said, Son of Man, stand upon thy feet, that I may speak to thee ; then a spirit came into me, when he spake unto me, and set me upon my feet, and I heard him speaking to me* ” (Ezek. ii.

1, 2); and again: "*I fell upon my faces, but a spirit came into me, and raised me upon my feet*" (Ezek. iii. 23, 24): these things were done, because life itself, when it is in its fulness, is signified by standing upon the feet, and it is then in its fulness when the natural principle lives from the spiritual: for the ultimate of man's life is in his natural principle, and this ultimate is as a basis to his interior and superior principles, which therein close and subsist, wherefore unless life be in the ultimate, it is not full, and consequently not perfect: moreover, all the interior or superior principles co-exist in the ultimate, as in their simultaneous principles, whence, according to the quality of the ultimate, such are the interior or superior principles, for these accommodate themselves to the ultimate, because it receives them. The like is also signified by standing upon the feet in David: "*Thou hast made my feet to stand in the wide place*" (Psalm xxxi. 8): by a wide place or breadth is signified the truth of doctrine from the Word, wherefore by making his feet to stand in the wide place is signified to cause him to live according to divine truths. So again: "*He brought me up out of the pit of destruction, out of the miry clay, and set my feet upon a rock*" (Psalm xl. 2): by the pit of destruction is signified falsity of doctrine, and by the miry clay is signified evil of the life: and by setting his feet upon a rock is signified the like, as above, by making his feet to stand in the wide place, for by a rock is signified the truth of doctrine from the Word, and, in the supreme sense, the Lord as to divine truth. Hence also it is evident, what in the spiritual sense is signified in these words in another place: "*Jehovah will not suffer thy foot to totter*" (Psalm cxxi. 3): namely, that he will not suffer the natural principle to err from truths; for in proportion as the natural principle errs, the interiors which are of the understanding and will err also.

667. *And great fear fell upon them that saw them.*—That hereby is signified a state of anxiety with those who did not receive and acknowledge, appears from the signification of great fear, as denoting a state of anxiety, for by fear, in the Word, are signified various changes of the state of the interiors of man, in the present case therefore, a state of anxiety; and from the signification of upon them that saw them, as denoting, with those that could not sustain the presence of the witnesses, and who therefore slew and cast them out, to whom therefore to see them alive caused grief and anxiety of heart, consequently denoting with those who did not receive and acknowledge the good of love, and the truth of doctrine. In these words are described the state of those who are opposed to the goods of love and truths of doctrine, when there is an end of the old and beginning of a new church, who then come into anxiety from the presence of those who receive love and faith to the Lord, of whom the new church is formed: this, however, takes place in the spiritual

world, but not in the natural world: for in the spiritual world there is a communication of affections, and spiritual affection, which is of love and faith to the Lord, and which now commences with some, inspires the evil with such anxiety. This therefore is what is understood by great fear falling upon them that saw them.

668. *And they heard a great voice out of heaven, saying to them.*—That hereby is signified the divine providence of the Lord, appears from the signification of a great voice out of heaven, as denoting the divine providence of the Lord: by a voice out of heaven is signified all that proceeds from the Lord, which, in general, is called divine truth, and, with us in the world, the Word, thus in particular every precept and command in the Word; this is called a voice out of heaven, because it descended from the Lord through heaven, and is continually descending with those who read the Word from a spiritual affection of truth: but the reason why it is the divine providence of the Lord which is signified in this place by the voice out of heaven, is, because the subject treated of is the state of heaven and of the church at its end, when provision is made by the Lord lest a sudden change should bring evil upon those who are to be separated, of whom many will come into heaven, and many will be cast into hell: this is the reason why it now follows, that the two witnesses, by command, ascended into heaven in a cloud, and their enemies saw them, and this in order that they might be separated, lest the successive progression of things according to order should be disturbed by their presence and consequent communication with the evil, concerning which see above. But this arcanum cannot be described in a few words, but in what now follows, it will be elucidated as far as possible.

669. *Come up hither.*—That hereby is signified separation and thence protection, appears from the signification of ascending into heaven, when spoken of the witnesses, by whom are signified the goods of love and truths of doctrine, as denoting to be separated from those with whom the goods of love and truths of doctrine are not, thus to be separated from the evil: and whereas the cause of separation is, that those things, namely, the good of love and truth of doctrine, may not be hurt by the evil, hence by “*come up hither*” is also signified protection; for if those things were communicated to the evil, they would be received by them exteriorly, but interiorly they would do injury to them, by denial and derision; hence also it would come to pass that the evil would be conjoined with the simple good, who cannot perceive their interiors, nor, consequently, that they are evil; and the simple good are those who constitute the ultimate or lowest heaven, wherefore, unless they were separated, injury might be done to those who are in that heaven by conjunction

with their externals ; but concerning this circumstance more may be seen in the work concerning the *Last Judgment*.<sup>y</sup> This is what is involved in its being commanded the two witnesses to ascend into heaven, whereby is also signified their protection.

670. *And they ascended into heaven in a cloud.*—That hereby is signified separation as to things internal, and their protection, appears from the signification of ascending into heaven, when spoken of the two witnesses, as denoting separation from the evil, namely, from those who are in falsities of doctrine from evils of life, and also protection,<sup>z</sup> and from the signification of a cloud, as denoting the ultimate of divine truth, or the external of the Word, which is called its literal sense :<sup>a</sup> this external it is in which many of the evil also are ; for all who lead an evil life think in themselves, in opposition to the goods and truths of the Word, of doctrine, and of the church, although they may conform to them externally ; the reason is, because from the life they are in the love of evil, and love draws the interiors of the mind, thus the thoughts of the spirit, to its side, wherefore such persons, when they are left to think alone, altogether deny those things which they confess with their lips before the world : this external, which also has place with the impious and the evil, is what is here understood by a cloud ; wherefore by their ascending into heaven in a cloud is signified separation as to internals, but not as to externals : the reason why separation as to internals, and not as to externals, is understood, is, because the internals of the two witnesses were spiritual and celestial, but the internals of the evil were infernal and diabolical ; and the internals which are celestial and spiritual are actually in heaven ; wherefore it is said that they ascended thither, in order that as to internals they might be separated from the evil, and thereby be preserved from hurt. It may be expedient here to say a few words more on this subject, in order that it may be known what is particularly involved in the ascent into heaven of the two witnesses that were slain and lived again. At the end of the church, when there is no faith in consequence of there being no charity, the interior things of the Word are manifested, which are to serve the new church for doctrine and life : this was done by the Lord Himself, when the end of the Jewish church was at hand, for then the Lord Himself came into the world, and opened the interiors of the Word, especially those concerning Himself, concerning love to Him, and love towards our neighbour, and concerning faith in Him, which before lay stored up in the interiors of the Word, being in the representatives thereof, and thence in every thing appertaining to the church and worship : those truths therefore which the Lord disclosed, were

<sup>y</sup> N. 70.

<sup>z</sup> Concerning which see the preceding article, n. 669.

<sup>a</sup> Concerning which see above, n. 36, 594.

interior truths, and in themselves spiritual, which afterwards served the new church for doctrine and life, according to what was just said above: but still those truths were not immediately received, nor till after a long period of time, as is well known from ecclesiastical history; the reason was, because they could not be received before all things in the spiritual world were reduced to order; for the spiritual world is conjoined to the natural world with men, wherefore, unless that world had been first reduced to order, the goods of love and truths of doctrine could not be understood nor perceived by men in the natural world: this was the reason why so long a time intervened before the Christian church was universally established in Europe; for all effects which exist in the natural world, derive their origins from causes in the spiritual world, especially those which concern the things of the church.

These things are mentioned in order that it may be known what is specifically signified by the two witnesses being commanded to ascend into heaven, namely, that the goods of love and truths of doctrine, manifested in the last time of the church, might not be injured by the evil. The case was similar when the most ancient church, which was before the deluge, arrived at its end, for then the representatives of celestial things, which were with the most ancient people, were collected together by those who were called Enoch, and reserved for the use of the new church after the deluge, which was called a representative church, because the laws and statutes thereof, and the worship in general, consisted of representatives, or of such things in the natural world as corresponded with spiritual things in the spiritual world: the same things took place with respect to these, namely, that they were separated from the evil by being taken into heaven, and thus protected, and this until the old church arrived, at its last period when the new church was to be established: this is described by these words in Genesis: "*And Enoch walked with God, and he was no more, for God took him*" (v. 24): that such things are signified by Enoch, by his walking before God, and being taken by God, may be seen in the *Arcana Coelestia*.<sup>b</sup> The case is the same at this day: the present church, which is called the Christian church, is at this day arrived at its end, wherefore arcana of heaven and the church are now revealed by the Lord, to serve the new church, which is understood by the New Jerusalem in the Apocalypse, for doctrine of life and faith; and this doctrine is also taken up into heaven, lest before the establishment of the new church it should be injured by the evil: this therefore is what is signified by its being said of the two witnesses, that they ascended into heaven; and also by the words of the following chapter, where, treating of the woman

<sup>b</sup> N. 518—523.

about to bring forth the boy, before whom stood the dragon, it is said, “*that the boy was caught up to God, and to His throne*” (Apoc. xii. 5): what is particularly understood by the woman and by the boy there mentioned, will be seen in the explication of the following chapter. From these considerations it may now appear what arcanum is involved in the two witnesses ascending by command to heaven in a cloud.

671. *And their enemies saw them.*—That hereby is signified knowledge and acknowledgment with those who are inwardly opposed to the goods and truths of the Word and of the church, appears from the signification of seeing, as denoting to understand, consequently to know and to acknowledge, concerning which see above;<sup>c</sup> and from the signification of enemies, as denoting those who are opposed to the goods of love and truths of doctrine, consequently those who are in evils and falsities, for these are understood by enemies and foes in the Word, in its spiritual sense: hence it is evident, that by their enemies seeing them, is signified knowledge and acknowledgment with those who are against the two witnesses, which are the goods of love and truths of doctrine. The arcanum here involved is this; by enemies are here understood those who are inwardly opposed to the goods of love and truths of doctrine, but still not outwardly; for with the mouth they act as friends, but in heart they are enemies; wherefore they profess those things before the world, but in their spirit, in which they are when they meditate alone with themselves, they deny them: these, therefore, are the enemies who see, for when they are in their corporeal natural thought, in which they are as often as they are in society with others, then they see, that is, know and acknowledge them; but when they are in their spiritual natural thought, in which they are as often as they are alone, and think concerning the things of faith, then they do not acknowledge: hence it is that it is said, that those two witnesses ascended to heaven in a cloud; for by the cloud is signified the external of the Word, of the church, and of worship, which, and from which, they see; that the cloud there signifies such external, may be seen in the article just above.

In various passages of the Word, mention is made of foes and enemies [*hostes et inimici*], and thereby are understood evils and falsities, by foes evils, and by enemies falsities; for the Word in its bosom is spiritual, wherefore no other than spiritual foes and enemies can be there understood: that this is the case may appear from the following passages: as in David: “*Jehovah, how are my foes increased, many are they that rise up against me, that say of my soul, there is no help for him in God*” (Psalm iii. 1, 2); again: “*Make wonderful Thy mercy, O Thou Saviour of them that trust in Thee, from them that rise up*

<sup>c</sup> N. 11, 37, 260, 354, 529.

against me : keep me by Thy right hand, from the impious who are against my soul, who compass me about” (Psalm xvii. 7—9) ; again : “ Deliver me not up to the desire of my foes, for witnesses of falsehood have risen up against me, who breathe out violence, yet I trust to see good in the land of life” (Psalm xxvii. 12, 13) ; again : “ Deliver me from my foes, O my God, from them that rise against me, lift me up : deliver me from the workers of iniquity, behold they lay snares for my soul” (Psalm lix. 1—3) ; and in Isaiah : “ The impious acteth perversely in the land of uprightness, but Jehovah, Thou hast lifted up thine hand, fire shall devour thine enemies” (xxvi. 10, 11) : besides a variety of passages in the prophetic Word, where foes and enemies are mentioned, and also in the historic Word, treating of foes, wars, and battles : for as war signifies spiritual war, which is between truths and falsities, and consequently the arms of war, as spears, bows, arrows, and swords, signify such things as appertain to spiritual war, so likewise do foes and enemies. That wars, in the Word, are significative, and also the arms of war, as bows, arrows, and swords, has been frequently shewn in the preceding pages.

672. Verse 13. *And in that hour there was a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake, names of men seven thousand ; and the rest were affrighted, and gave glory to the God of heaven.*

“ *And in that hour,*” signifies during that state : “ *there was a great earthquake,*” signifies a remarkable change of the state of the interiors with those who are of the church : “ *and the tenth part of the city fell,*” signifies that no truths of doctrine any more existed with those who remained : “ *and there were slain in the earthquake names of men seven thousand,*” signifies that in that change of state also perished with them all the truths of good, and thus all things of heaven and the church : “ *and the rest were affrighted,*” signifies commotion of mind and conversion of those who were in some degree spiritual : “ *and they gave glory to the God of heaven,*” signifies that they acknowledged and worshiped the Lord.

673. *And in that hour.*—That hereby is signified during that state, appears from the signification of hour, as denoting state, in this case, therefore, that state when the two witnesses ascended into heaven, and their enemies saw them. The reason why hour signifies state, is, because times, in the Word, and all expressions appertaining to time, as hours, days, weeks, months, years, ages, and moreover morning, noon, evening, night, likewise spring, summer, autumn, and winter, signify states of the life ; that such things are signified by times, is shewn and illustrated in the work concerning *Heaven and Hell*, under the article concerning time in heaven,<sup>d</sup> as also above in this work ;<sup>e</sup> and

<sup>d</sup> N. 162—169.

<sup>e</sup> N. 571, 610, 664.



that hour signifies any duration of state, greater or less, thus time and state may be seen above ;<sup>f</sup> and that the annexed number determines the state as to the quality thereof.<sup>g</sup>

674. *There was a great earthquake.*—That hereby is signified a remarkable change of the state of the interiors with those who are of the church, appears from the signification of a great earthquake, as denoting a remarkable change of the state of the church ; for by the earth is signified the church, by motion or quaking, change of state, and by great, what is remarkable : that an earthquake, in the Word, signifies a change of the state of the church, may be seen above.<sup>h</sup> That a change of state as to the truths and goods of the church, existed from causes contained in the preceding verse, thus, from the two witnesses that were slain and restored to life, ascending by command into heaven in a cloud, and their enemies seeing them, is evident ; whence it may appear also, that the cause was the separation of the good from the evil, as was shewn in the articles above, where the ascent of the two witnesses was explained : but these things cannot be shewn to the understanding, unless it be previously known how the matter is in the spiritual world ; for the things mentioned in this verse, namely, that there was a great earthquake, that the tenth part of the city fell, and that names of men seven thousand were killed in the earthquake, likewise, that the rest were affrighted and gave glory to the God of heaven, come to pass, and also did come to pass, when the last judgment took place, but in the spiritual world, and not in the natural world : for when the good there are to be separated from the evil, and the good to be protected lest they should be injured by the evil, then the good are taken away from the societies, and the evil left, according to the words of the Lord in Matthew : “ *Two shall be in the field, one shall be taken, the other shall be left : two women shall be grinding at a mill, one shall be taken, the other shall be left* ” (xxiv. 40, 41) : which may be seen explained in the *Arcana Cœlestia* ;<sup>i</sup> and when the good are taken away, then in the societies in which the good and evil were together, a remarkable change takes place as to those things which are of the church.

But the cause of that change shall be further disclosed : in the spiritual world there is a communication of all affections, and sometimes of thoughts, and within every society there is a general communication, extending itself from the midst every way, even to the boundaries, nearly as light is extended from the centre to the circumferences : the variations and changes of affections arising from communication and its extension, exist by virtue of the influx of affection from other societies, which are

<sup>f</sup> N. 194.<sup>g</sup> N. 488.<sup>h</sup> N. 400, 499.<sup>i</sup> N. 4334, 4335.

either above or at the sides ; likewise from the new comers who enter the society ; and also from this circumstance, that few or many are taken away from the society : the societies upon which the last judgment took place, consisted of both good and evil, but of such evil as were inwardly opposed to the goods of love and truths of doctrine, but not outwardly ; for outwardly they could act according to rectitude and justice, and speak what was pious and true, not for the sake of rectitude, justice, piety, and truth themselves, but from habit acquired in the world, for the sake of fame, glory, honour, gain, and various delights of the natural loves ; likewise on account of the laws and their penalties ; whence such persons, although inwardly evil, could still be together with those who were not only outwardly but also inwardly good : when therefore the good are separated from those who only appeared good in the external form, then the external good of the latter vanished, and the internal evil came to view ; for they were kept in such external good by communication with those within the same society, who, as was said, were inwardly, as well as outwardly, good ; wherefore when external good was taken away from the evil, their interiors were opened, which abounded with mere evil and abominable things, and hence their real quality was made manifest. These things, therefore, are what are specifically understood by the two witnesses ascending by command into heaven in a cloud, and their enemies seeing them ; and by what is now related, that in that hour there was a great earthquake, that is, that when that state took place, a remarkable change was wrought as to those things which appertain to the church.

675. *And the tenth part of the city fell.*—That hereby is signified that no truths of doctrine any more existed with those who remained, appears from the signification of the number ten, as denoting all and all things, likewise many and many things ; and of the tenth part, as denoting all and much, concerning which we shall speak presently ; and from the signification of city, as denoting doctrine, and also the truth of doctrine, for doctrine, that it may be the doctrine of the church, must consist of truths from the Word ; that a city signifies doctrine may be seen above ;<sup>j</sup> and from the signification of falling, as denoting to be parted or separated, consequently not to exist, to be parted or separated and not to exist being predicated of truths of doctrine, when falling is predicated of a city. For to every particular thing is allotted its own proper and analogous expression, according to the correspondence of the subject in the natural sense and of the subject in the spiritual sense, and the subject in the natural sense is here a city, and the subject in the spiritual sense is the truth of doctrine : that no truths existed with

those that remained, follows as a consequence from what was shewn in the preceding article concerning the good being taken away from the societies in which the good and evil were together, and being taken up into heaven; whence, the evil being deprived of their communication with the good, no truths could any longer remain with them, inasmuch as it was only by virtue of that communication that they could be as it were in truths as to the external, and thence also speak concerning them from doctrine: for in the spiritual world there is a communication of affections, and thence of thoughts, and by virtue of such communication, one is held by the other, thus all in the same society mutually, in a similar affection, consequently in a similar good; thus also the evil are held by the good: but the evil in those societies were such as in an external form could exhibit an appearance of sanctity, of piety, of intelligence, of zeal for the church and its doctrine, and likewise in the life an appearance as if they were just and sincere from the heart, although inwardly in themselves they possessed nothing of such things; these are the evil, with whom there no longer existed any truths of doctrine, after the good were taken away, who are understood by the two witnesses, who ascended by command into heaven. It is to be observed that there were many societies so composed in the spiritual world, and these societies, taken together, are understood by the first heaven which passed away (*Apoc.* xxi. 1): concerning which societies or which heaven, many things are related in the small work concerning the *Last Judgment*: in these societies were such of the evil as are above described, and, together with them, the good; and so long as they were conjoined in one society, the evil as to externals appeared as good, but when they were separated, then the external good, which was only simulated and hypocritical, was separated with them, and their interiors were manifested, which were infernal, abounding with mere evils and falsities thence derived. Such a separation, and such state, in consequence thereof, took place in the spiritual world a little before the last judgment, and this is the state, therefore, which is here described; for the subject here treated of is concerning the last time of the church, when the universal judgment is at hand.

That the number ten signifies all and all things, likewise many and many things, may appear from the passages in the Word where that number occurs: as in Moses: "*Jehovah hath commanded you His covenant, which He covenanted with you to do, the ten words, which He wrote upon the two tables of stone*" (*Deut.* iv. 13); and again: "*Jehovah wrote upon the tables, according to the former writing, the ten words which He spake unto you in the Mount out of the midst of fire*" (*Deut.* x. 4): the reason why there were ten words or ten precepts, from which the Decalogue is named, was, because by ten are signified all,

and hence by ten words is understood the law collectively. Inasmuch as ten signify all, therefore the Lord "*compared the kingdom of heaven to ten virgins, having lamps, and going to meet the bridegroom, of whom five were wise and five foolish*" (Matt. xxv. 1, 2, and following verses): by the ten virgins to whom the kingdom of the heavens is likened are signified all who are of the church; for ten signify all, and virgins the church; but by five are signified some or some part, thus that some were wise and some foolish; by lamps are signified the knowledges of truth and good, in this case, from the Word likewise, the truths of doctrine and of faith; by oil is signified the good of love and charity; by the bridegroom is understood the Lord, and by nuptials is understood heaven and the church, which are called nuptials from the marriage of good and truth; and inasmuch as where that marriage is not, there neither exists heaven nor the church, therefore they are called foolish who know the truths of faith and have not the good of love, and they who have the good of love, are called wise; for, as was said, lamps there denote the truths of faith, and oil, the good of love: the reason why virgins signify the church, is, because virgin and daughter, in the Word, signify the affection of good and truth, and it is by virtue of that affection that a church is a church; hence it is that so frequent mention is made of the virgin and the daughter of Zion, the virgin or daughter of Jerusalem, the virgin or daughter of Israel and of Judah, by which expressions is everywhere understood the church.

Whereas ten signify all and many, therefore the Lord "*said concerning the nobleman who went into a far country, that he called his ten servants, and gave them ten pounds [minas] to trade with; and after they had traded, one said that his pound gained ten pounds, to whom he said, thou shalt have power over ten cities; and the second said, thy pound hath made five pounds, to whom he said, be thou over five cities; and concerning the third, who laid his pound in a napkin, and did not trade with it, he said, take from him the pound, and give it to him who hath ten pounds*" (Luke xix. 12—20, 24): the numbers ten and five are also here used, because ten signify all persons and all things, and five signify some persons and some thing: by the ten servants, whom the nobleman, when he went into a far country, called to himself, are understood all who are in the world, and specifically, all who are of the church; for by the nobleman is understood the Lord, and by his departure into a far country is understood His departure out of the world, and then as it were absence; by the ten pounds which he gave to the ten servants to trade with are signified all the knowledges of truth and good from the Word, with the faculty of perceiving them; for a pound [*mina*], which was silver and money, signifies the knowledges of truth and the

faculty of perceiving them, and to trade signifies to procure thereby intelligence and wisdom ; they who procure for themselves much, are understood by the servant, who from the pound gained ten pounds ; and they who procure for themselves some, are understood by him who gained five pounds ; by the cities which are there said to be given them are signified the truths of doctrine, and by possessing them is signified intelligence and wisdom, and life and felicity thence derived ; hence it is evident what is signified by ten cities and by five cities ; whereas they who procure for themselves nothing of intelligence are as the foolish virgins spoken of above, who only possess truths in the memory, and not in the life, therefore they are deprived of them after their departure out of this world ; but they who possess truths as well in the life as in the memory, increase in the riches of intelligence to eternity, therefore it is said, that they should take the pound from him who gained nothing with it, and should give it to him who had ten pounds.

The case is similar with those "*to whom talents were given, to one five, to another two, and to a third one ; of whom the first from his five talents gained other five ; and the second from two talents gained other two ; and the third deposited his talent in the earth ; concerning whom the Lord said, take from him that hath not traded and gained, and give to him that hath ten talents, for to every one that hath shall be given, that he may abound, and from him who hath not shall be taken away, even that which he hath*" (Matt. xxv. 14—30) : by five and by ten here also are signified something and much, and thus, that the first from some knowledges of truth and good procured for himself much wisdom ; the reason why from him who has procured for himself nothing of intelligence, is taken away that which he hath, and given to him who has much, is, because after death, when man becomes a spirit, he carries with him all and everything which he has derived from the Word, and from the doctrine of the church ; but they who have thereby procured for themselves nothing of intelligence, are inwardly evil, and therefore abuse the truths and goods of heaven and the church, which they possessed in the memory only, to the purposes of ruling over, and doing evil to, the simple good who belong to the ultimate heaven ; this is the reason why those truths and goods are taken away from them, and given to those who have many, inasmuch as these latter do not abuse, but perform uses with them. That they who do not procure for themselves spiritual intelligence in the world by the knowledges of truth and good from the Word, are inwardly evil, may appear from this consideration, that all are born into evils of every kind, and these cannot be removed, except by divine truths from the Word, namely, by the application thereof to uses, and thereby reception in the life ; wherefore to those who have gained, it is said, "*Well done, good and faithful servants, ye*

have been faithful over a few things, I will make you rulers over many things, enter ye into the joy of your Lord" (verses 21, 23); and to him who gained nothing, "Cast out the unprofitable servant into outer darkness, there shall be wailing and gnashing of teeth" (verse 30).

By reason of the number ten signifying all and much, it is therefore used by the Lord in other passages, where all and much is to be understood: as again in Luke: "*What woman having ten pieces of silver [drachmas], if she lose one piece, doth not light a candle and sweep the house, and seek carefully till she find it*" (Luke xv. 8): by ten is here signified much: the reason why mention is made of woman, and of her lighting a candle, and sweeping the house, is, on account of the spiritual sense in every part of the Word: in this sense, by woman is signified the church as to the affection of truth, consequently also, the affection of truth itself appertaining to the church; by a piece of silver is signified truth, and by losing the piece of silver, to lose one of the truths or of the knowledges of truth; by lighting a candle is signified self-examination from affection; by sweeping the house is signified to traverse the whole mind, and to review every thing therein, in order to discover where the truth is concealed: such is the spiritual sense of these words. The like as is signified by ten is also signified by a hundred, namely, much; therefore a similar parable speaks of "*a hundred sheep and losing one*" (Matt. xviii. 12, 13; Luke xv. 3—8): by ten is signified all and much. Also, in the following passages: as in Isaiah: "*Many houses shall be a desolation, great and fair, without inhabitant; for ten acres of vineyard shall yield one bath*" (v. 9, 10): treating of the forsaking of truth with those who are of the church; by many houses which shall be a desolation are signified the men of the church, specifically as to truths from good; by great and fair, namely, houses, is signified the affection of good and intelligence of truth, for great is predicated of good and the affection thereof, and fair is predicated of truth and the intelligence thereof; by ten acres of vineyard shall yield one bath is signified that in all things appertaining to the church with man, there is scarce any truth from good, for by the bath is signified the same as by wine, namely, truth derived from good, wherefore by ten acres of vineyard are signified all things of the church with man.

And in Moses: "*If ye will go contrary to me, I will break the staff of bread, that ten women shall bake your bread in one oven, and they shall return your bread by weight*" (Levit. xxvi. 21, 26): by breaking the staff of bread is signified to deprive of spiritual food, and thence of spiritual nourishment, for by bread is signified everything that nourishes the soul, and in particular the good of love; wherefore by ten women shall bake your bread in one oven is signified that in all things of the

church with man there is so little of good and truth, as scarcely to amount to anything; by ten women are signified all things of the church; by bread is signified good and truth which nourish the soul; and by the oven is signified where spiritual food is prepared, thus the man with whom it is; by returning the bread by weight is signified the failure and want of such things as spiritually nourish. And in Zechariah: "*Many people and numerous nations shall come to seek Jehovah Zebaoth in Jerusalem, and to supplicate the faces of Jehovah: in those days ten men out of all the tongues of the nations shall take hold of the wing [or skirt] of a man that is a Jew, saying, we will go with you, for we have heard that God is with you*" (viii. 22, 23): these things are said concerning the calling together and admission of the Gentiles to the church by the Lord; and by ten men out of all tongues are signified all of whatever religion who come to seek Jehovah Zebaoth in Jerusalem, that is, who wish to be added to the church, and to confess the Lord, wherefore ten men denote all, and the tongues of the nations religions: but this may be seen further explained with the rest of the passage above,<sup>k</sup> where it is shewn that by Jerusalem is not understood Jerusalem, nor by the Jew, any Jew. And in Amos: "*Jehovah saith, I hate the pride of Jacob, and his palaces, whence I will shut up the city, and the fulness thereof if there be left ten men in one house they shall die*" (vi. 8, 9): by the pride of Jacob, and by his palaces, which Jehovah hates, are signified the love and faith of what is false with those who are of the church, by pride, the love of falsity, and by palaces, falsities themselves, which are called palaces, because they belong to the proud, and because their falsities are embellished in the external form, so as to appear magnificent, although they are most vile, as cottages full of rubbish and impurities; by shutting up the city and the fulness thereof is signified to condemn the doctrine, because it is full and in the possession of falsities originating in evil, city denoting doctrine, and its fulness the falsities of evil contained in it; wherefore if there shall be left ten men in one house they shall die signifies that all truths of good with every one shall perish, ten men denoting all truths, house denoting man as to good, and to die denoting to perish. And in Zechariah: "*The prophet saw a roll flying, the length thereof twenty cubits, and the breadth thereof ten cubits: this is the curse that goeth forth over the faces of the whole earth*" (v. 2, 3): the reason why the flying roll, by which was signified the curse going forth over the faces of the whole earth, was in length twenty cubits, and in breadth ten, was, because by twenty and by ten is signified all, and in this place, all good changed into evil, and all truth into falsity, twenty being predicated of good and of the all thereof, and ten of

<sup>k</sup> N. 433.

truth and of the all thereof ; length also is significative of good, and breadth of truth.<sup>1</sup>

Inasmuch as ten signify all and many things, therefore by ten times is signified so often, how often, and always, in the following passages : as in Daniel : “ *Among them all was found none like Daniel, Hananiah, Mishael, and Azariah ; in all matters of wisdom and intelligence, which the king sought of them, he found them ten times better than all the astrologers and diviners that were in all his kingdom* ” (i. 19, 20) ; and in Moses : “ *All the men, who saw My glory and My signs, which I did in Egypt and in the wilderness, and who tempted Me these ten times, shall not see the land* ” (Numb. xiv. 22, 23) ; and in Job : “ *Ten times have ye reproached Me, ye were not ashamed, ye hardened yourselves against Me* ” (xix. 3) : by ten times, in these passages, is signified at all times or always, and so often, how often. In Daniel and the Apocalypse horns are attributed to the beasts, to some ten, to some seven, and to some three, and by the horns is signified the power of falsity against truth, and of evil against good, and by ten horns, the highest power : thus in Daniel : “ *The fourth beast coming up out of the sea had ten horns : the ten horns out of this kingdom are ten kings that shall arise* ” (vii. 24) : by the ten horns of the beast is there signified the highest power of falsity against truth ; by ten kings are signified falsities taken collectively, and by kingdom is signified that church perverted. And in the Apocalypse : “ *The dragon had seven heads and ten horns, and upon the heads seven diadems* ” (xii. 3) ; again : “ *The beast ascending out of the sea had seven heads and ten horns, and upon his horns ten diadems* ” (xiii. 1) ; and again : “ *The woman sitting upon the scarlet beast full of names of blasphemy, had seven heads and ten horns ; the ten horns, which thou sawest, are ten kings, which have not yet received a kingdom : yet they receive power as kings one hour with the beast* ” (xvii. 3, 7, 12) : what is signified in these passages as to each particular, will be seen when we come to the explication of them.

Inasmuch as ten signify all persons and all things, it follows that the tenth part signifies everything ; from hence tenths and tithings derived their origin, and signified that everything was holy and blessed, when the tenth part of the corn-floor and of the wine-press, or of the corn and the wine, was given to the Levites ; and in like manner, for the Levites, when the tenth part was again tithed and given to Aaron ; concerning these it is thus written in the Word : “ *Tithing thou shalt tithe all the produce of thy seed, which shall be brought into the field year by year* ” (Deut. xiv. 22) ; and again : “ *Say unto the Levites, that the tenths shall be given to them for an inheritance, and that they shall take therefrom a heave-offering to Jehovah, tenths of the tenths, and this from the corn of the corn-floor, and from the ful-*

<sup>1</sup> Concerning which see above, n. 197.



ness of the wine-press; and the tenth of the tenth shall they give to Aaron the priest" (Numb. xviii. 24—28). That the tenth signified benediction in all things, thus that everything was holy and blessed, appears in Malachi: "*Bring all the tithes to the house of treasure, that there may be food in my house; then prove ye me in this, if I will not open you the windows of heaven, and pour out a blessing upon you, until there be no room for more*" (iii. 10): by opening the windows and pouring out a blessing is signified the Divine influx, whence comes intelligence and life eternal, the same as is signified by rain treated of above,<sup>m</sup> which is also properly understood by the blessing which should be given if the tenths were brought, wherefore it is here signified, that through them everything would be blest. In order that all things might be blessed which Abraham took from his enemies, it is said, "*that he gave to Melchisedeck, who was king in Salem, and at the same time priest to God most high, tithes of all*" (Gen. xiv. 18, 20): so likewise Jacob vowed a vow, "*that if he should return in peace unto the house of his father, every thing that Jehovah gave him tithing should be tithed*" (Gen. xxviii. 21, 22). From these passages, besides many others, it may appear what is signified, in the Word, by ten and the tenth part. The cause of this signification of the number ten, as denoting all things, is derived from heaven itself; for heaven in the whole and every part has reference to man, whence it is called the grand man: all the powers of the life of that grand man or heaven terminate in the two hands and two feet, and the hands terminate in ten fingers, the feet in ten toes, wherefore as all things appertaining to man, as to power and as to support, are ultimately brought together in these members, therefore ten signify all things appertaining to him: and moreover ultimates, in the Word, signify all things.

676. *And there were slain in the earthquake names of men seven thousand.*—That hereby is signified that in that change of state all the truths of good perished with them, and thus all things of heaven and the church, appears from the signification of being slain, as denoting to be spiritually slain, which is to perish by evils and falsities;<sup>n</sup> and from the signification of earthquake, as denoting a change of the state of the interiors with those who are of the church;<sup>o</sup> and from the signification of names of men, as denoting the truths of good, and thence the understanding of truth, concerning which we shall speak presently; and from the signification of seven thousand as denoting all things of heaven and the church,<sup>p</sup> for the number seven signifies all things, and is predicated of the holy things of heaven and the church; and the signification is re-

<sup>m</sup> N. 644.

<sup>n</sup> Concerning which see above, n. 315, 547, 572, 589.

<sup>o</sup> Concerning which see above, n. 674.

<sup>p</sup> As may be seen above n. 257.

tained when it is multiplied by 10, or 100, or 1000, for these numbers signify all things: hence it may appear that by names of men, seven thousand, being slain in the earthquake, is signified, that in that change of state all the truths of good perished, and thereby all things of heaven and the church. That by names of men are signified truths originating in good, and thence the understanding of truth, may appear from the signification of name, as denoting the quality of a thing and state with man; and from the signification of man, as denoting intelligence, thus also the understanding of truth. The reason why name signifies the quality of a thing and state with man, is, because names of persons are not given in the spiritual world as in the natural world, but in the spiritual world all are named according to the quality of their life, thus with a difference within the societies and out of them: within the societies the quality of the state of every one's life is constant, for every one there dwells in a certain quarter, and at a certain distance from the midst, according to the quality of his affection and of his intelligence, wherefore according to this quality is his name; hence it is, that when the name of any one in a society is heard, his quality is also recognized; it is from this circumstance, that by name, in the spiritual sense, is signified the quality of the subject and the state of life: but out of the societies, the denomination according to the quality of the state of life of any one is not constant; for before man, when become a spirit, enters into any society, he passes through many states, in order that he may put off the things that disagree with his ruling love, and put on such as agree therewith; but still every one is named according to the state in which he is, and also according to the idea and perception of the quality of his state: that names, in the spiritual world, are expressed spiritually, may be seen above;<sup>q</sup> that hence a name, in the Word, signifies the quality of the state of the life;<sup>r</sup> and that hence the name of Jehovah, and the name of the Lord, signifies all things whereby He is worshipped, thus all things of love and faith;<sup>s</sup> and that man, in the Word, signifies the spiritual affection of truth, and thence the understanding of truth;<sup>t</sup> from which it may appear what is signified by the names of men. The reason of the truths of good perishing, and consequently the understanding of truth thence derived, by the remarkable change of state which is signified by a great earthquake, was stated in the preceding article, namely, that at the end of the church, when the last judgment takes place, they who are spiritually good are taken away from those who are only naturally so, and when this is the case, then from the latter are also taken away all truths of good, consequently also all understanding of truth; for with the natural, in whom there is nothing spiritual, truths and goods reside in their

<sup>q</sup> N. 102.<sup>r</sup> N. 148.<sup>s</sup> N. 102, 135.<sup>t</sup> N. 280, 546.

externals, and falsities and evils in their internals, hence when the good with whom they had communication as to externals are taken away, external things are also taken away, and the internals are made manifest, which, as was said, abound with mere falsities of evil; hence then it is, that by these words are signified that with those who remained all truths of good, and thence all understanding of truth, perished.

677. *And the rest were affrighted.*—That hereby is signified commotion of mind and conversion of those who were in some degree spiritual, appears from the signification of the rest, as denoting those who were not merely external and natural, but also in some degree internal and spiritual, concerning which we shall speak presently; and from the signification of being affrighted, as denoting to be disturbed in mind, and to be turned away from those who were merely natural, and thence in mere falsities and evils. That to be affrighted signifies that disturbance and conversion will be seen below; but first something shall be said concerning those who are understood by the rest that were affrighted and gave glory to the God of heaven, as being not merely natural, but also in some degree spiritual: for they who are merely natural, when the truths of good which were with them in the externals are taken away, are not disturbed by the influx of falsities and evils from hell, still less do they convert themselves; for their own proper thought and will, which were interiorly concealed with them, consist merely of falsities and evils thence derived, and of evils and falsities thence derived, wherefore, when they are in these, they become enraged against truths and goods, and thence ardently wish to destroy them: hence it is, that the evil, when they are no longer in externals, have no terror on account of evils and falsities, nor even of hell, for these things are in agreement with their love, consequently the delights of their life: but the case is otherwise with such as are also in some degree spiritual; these are disturbed in mind and terrified when they are infested by evils and falsities, which takes place when they are amongst the evil, for they fear the loss of their spiritual life, on account of which their minds are agitated and alarmed, whence they supplicate the Lord for aid, and turn themselves away from the evil. When societies, in the spiritual world, are purified, which takes place as often as the evil, especially hypocrites, have insinuated themselves into them, and commixed themselves with the good there (the signs of whose presence are obscuration of the understanding, deprivation of the perception of good, a dullness of the affection of truth, and the like), then influx is let in from hell, at which the evil rejoice, whilst the good are disturbed in mind, and turn themselves away, hence they are separated, they therefore who being affrighted turn themselves away, are preserved, but the rest are cast out: from these considerations it may appear

whence it is that it is said, that some were affrighted, and that this signifies the commotion of mind and conversion of those who are in some degree spiritual. Mention is frequently made in the Word of being affrighted, dismayed, and the like, both concerning the good and the evil, and by terror and dismay is signified a state of disturbance and change of mind arising from imminent or visible danger of life ; but differently with the good and with the evil ; with the good it is a disturbance of mind, and change of state, arising from imminent and visible danger to the soul, but with the evil it arises from the imminent and visible danger of the bodily life ; the reason of this is, because the good regard the life of the soul as principal and as an end, and not so the life of the body, whereas the evil regard the life of the body as principal and as an end, and not so the life of the soul, which, indeed, they do not believe in their heart, and they who do believe, still love only the things which are of the body, such as the gratification of its appetites, and pleasures of various kinds : but the case is reversed with the good.

In order that it may be known, that to be affrighted, dismayed, to dread, and the like, signify to be disturbed in the mind from a change of the state of the interiors, some passages shall be adduced from the Word by way of confirmation : thus in David : *“ My heart trembleth in the midst of me, and the terrors of death are fallen upon me, fear and trembling came upon me, and horror hath covered me ”* (Psalm lv. 5, 6) : these things are said concerning temptations, in which evils and falsities break in from hell, and strike with terrors for fear of damnation ; for, as was said above, the good are terrified and tremble on account of imminent dangers to the soul, thus on account of evils rushing into the thoughts and intentions of the will ; there are, therefore, various disturbances of the mind, which are specifically signified by trembling of the heart, terrors of death, fear, shaking, and horror, which are there mentioned according to the order in which they succeed. And in Isaiah : *“ The isles came and were afraid, the ends of the earth trembled, they drew near and came ”* (xli. 5) : speaking of the advent of the Lord ; and by the isles and ends of the earth are understood the nations which are remote from the truths of the church, and by their fear and trembling are signified agitations of mind arising from the dread of perishing. And in Ezekiel : *“ All hands are relaxed, and all knees go into [are weak as] waters, whence they shall gird themselves with sack-cloth, terror shall cover them, and shame shall be upon all faces, they shall cast their silver into the streets, and their gold shall be an abomination ”* (vii. 17—19) : where the advent of the Lord is also treated of : the various disturbances of the mind arising from grief on account of evils, and from joy on account of goods, are described by various effects of fear and grief, as by the hands being relaxed, the knees going into

waters, terror covering them, and shame upon all faces, by which are signified, not only various disturbances of the mind, and changes of the states of life, but also conversions from falsities and evils; for the falsities which they shall reject are signified by the silver which they shall cast into the streets, and the evils by the gold which shall be an abomination; by all knees going into waters is signified grief on account of the good of love being lost, and joy that it is now recovered, the knees signifying the love of good, and to go into the waters signifies to weep.

That the holy tremor which takes possession of, agitates and excites the interiors of the head, when the Divine influx fills them, is also called fear, terror, dread, may appear from the following passages: thus in Luke: "*When Zacharias saw the angel, he was troubled, and fear fell upon him, and the angel said, Fear not, Zacharias*" (i. 12, 13); in like manner: "*When the virgin Mary saw the angel, he said unto her, Fear not*" (i. 30); again: "*When the angel of the Lord stood before the shepherds, and the glory of the Lord shone round about them, they were afraid with a great fear, but the angel said to them, Fear not, behold, I bring you good tidings of great joy, which shall be to all people*" (Luke ii. 9, 10); "*When Jesus was transformed and seen in glory, it is said that Peter, James, and John, were afraid when they entered into the cloud*" (Luke ix. 34); and "*when they heard the voice out of the cloud, saying, This is my beloved Son, that they fell upon their faces and feared exceedingly; but Jesus drew near and touched them, saying, Arise, fear not*" (Matt. xvii. 5—7; Mark ix. 6); also "*when the Lord healed the palsied man, it is said, that fear came upon them all, and they glorified God, and were filled with fear, saying, We have seen wonderful things to-day*" (Luke v. 26); and "*when the Lord raised to life the young man that was carried out of Nain, it is said, that fear seized them all, and they praised God*" (Luke vii. 16); in like manner as here in the Apocalypse: "*That they were affrighted and gave glory to the God of heaven;*" moreover, "*when the women entered into the tomb, they saw an angel sitting at the right side, clothed in a white robe; and they were afraid*" (Mark xvi. 5); and "*when the women departed out of the tomb, they were seized with fear, trembling, and amazement, and at the same time with great joy, and they told no one, because they were afraid, wherefore Jesus said to them, Fear not, tell the brethren*" (Matt. xxviii. 8, 10; Luke xxiv. 6, 7); also "*the two disciples going to Emmaus, said unto Jesus, Certain women terrified us*" (Luke xxiv. 22): from these passages it may be concluded, that by terror and dread, in the Word, are understood various disturbances of mind arising from the influx of such things as cause amazement, also connected with joy.

Moreover by terror, in the spiritual sense, is signified terror on account of evils and falsities which are from hell, for these

terrify the spiritual man, inasmuch as they are opposed to goods and truths, which the spiritual man loves, and for the loss of which he is afraid; in this sense terror is mentioned in many passages of the Word; as in Isaiah: "*At the time of evening, behold terror, before the morning it is not*" (xvii. 14): evening signifies the last time of the church, when there is nothing but evils and falsities, which are called terror, because they are hell; but the morning signifies the first time of the church, when evils and falsities are not, wherefore it is said, before the morning the terror is not. Again in Jeremiah: "*Fear thou not, my servant Jacob, and be not afraid, O Israel, for behold, I keep thee from afar: Jacob shall be tranquil, and quiet, none shall affright him*" (xxx. 10); and in Zephaniah: "*The remnant of Israel shall feed and repose, none making them afraid*" (iii. 13): by Jacob and Israel are understood those who are in goods and truths within the church; and by none affrighting and making them afraid is signified that nothing of evil or of falsity from hell shall molest them: the like is also signified in many other passages. But what is signified by fearing God, in the spiritual sense of the Word, will be shewn in the explication of the 18th verse of this chapter.

678. *And they gave glory to the God of heaven.*—That hereby is signified that they acknowledged and worshipped the Lord, appears from the signification of giving glory or of glorifying, as denoting to acknowledge and worship, concerning which we shall speak presently: and from the signification of the God of heaven, as denoting the Lord. That the Lord is the God of heaven, He himself made manifest whilst He was in the world, and when He departed out of the world: whilst He was in the world, He said, "*The Father hath given all things into the hand of the Son*" (John iii. 35); again: "*The Father hath given to the Son power over all flesh*" (xvii. 2); and in Matthew: "*All things are delivered to me by the Father*" (xi. 27); and when He departed out of the world, He said to His disciples, "*All power is given to me in heaven and in earth*" (xxviii. 18): from which it is evident that the Lord is the God of heaven. The reason why to give glory denotes to acknowledge and worship Him, is, because to give glory signifies that glory belongs to Him alone, because He is the God of heaven and earth, and at the same time to acknowledge that all things of the church are from Him, thus all salvation and eternal life: from these considerations it follows, that to give glory and to glorify, when spoken of God, is to worship and adore Him. Glory, in the Word, when predicated of the Lord, properly signifies the divine truth proceeding from Him, by reason that this divine truth is the light of heaven, and from that light angels and men derive not only all their intelligence and wisdom, but also all their felicity; and moreover all magnificence in the heavens, which is

ineffable, is thence derived: these things, therefore, are what are properly signified by the glory of God: and because this is glory, it follows, that the glory of the Lord is to illuminate angels and men, and to bestow intelligence and wisdom, and to bless with all things happy and delightful, and also to magnify all things in the heavens, and that this glory is not from the love of glory, but from love towards the human race; wherefore the Lord says in John: "*In this is My Father glorified, that ye bear much fruit, so shall ye be My disciples*" (xv. 8, and elsewhere): "*I have given unto them the words which Thou hast given Me, and I have been glorified in them*" (xvii. 8, 10). That this is the glory of the Lord, may appear from this consideration, that the light of heaven, from which is derived all wisdom, beauty, and magnificence in the heavens, proceeds from the Lord as a sun, and the divine love of the Lord is what appears to the angels as a sun; hence it is manifest, that the light of heaven, which in its essence is divine truth and divine wisdom, is the divine love proceeding, and love desires no other than to give that which is its own to another, thus to fill others with beatitude; what then must be the nature of the divine love? The Lord, however, cannot give His glory to another, and fill him with wisdom and beatitude, unless He be acknowledged and worshipped, for hereby man conjoins himself to Him from love and faith; for acknowledgment and worship, in order to be true acknowledgment and worship, must be from love and faith, and without conjunction thereby it is not possible for any good to flow in from the Lord, because it is not received: from these considerations it is now evident, that to give glory to the God of heaven, is to acknowledge and worship the Lord. That glory signifies the divine truth proceeding from the Lord, and that the glory of the Lord with man is the reception of divine truth, may be seen above." That the glorification of the Lord is from the Lord Himself, and that with men and angels it is reception, and acknowledgment that all good and truth, and the all of salvation and life, is from the Lord, may also be seen above."

679. Verses 14, 15. *The second woe is past, behold, the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of the world are become our Lord's and His Christ's, and He shall reign for ages of ages.*

"*The second woe is past, behold, the third woe cometh quickly,*" signifies lamentation over the last vastation of the church now certainly at hand: "*and the seventh angel sounded,*" signifies the influx of divine truth through the heavens from the Lord, and thence the last changes: "*and there were great voices in heaven,*" signifies illustration and joy in the superior heavens:

" N. 34, 345.

" N. 288.

“saying, the kingdoms of the world are become the kingdoms of our Lord and of His Christ,” signifies all things in the heavens and in the earths subject to the Lord, when the evil are separated from the good, and the divine good and divine truth proceeding from the Lord is received clearly: “and He shall reign for ages of ages,” signifies His dominion by divine truth to eternity.

680. *The second woe is past, behold, the third woe cometh quickly.*—That hereby is signified lamentation over the last vastation of the church, now certainly at hand, appears from the signification of woe, as denoting lamentation on various accounts, especially over such things as devastate the church, concerning which see above;<sup>w</sup> and whereas the number three signifies what is complete, therefore the third woe signifies the last lamentation, when the devastation is full; that three signify what is complete, and thus the end, may be seen above;<sup>x</sup> and from the signification of coming quickly, as denoting certainly at hand and coming to pass; that quickly signifies certain, may be seen also above.<sup>y</sup> What this third woe, which is to come quickly, involves, may appear from the things which follow, namely, that it involves the last state of the church, when there is no longer any truth or good, and the state of separation, which then takes place, of the evil from the good, and of the good from the evil, and at length the last judgment, which is effected by a plenary separation, and then the casting down of the evil into hell, and the elevation of the good into heaven.

681. *And the seventh angel sounded.*—That hereby is signified the influx of divine truth through the heavens from the Lord, and thence the last changes, appears from the signification of sounding, when predicated of an angel, as denoting the influx of divine truth from the Lord, and consequent change in the lower places, where the evil are, concerning which see above.<sup>z</sup> The reason of this signification of the angel’s sounding, is, because a trumpet and a horn signified divine truth about to be revealed, and also revealed, as may be seen above;<sup>a</sup> the reason why it is the last change from the influx of divine truth from the Lord, which is understood by the sounding of the seventh angel, is, because the number seven signifies what is full and ultimate, or last, concerning which see above:<sup>b</sup> the changes in the lower places, where the evil are, occasioned by a gentle or a more intense influx of divine truth through the heavens from the Lord, and thus by various influxes, have been amply treated of above,<sup>c</sup> wherefore it is unnecessary to say any more concerning them in this place; that by those influxes were effected the separation of the evil from the good, and the casting down of the evil

<sup>w</sup> N. 532.<sup>x</sup> N. 7, 216.<sup>y</sup> N. 55, 262.<sup>z</sup> N. 435, 506, 532.<sup>a</sup> N. 489, 502.<sup>b</sup> N. 20, 24, 257, 299, 486.

N. 413, 418, 419, 426, 489, 493.



into hell, and various other changes, may be seen in the places cited. From these considerations it is now evident what is signified by the seven angels sounding.

682. *And there were great voices in heaven.*—That hereby is signified illustration and joy in the superior heavens, appears from the signification of great voices in heaven, as denoting illustration, wisdom, and joy, in the superior heavens; for by voices, in the Word, are signified various things; as the divine truth, revelation, the Word itself with us, likewise every precept and command of the Word; these, however, are signified by voices out of heaven, but by voices in heaven is signified illustration, from which the angels have wisdom and thence joy; for when the angels are in illustration, they are also in wisdom, and then they have great voices, whereby they express the arcana of wisdom: the reason why joy thence is also mentioned, is, because the angels have joy from wisdom, whence also it is that the voices are called great, for great is predicated of the affection of good and truth, from which comes joy in the heavens. The reason why the superior heavens are understood, is, because by them and from them influxes descend into the lower parts, whereby the evil are separated, who as to externals were conjoined to those who were in the lower heavens, and so long as this conjunction had place the latter could not be in illustration and joy, but only in proportion as they were separated; hence it is that the superior heavens are understood: for there is such a connection between superior things and inferior things, in the spiritual world, that in proportion as the latter are in order, so also are the former: for inferior things there are as the lower parts of a house, and as its foundations, so far therefore as these are entire, so far the parts above are in a firm, secure, and perfect state, for they do not sway to and fro, totter, and become disconnected; or they are as the exterior things in man, as the organs of sight, taste, hearing, and touch, for in proportion as these are free from hurt, in the same proportion his interiors see, taste, and hear well, and perceive clearly by touch, for interior things are what perceive or feel in exterior things, the latter being nothing of themselves: the case is similar with respect to the heavens, the superior terminating in and standing upon the inferior, between which therefore there is such an uninterrupted connection, as subsists between things prior and posterior, or as between causes and effects; if the effect does not altogether correspond to its cause, that is, if it has not every thing formed in itself, which is in the efficient cause, which has reference to the forces and impulses of action, then the cause is weakened, and acts imperfectly; for all things of the cause are inscribed on the effect, wherefore the cause is what alone acts, but not any effect separate from the cause. Similar is the case with the heavens superior and inferior: in the superior

heavens are causes and effects corresponding to the causes present themselves in the inferior heavens. These things are said, in order that it may be known, whence it is, that by great voices in heaven are signified illustration, from which comes wisdom and joy in the superior heavens, when the inferior heavens are purified, that is, when the evil are separated from the good and removed.

683. *Saying, The kingdoms of the world, are become our Lord's and His Christ's.*—That hereby are signified all things in the heavens and in the earths subject to the Lord, when the evil are separated from the good, and that then the divine good and divine truth proceeding from the Lord is received clearly, appears from the signification of the kingdoms of the world when become the Lord's, as denoting the reception of the Divine Proceeding from the Lord in love and faith, concerning which we shall speak presently; and from the signification of the Lord and His Christ, as denoting the Lord as to the divine good of divine love, and as to the divine truth proceeding from that love; that the Lord is called Lord from divine good, and Christ from divine truth, will be seen below. That the kingdom of the Lord is the reception of divine good and divine truth, thus with those who receive, may appear from this consideration, that the Lord reigns with the angels of heaven, and with the men of the church by that which proceeds from Him, which is commonly called divine good and divine truth, likewise justice and judgment, and also love and faith: these are the things by which the Lord reigns, consequently, they are properly the kingdom of the Lord, with those who receive them; for when they reign in angels and men then the Lord Himself reigns, inasmuch as the things which proceed from the Lord are Himself, and the Lord in heaven is no other than the Divine Proceeding. The Lord, indeed, not only rules those who receive divine celestial and spiritual things from Him, but also those who do not receive, as all who are in hell, but still it cannot be said that the kingdom of the Lord is there, inasmuch as they are altogether unwilling to be governed by the Divine Proceeding, and according to the laws of its order, yea, they deny the Lord, and turn themselves away from Him; but still the Lord rules them, not as the subjects and citizens of His kingdom, but as those who are refractory and rebellious, keeping them in bonds that they may not do evil to each other, and especially to those who belong to His kingdom.

That the kingdom of the Lord is what proceeds from Him, and is received, may appear from the passages in the Word where the kingdom of God is mentioned: as in the Lord's Prayer: "*Thy kingdom come, Thy will be done, as in heaven, so also in the earth*" (Matt. vi. 10); that by kingdom is there understood the reception of divine good and divine truth proceeding from the Lord, and in which the Lord is with the angels of heaven and

with men of the church, is evident, for it follows, Thy will be done, as in heaven, so also in the earth, and the will of God is done when those things are received in the heart and soul, that is, in love and faith. So in another place: "*Seek ye first the kingdom of the heavens and the justice thereof, and all things shall be added to you*" (Matt. vi. 33): by the kingdom of the heavens, in the spiritual sense, is understood the divine truth, and by justice, the divine good, wherefore it is said, seek first the kingdom of the heavens and the justice thereof; and, in the supreme sense, by the kingdom of the heavens is understood the Lord, inasmuch as He is the all of His kingdom, and by justice, in the same sense, is signified the merit of the Lord; and whereas man, who is ruled by the Lord, desires and loves only such things as are of the Lord, he is led unknown to himself to the felicities of eternity, therefore it is said, that all things shall be added to him, whereby is understood, that all things shall happen for salvation according to his desire. Inasmuch as heaven is heaven from the reception of divine truth from the Lord, and in like manner the church, therefore heaven and the church are understood in the general sense by the kingdom of God, and by the kingdom of the heavens; hence they who receive divine truth, are called by the Lord the sons of the kingdom, in Matthew: "*The field is the world, the seed are the sons of the kingdom, the tares are the sons of the evil one*" (xiii. 38): that they who receive divine truth are understood by the sons of the kingdom is evident, for it is said, the seed are the sons of the kingdom, and the tares are the sons of the evil one, and by seed is meant divine truth, and by tares infernal falsity, and they are called sons, because sons, in the spiritual sense of the Word, signify truths, and, in the opposite sense, falsities.<sup>c</sup> Moreover, that the kingdom of God signifies the church as to truths from good, and also heaven, may be seen above;<sup>d</sup> and that the kingdom of God with man signifies to be in truths from good from the Lord, consequently to be in wisdom, and thence in the power of resisting falsities and evils, and thus that to reign is of the Lord alone, may be seen also above.<sup>e</sup>

684. It is said that the kingdoms of the world are become our Lord's and His Christ's, and thereby is signified that divine good and divine truth is then received, when the evil are separated from the good and cast into hell; for then both the superior and inferior heavens can be in illustration, and thence in the perception of good and truth, which could not be the case, so long as the evil were conjoined with the good; the reason is, because so long as that conjunction had place, the interiors of the angels, who are in the inferior heavens, could not be opened, but only the exteriors, and the Lord does not reign

<sup>c</sup> As may be seen above, n. 166.<sup>d</sup> N. 48.<sup>e</sup> N. 333.

in externals with spirits and men separate from internals, but in internals, and from them in externals; wherefore before the interiors of the angels of the ultimate heaven were opened, which are spiritual and celestial, that heaven could not become the kingdom of the Lord as it could after the separation of the evil from them. The reason why it is said, our Lord's and His Christ's, is, because by Lord is here understood the same as by Jehovah in the Old Testament, and by Father in the New, namely, the Lord as to the Divinity and also as to divine good; and by Christ is understood the same as by God in the Old Testament, and by Son of God in the New, namely, the Lord as to the Divine Humanity and also as to divine truth: for by Christ is signified the same as by Anointed, Messiah, and King, and by Anointed, Messiah, and King, is understood the Lord as to divine truth, and also as to the Divine Humanity when He was in the world, for then the Lord, as to His Humanity, was divine truth: the like is therefore signified by the Anointed of Jehovah, for the Divinity, which is called Jehovah and Father, and in its essence was the divine good of divine love, anointed the Divine Humanity, which is called the Son of God, and which in its essence, during the Lord's abode in the world, was divine truth, for anointing signified that the Divine Humanity of the Lord proceeded from His Essential Divinity, and consequently was divine truth from His divine good.

Hence it is evident that the Lord alone, as to the Divine Humanity, was essentially the Anointed of Jehovah, but that kings and priests were called the anointed of Jehovah representatively, for the oil, with which the anointing was performed, signified the divine good of the divine love: now, inasmuch as the divine truth with the Lord was what was anointed of the divine good, hence it is that by Christ, and likewise by Messiah and Anointed, and also by King, is signified the divine truth proceeding from the divine good of the divine love of the Lord: that this is the case may appear from the passages in the Word where Christ, Messiah, and Anointed are mentioned; that Christ is the Messiah or Anointed, appears in John: "*Andrew found his brother Simon, and said to him, We have found the Messiah, which is, when interpreted, the Christ*" (i. 42); and again: "*The woman of Samaria said, I know that Messiah cometh, who is called Christ*" (iv. 25): from which passages it is evident that the Lord is called Christ from His being the Messiah, whose advent was predicted in the Word of the Old Testament; for the Anointed is called Christ in the Greek tongue, and Messiah in the Hebrew, and Anointed is King: hence it is that the Lord was called King of Israel, and King of the Jews, which He also confessed before Pilate, whence it was written upon the cross, "*The King of the Jews*" (Matt. xxvii. 11, 29, 37, 42; Luke xxiii. 1—4, 35—40); and in John: "*Nathaniel said, Thou art*

the Son of God, the King of Israel" (i. 46—50): and whereas Messiah, Christ, Anointed, and King, are synonymous terms, so also is Son of God, and each of these names, in the spiritual sense, signifies divine truth;<sup>f</sup> the reason why He is also called Son of God, is, because sons, in the Word, signify truths, whence Son of God signifies divine truth.<sup>g</sup> The like is also signified by Christ and by Messiah; that by Christ is signified divine truth, appears in Matthew: "*Be not ye called Rabbi, one is your teacher, Christ*" (xxiii. 8): by Rabbi and teacher is signified one that teaches truth, thus, abstractedly, the doctrine of truth, and, in the supreme sense, divine truth, which is Christ; that the Lord alone is divine truth, is therefore understood by, be not ye called Rabbi, one is your teacher, Christ; so again: "*See that no one seduce you; for many shall come in My name, saying, I am the Christ, and shall seduce many. If any one say to you, Lo, here is Christ, or there, believe it not, for false Christs and false prophets will arise*" (xxiv. 5, 23, 24; Mark xiii. 21—23); where it is not to be understood that any will arise who will call themselves the Christ or Christs, but that they will falsify the Word, and say that this or that is divine truth, when it is not; they who confirm falsities from the Word are understood by false Christs, and they who propagate falsities of doctrine are understood by false prophets; for the subject treated of in these two chapters is concerning the successive vastation of the church, thus concerning the falsification of the Word, and at length concerning the profanation of truth thence derived; but these things may be seen further explained in the *Arcana Cœlestia*.<sup>h</sup> And whereas the Son of God also signifies divine truth, as was just said, therefore He is sometimes called *Christ the Son of God*.<sup>i</sup> In a word, the reason why the Lord, when He was in the world, was called the Christ, Messiah, Anointed, and King, was, because in Him alone was the divine good of the divine love, from which proceeds divine truth, and this was represented by anointing; for the oil with which anointing was performed signified the divine good of divine love, and the king who was anointed divine truth, wherefore kings, when they were anointed, represented the Lord, and were called the anointed of Jehovah; but still the Lord alone as to His Divine Humanity, was the Anointed of Jehovah inasmuch as the divine good of the divine love was in Him, and this was Jehovah and the Father from whom the Lord had the esse of life; for that He was conceived of Jehovah is well known, consequently from the divine good of the divine love, which was in

<sup>f</sup> That this is the signification of king may be seen above, n. 31, 553, 625.

<sup>g</sup> That sons denote truths may be seen above, n. 166.

<sup>h</sup> N. 3353—3356, and n. 3897—3901.

<sup>i</sup> As in Matt. xxvi. 63; Mark xiv. 61, 62; Luke iv. 41; xxii. 66 to the end; John vi. 69; xi. 27; xx. 31.

Him from conception, the Lord was divine truth as to His Humanity so long as He was in the world: from which it may appear that the Lord alone was the Anointed of Jehovah essentially, and that kings were called the Anointed of Jehovah representatively: hence then it is that the Lord, as to His Divine Humanity, was called Messiah and Christ, that is, Anointed.

This may also appear from the following passages: as in Isaiah: "*The spirit of the Lord Jehovih is upon Me, therefore Jehovah hath anointed Me to publish good tidings to the poor, He hath sent me to bind up the broken in heart, to preach liberty to the captives, to the bound, to those deprived of sight [oculis capto], to proclaim the year of the good pleasure of Jehovah, and the day of vengeance of our God, to comfort all that mourn*" (lxi. 1, 2): these things are manifestly said concerning the Lord: His Divine Humanity is understood as being what the Lord Jehovih anointed to publish good tidings to the poor, and sent to bind up the broken hearted, and so on, for the Lord performed these things from His Humanity; but the particulars of this passage may be seen explained above.<sup>j</sup>

So in David: "*Why did the nations raise a tumult, and the people meditate vanity? The kings of the earth stood firm and the rulers consulted together against Jehovah and against His Anointed. I have anointed My king upon Zion, the mountain of My holiness. I will announce the statute, Jehovah hath said unto Me, Thou art My Son, this day have I begotten Thee; ask of Me, and I will give the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Kiss the Son, lest He be angry, and ye perish in the way, for His anger will kindle shortly, blessed are all they that trust in Him*" (Psalm ii. 1, 2, 6—8, 12): that by the Anointed of Jehovah is here understood the Lord as to the Divine Humanity is evident, for it is said, Jehovah hath said unto Me, Thou art my Son, this day have I begotten Thee, kiss the Son lest ye perish, blessed are all they that trust in Him: these things, indeed, in the sense of the letter, are said concerning David, but by David, in the Word, is understood the Lord as to divine truth, or as King, as may be seen above;<sup>k</sup> it is also evident that the subject here treated of is concerning the advent of the Lord, and at length concerning the last judgment accomplished by Him, and afterwards concerning His kingdom over all things of the world: the spiritual things which lie concealed, and are signified in the particulars of this passage are these: the nations raising a tumult, and the people meditating vanity, signify the state of the church and of the former heaven that was to pass away, nations denoting those who are in evils, and people those who are in falsities:<sup>l</sup> the kings of the

<sup>j</sup> N. 183, 375, 612.

<sup>k</sup> N. 205.

<sup>l</sup> Concerning which see above, n. 175, 331, 625.

earth stood firm, and the rulers consulted together against Jehovah, and against His Anointed, signifies the falsities of the church and the evils thereof, as being altogether opposed to the divine good and the divine truth, thus opposed to the Lord, the kings of the earth denoting the falsities of the church, and the rulers the evils thereof, and Jehovah denoting the Lord as to the essential Divinity, thus as to divine good, and Anointed denoting the Lord as to the Divine Humanity, thus as to divine truth : I have anointed My king upon Zion, the mountain of My holiness, signifies the Humanity of the Lord as to divine truth proceeding from the divine good of His divine love, and thence His kingdom over all things of heaven and the church, Zion and the mountain of holiness denoting heaven and the church, consequently all things of heaven and the church ; I will announce the statute signifies an arcanum of the divine will and providence ; Jehovah hath said unto Me, Thou art my Son, this day have I begotten Thee, signifies the Lord as the Anointed, Messiah, Christ, and King, thus as to His Humanity conceived and afterwards born of His essential Divinity or Jehovah ; this day signifies a statute from eternity, and thence has respect to the conjunction and union accomplished in time ; ask of Me, and I will give the nations for thine inheritance, and the ends of the earth for Thy possession, signifies His kingdom and dominion over all things of heaven and the church, which shall be His ; kiss the Son signifies conjunction with the Lord by love, to kiss denoting conjunction from love ; lest He be angry, and ye perish in the way, signifies lest evils seize upon you and ye be condemned, for to be angry, where it is predicated of the Lord, signifies the turning away of men from Him, consequently their anger and not the Lord's, and evils turn themselves away, and then become angry ; because His anger will kindle shortly signifies the last judgment, and the casting down of the evil into hell ; blessed are all they that trust in Him signifies salvation by love and faith in the Lord.

Again : *"Thou art fairer than the sons of men, grace is poured upon Thy lips : gird Thy sword upon Thy thigh, O Mighty One, in Thy glory and Thine honour ; and in Thine honour, advance, ride upon the word of verity, and of the meekness of justice, and Thy right hand shall teach Thee wonderful things ; Thine arrows are sharp, the people shall fall under Thee, the enemies of the king from the heart. Thy throne, O God, in time and eternity ; a sceptre of rectitude is the sceptre of Thy kingdom : Thou hast loved justice and hated evil ; therefore God hath anointed thee, Thy God, with the oil of joy above Thy companions, with myrrh, aloes, and cassia, all Thy garments ; the daughters of kings are amongst Thy precious women ; the queen standeth at thy right hand in fine gold of Ophir"* (Psalm xlv. 2—9) : that these things also are said concerning the Lord is evident from

all the particulars of that Psalm, and consequently that it is Himself of whom it is said, God hath anointed Thee, Thy God, with the oil of joy, and all Thy garments with myrrh, aloes, and cassia: the signification thereof may appear from the series, namely, that He has divine wisdom, and that from Him is the doctrine of divine truth, is signified by, Thou art fairer than the sons of men, grace is poured upon Thy lips, to be fair signifies to be wise, the sons of men signifying those that are intelligent in divine truths, and lips signifying doctrinals: His omnipotence by virtue of divine truth proceeding from divine good, and thence the destruction of falsities and evils, and subjugation of the hells is signified by, gird Thy sword upon Thy thigh, O Mighty One, in Thy glory and Thine honour, and in Thine honour advance, ride upon the word of verity, Thy right hand shall teach Thee wonderful things, Thine arrows are sharp, the people shall fall under Thee, the enemies of the king from the heart; by sword is signified truth combating against falsity, and destroying it; by the word of verity, the same as by a chariot, namely, the doctrine of truth; by riding upon it, to instruct and combat; by the right hand, omnipotence; by arrows, truths combating; by people, those who are in falsities of evil; and by the enemies of the king, those who are opposed to truths, thus the hells: that hence the kingdom and dominion would be His to eternity, is signified by, Thy throne, O God, is in time and eternity, a sceptre of rectitude is the sceptre of Thy kingdom, the sceptre of rectitude denoting the divine truth which has power and the kingdom: whereas He delivered the good from damnation by destroying the evil, and that on this account the essential Divinity united itself to His Humanity, is signified by, Thou hast loved justice and hated evil, therefore God has anointed Thee, Thy God, with the oil of joy above Thy companions; to love justice and to hate evil signifies to deliver the good from damnation by destroying the evil; to anoint with the oil of joy signifies to unite himself by victories in temptations; God, Thy God, signifies the reciprocal uniting of the Humanity with the Divinity, and of the Divinity with the Humanity: divine truths united to divine goods are signified by, He has anointed all thy garments with myrrh, and aloes, and cassia; myrrh signifies the good of the ultimate degree, aloes the good of the second, and cassia the good of the third, in like manner as those three spices or perfumes mixed with the oil of olive, whence was made the oil of holiness for anointing (Exod. xxx. 23, 24); which oil signified the divine good of the divine love, and the garments which were anointed signified divine truths: that spiritual affections of truth belong to those who are of His kingdom is signified by, the daughters of kings are amongst thy precious women, the daughters of kings denoting the spiritual affections of truth, which are called precious when the truths are genuine:



and that heaven and the church are in His protection and conjoined to Him, because principled in love to Him from Him, is signified by, the queen stands at thy right hand in fine gold of Ophir; the queen signifies heaven and the church; at thy right hand signifies in His protection by virtue of conjunction with Him; and fine gold of Ophir signifies the good of love to the Lord.

Again in David: *“I have made a covenant with Mine elect, I have sworn to David My servant, thy seed will I establish for ever, and I will build up thy throne to generation and generation. Thou hast spoken in vision to thine Holy One, and hast said, I have laid help upon one that is Mighty, I have exalted One chosen out of the people; I have found David My servant, with the oil of My holiness have I anointed Him, with whom My hand shall be established; Mine arm also shall strengthen Him. I will beat down His enemies before Him, and will smite them that hate Him. I will set His hand in the sea, and His right hand in the rivers: He shall cry unto Me, Thou art my Father, my God, and the Rock of my Salvation; also I will make Him My first-born, higher than the kings of the earth; and My covenant shall be established with Him, and I will make His seed [to endure] for ever, and His throne as the days of the heavens. Once have I sworn by My holiness I will not lie unto David, His seed shall endure for ever, and His throne as the sun before Me, as the moon established for ever, a faithful witness in the clouds”* (Psalm lxxxix. 3, 4, 19—21, 23, 25—29, 35—37): that by David in this Psalm is not understood David, but the Lord as to His royalty, which is divine spiritual, and is called divine truth, is evident from all that is here said of David, namely, that His seed and throne shall be as the days of the heavens, and as the sun and the moon for ever, that He shall set His hand in the sea, and His right hand in the rivers, and that He shall call Jehovah His Father, and shall be His first-born, higher than the kings of the earth, with other things of a like nature, which cannot be said concerning David, his sons, or his throne; that by David in the Word is understood the Lord, may be seen above:<sup>m</sup> but to proceed to particulars: I have made a covenant with Mine elect, I have sworn to David My servant, signifies the unity of the Lord’s Divinity with His Humanity, to make a covenant denoting to be united, to swear denoting to confirm the union, elect being predicated of good, and servant of truth; I will establish thy seed for ever, and I will build up thy throne to generation and generation, signifies divine truth, and heaven and the church, from Him, seed denoting divine truth and those who receive it, and throne denoting heaven and the church: thou hast spoken in vision to thine Holy One signifies a pro-

<sup>m</sup> N. 205.

phetic arcanum concerning the Lord ; I have laid help upon one that is mighty, I have exalted one chosen out of the people, signifies the divine truth whereby divine good operates all things, which is called a help upon one that is mighty, and, in other passages, the right hand of Jehovah ; divine majesty and power thence derived is signified by the exaltation of one chosen out of the people ; I have found David My servant, with the oil of holiness have I anointed Him, signifies the Lord as to the Divine Humanity and union with the Essential Divinity, which union, in the Word of the New Testament, is called glorification, and is understood by anointing with the oil of holiness, for the oil of holiness signifies the divine good of divine love, and to be anointed signifies to be united to divine truth, which appertained to the Lord's Humanity in the world ; with whom My hand shall be established, Mine arm also shall strengthen Him, signifies omnipotence thence derived, the hand denoting the omnipotence of truth from good, and the arm the omnipotence of good by truth ; I will beat down His enemies before Him, and I will smite them that hate Him, signifies combat attended with victory against falsities and evils, thus against the hells ; I will set His hand in the sea, and His right hand in the rivers, signifies the extension of His dominion and kingdom over all things of heaven and the church, for seas and rivers are the ultimates of heaven, and the ultimates signify all things ; He shall cry unto Me, Thou art My Father, My God, and the rock of My salvation, signifies the Divine Humanity which is the Son of God, conceived from Him, and afterwards born, and whereas divine truth and divine power was thence derived to the Lord's Humanity He is also called God and the Rock of Salvation ; also I will make Him My first-born, higher than the kings of the earth, signifies, that He is above all the good and truth of heaven and the church, because the goods and truths therein are from Him ; and My covenant shall be established with Him signifies eternal union ; I will make His seed to endure for ever, and His throne as the days of the heavens, signify here as above, the days of the heavens denoting the states of the whole heaven, which are from His Divinity ; once have I sworn by My holiness, I will not lie unto David, signifies eternal confirmation, because from the Divine Being, concerning the Lord, and concerning the union of His Humanity with the Essential Divinity ; His seed shall endure for ever, and His throne as the sun before Me, as the moon it shall be established for ever, signify similar things as above, where treating of His seed and of His throne ; it is said as the sun and as the moon, because of the sun is predicated eternity as to divine good, and of the moon as to divine truth, for these are signified by the sun and the moon ; a faithful witness in the clouds signifies acknowledgment and confession from the Word concerning the Divinity in the Humanity

of the Lord; that it is a witness in the clouds, may be seen above."

Again: "*Jehovah, remember David in all his affliction; how he sware unto Jehovah, and vowed to the Mighty One of Jacob, surely I will not enter within the tent of my house, nor go upon the frame of my bed, until I find out a place for Jehovah, habitations for the Mighty One of Jacob. Lo, we have heard of Him in Ephratah, we found Him in the fields of the forest; we will enter into His habitations, we will bow down ourselves at His footstool. Arise, Jehovah, to Thy rest, Thou and the ark of Thy strength: let Thy priests be clothed with justice, and let Thy saints shout; for Thy servant David's sake, turn not away the face of Thine anointed. In Zion will I make the horn of David to bud, I will set a lamp for Mine anointed, His enemies will I clothe with shame, but upon Himself shall His crown flourish*" (Psalm cxxxii. 1—3, 5—10, 17, 18): where also by David and by anointed or Christ is not understood David, but the Lord as to the Divine Humanity, for it is said, that His habitations, namely, the habitations of the Mighty One of Jacob, are found in Ephratah, which is Bethlehem, and that they would bow themselves down at His footstool; but this will better appear from the explication of the particulars in their order; by swearing to Jehovah, and vowing to the Mighty One of Jacob, is signified irrevocable affirmation before the Lord, who is called Jehovah from the Divinity in first principles, and the Mighty One of Jacob from the Divinity in ultimates, in which the divine power is in its fulness; I will not enter within the tent of my house, nor go upon the frame of my bed, signifies not to enter into and know the things which appertain to the church, and to the doctrine thereof, the tent of the house denoting the holy things of the church, and the frame of a bed, the doctrine thereof; until I find out a place for Jehovah, habitations for the Mighty One of Jacob, signifies, before I shall know the advent of the Lord, and the arcana of the union of His Humanity with the Divinity, these things, in the supreme sense, are the place of Jehovah, and the habitations of the Divine Humanity of the Lord; lo, we have heard of Him at Ephratah, we found Him in the fields of the forest, signifies in the spiritual sense of the Word, and also in the natural, for Ephratah and Bethlehem signify the spiritual natural sense, and the fields of the forest the natural, both appertaining to the Word, for there the Lord is found; we will enter into His habitations, we will bow down ourselves at His footstool, signifies that He is there found, for He is the Word, and His habitations are the things which appertain to the spiritual sense of the Word, consequently they are the heavens, for these are in the spiritual

" N. 10, 27, 228, 332, 649.

sense of the Word, and His footstool denotes those things which appertain to the natural sense of the Word, consequently also the church, inasmuch as in the church are divine truths in their ultimates, which serve the spiritual things of the Word and the heavens, thus the Lord Himself who dwells therein, as a stool for the feet; arise, Jehovah, to Thy rest, Thou and the ark of Thy strength, signifies the uniting of the Essential Divinity with the Humanity in the Lord, and thence peace to all in heaven and the church, the rest of Jehovah denoting that uniting, and the ark of his strength denoting heaven and the church; let Thy priests be clothed with justice, and Thy saints shout, signifies thence worship originating in love with those who are in celestial good, and worship originating in charity with those who are in spiritual good, for priests denote those who are in the celestial kingdom of the Lord, and they are called saints who are in the spiritual kingdom; for the sake of David Thy servant turn not away the face of Thine Anointed signifies that they may be inflamed with love and illustrated with the light of truth, since divine truth is united with divine good in the Lord, thus the Essential Divinity with the Humanity and the Humanity with the Divinity, for David as a servant signifies the Humanity of the Lord as to divine truth, and Anointed signifies the same united with divine good, and His face signifies divine love and illustration thence derived; in Zion will I make the horn of David to bud signifies the power of divine truth from Him in heaven and in the church; I will set a lamp for Mine Anointed signifies the illustration of divine truth from the uniting of the Divinity and Humanity in the Lord, the lamp denoting divine truth as to illustration; His enemies will I clothe with shame signifies the subjugation of the hells, and the dispersion of evil spirits thence; but upon Himself shall his crown flourish signifies perpetual and eternal victory over them.

From the passages that have been now adduced from the Word, it may appear that the Lord is called Anointed, that is Messiah, or Christ, from the uniting of divine good with divine truth in His Humanity, for the Humanity of the Lord from that union is understood by the Anointed of Jehovah. In like manner, in 1 Samuel: "*Jehovah will judge the ends of the earth, and will give strength to His King, and exalt the horn of His Anointed*" (ii. 10): these words are in the prophetic song of Hannah, the mother of Samuel, before there was any king or anointed over Israel, wherefore by King and Anointed is there understood the Lord, to whom is given strength, and whose horn is exalted when the Divinity is united with the Humanity; by strength is signified the power of good over evil, and by horn the power of truth over falsity, and truth is said to be exalted when it becomes interior, and in the same degree also it becomes

more powerful. So likewise in Lamentations: "*The breath of our nostrils, the anointed of Jehovah, was taken in their pits, of whom we said, in his shadow shall we live amongst the nations*" (iv. 20): by the Anointed of Jehovah, in the sense of the letter, is here understood the king who was made captive, but in the spiritual sense is understood the Lord, wherefore it is said, the breath of our nostrils, that is, the life of the perception of good and truth; taken in the pits signifies rejected by those who are in falsities of evil, pits denoting falsities of doctrine; to live in His shadow signifies to be in His protection against the falsities of evil, which are signified by nations. Whereas by the Anointed, Messiah, or Christ, is signified the Lord as to the Divine Humanity, thus as to the divine good united with divine truth, therefore by anointing is signified that union; concerning which the Lord thus saith: "*I am in the Father and the Father in Me, believe Me that I am in the Father and the Father in Me*" (John xiv. 7—11, and elsewhere); "*The Father and I are one: know ye and believe, that I am in the Father and the Father in Me*" (John x. 30, 38): and whereas this was represented by the anointing of Aaron and his sons, "*therefore the holy things of the sons of Israel which belonged to Jehovah Himself, were given to Aaron and His sons for the anointing*" (Numb. xviii. 8): those things are enumerated from verses 9—19 of that chapter; but concerning anointings, as that the Lord alone, as to the Divine Humanity, was the Anointed of Jehovah, because in Him was the divine good of divine love, which was signified by oil, and that all other anointings with oil were only representative of Him, see what has been said above.<sup>o</sup> These things are said concerning the Anointed of Jehovah, because the Anointed of Jehovah is Christ, in order that it may be known that by the Lord and His Christ, in this passage in the Apocalypse, are not understood two, but one, or that they are one, as the Anointed of Jehovah and the Lord's Christ (Luke ii. 26).

Inasmuch as the subject here treated of is concerning the Lord, in order to elucidate also whence it is that He was called Christ, that is, Messiah or Anointed, it is of moment that the following passage concerning Him in Daniel be explained: "*Seventy weeks are determined upon thy people, and upon thy city of holiness, to finish the transgression, and to seal up sins, and to expiate iniquity, and to bring in the justice of ages, and to seal up the vision and the prophet, and to anoint the Holy of Holies. Know therefore and understand, from the going forth of the Word to restore and to build Jerusalem, even to Messiah the prince, shall be seven weeks; afterwards in sixty and two weeks, the street and the ditch shall be restored and built, but in*

<sup>o</sup> N. 375.

*straitness of times. But after sixty and two weeks Messiah shall be cut off, but not for Himself: afterwards the people of the prince that shall come, will destroy the city and the sanctuary, so that the end thereof shall be with a flood, and even to the end of the war desolations are determined. Yet He shall confirm the covenant with many for one week, but in the midst of the week He shall cause the sacrifice and meat-offering to cease: at length upon the wing of abominations shall be desolation, and even to the consummation, and that determined, it shall drop upon the devastation"* (Dan. ix. 24—27): the sense of these words has been investigated and explained by many of the learned, but only as to the literal sense, but not yet as to the spiritual sense, for this sense has been hitherto unknown in the Christian world; in this sense the following things are signified by those words: seventy weeks are determined upon thy people signifies the time and state of the church which then existed with the Jews, even to the end thereof, seventy weeks denoting a full state from beginning to end, and people those who then belonged to the church; and upon thy city of holiness signifies the time and state of the end of the church as to the doctrine of truth from the Word, city denoting the doctrine of truth, and the city of holiness divine truth, which is the Word; to finish the transgression, and to seal up sins, and to expiate iniquity, signifies when there are nothing but falsities and evils in the church, thus when iniquity is fulfilled and consummated; for before this is the case, the end does not come, the reason whereof may be seen in the work concerning the *Last Judgment*, where it is shewn, that if the end should come before, the simple good would perish, who, as to externals, are conjoined with those who make a pretence of truths and goods, and imitate them hypocritically in externals; wherefore it is added, to bring in the justice of ages, whereby is signified to save those who are in the good of faith and charity; and to seal up the vision and the prophet signifies to fulfil all things which are contained in the Word; to anoint the Holy of Holies signifies to unite the Essential Divinity with the Humanity in the Lord, for this is the Holy of Holies: know therefore and understand, from the going forth of the Word, signifies from the end of the Word of the Old Testament, this being to be fulfilled in the Lord, for all things of the Word in the Old Testament, in the supreme sense, treat of the Lord, and of the glorification of His Humanity, and thence concerning His dominion over all things of heaven and the world; to restore and build Jerusalem signifies when the new church was to be established, Jerusalem denoting that church, and to build denoting to establish anew; even to Messiah the Prince signifies even to the Lord, and the divine truth in Him and from Him, for the Lord is called Messiah from the Divine Humanity and Prince from divine

truth ; seven weeks signify a full time and state ; afterwards in sixty and two weeks the street and the ditch shall be restored and built signifies the full time and state after His advent until the establishment of the church with its truths and doctrine, sixty denoting a full time and state as to the implantation of truth, in like manner as the number three or six, and two denoting those things as to good, thus sixty and two together signify the marriage of truth with a little good ; the street signifies the truth of doctrine, and the ditch, doctrine ;<sup>p</sup> but in straitness of times signifies scarcely and with difficulty, because with nations with whom there is but little spiritual perception of truth ; but after sixty and two weeks signifies after a full state and time of the church now established as to truth and as to good ; Messiah shall be cut off signifies that they shall recede from the Lord, which took place principally with those of Babylon, by the transferring of the divine power of the Lord to the Popes, and thus by the non-acknowledgment of the Divinity in His Humanity : but not for Himself signifies that still the power is His and Divinity is His ; afterwards the people of the prince that shall come shall destroy the city and the sanctuary signifies that thus doctrine and the church will perish by falsities, city denoting doctrine, sanctuary, the church, and the prince that shall come, the reigning falsity ; so that the end shall be with a flood, and even to the end of the war desolations are determined, signifies the falsification of truth, until there is no longer any combat between the truth and falsity ; a flood signifies the falsification of truth, war, the combat between what is true and what is false, and desolation, the last state of the church, when there is no longer any truth, but merely what is false ; yet He shall confirm the covenant with many for one week signifies a time of reformation, when the Word is again read, and the Lord acknowledged, that is, the Divinity in His Humanity, which acknowledgment, and thence conjunction of the Lord by the Word, is signified by covenant, and the time of reformation by one week ; but in the midst of the week he shall cause the sacrifice and the meat-offering to cease signifies that still interiorly with those who are the reformed there will be no truth and good in their worship, sacrifice denoting worship from truths, and the meat-offering worship from goods ; by the midst of the week is not signified the midst of that time, but the inmost of the state with the reformed, for midst signifies inmost, and week, the state of the church ; the reason that there was no truth and good inwardly in worship after the reformation is, because they assumed faith for the essential of the church, and separated it from charity, and when faith is separated from charity, then in the inmost of worship there is neither truth nor good, for the inmost of worship

<sup>p</sup> Concerning the signification of street, see above, n. 652, and of a ditch or well, n. 537.

is the good of charity, and the truth of faith proceeds from it; at length upon the wing of abominations shall be desolation signifies the extinction of all truth by the separation of faith from charity, the wing of abominations denoting faith alone, thus faith separated from charity, for a wing or bird signifies thought concerning the truths of the Word and the understanding of them, which becomes a wing of abominations when there is not any spiritual affection of truth, which alone illustrates and teaches truth, but only a natural affection, which is for the sake of fame, glory, honour, and gain, and which, being infernal, is abominable, inasmuch as mere falsities flow from it; and even to the consummation, and that determined, it shall drop upon the devastation, signifies the extreme state thereof, when there is nothing of the truth of faith remaining, and when the last judgment takes place; that these last words were predicted in Daniel concerning the end of the Christian church, is evident from the Lord's words in Matthew: "*When ye shall see the abomination of desolation predicted by Daniel the prophet standing in the holy place, let him who readeth understand*" (xxiv. 15); for the subject treated of in that chapter is concerning the consummation of the age, thus concerning the successive vastation of the Christian church, wherefore the devastation of this church is understood by those words in Daniel; but what they signify in the spiritual sense, may be seen explained in the *Arcana Cœlestia*.<sup>9</sup> From these considerations it may now appear what is signified by the kingdoms of the world becoming the Lord's and His Christ's; and also what is signified by the Lord's Christ, or the Christ of the Lord, in Luke: "*It was revealed to Simeon by the Holy Spirit, that he should not see death, before he had seen the Christ of the Lord*" (ii. 26).

685. *And He shall reign for ages of ages.*—That hereby is signified His dominion by divine truth to eternity, appears from the signification of reigning, when attributed to the Lord, as denoting to have dominion or to rule by divine truth, concerning which we shall speak presently; and from the signification of for ages of ages as denoting to eternity: the reason why for ages of ages denotes to eternity is, because the literal sense of the Word is natural, to which the spiritual sense corresponds, and the natural sense of the Word consists of such things as are in nature, which in general have reference to times and spaces, and to places and persons, and ages of ages have relation to times, to which eternity corresponds in the spiritual sense: the case is similar with the generation of generations, where the subject treated of is concerning the propagation of faith and charity in the church. The reason why to reign, when predicated of the Lord, signifies to have dominion by divine

<sup>9</sup> N. 3652.



truth is, because dominion is predicated of good, and to reign of truth, for the Lord is called Lord [*Dominus*] from divine good, and king from divine truth; hence it is that everywhere in the Word both are mentioned, namely, dominion and kingdom, or to have dominion and to reign, as in the following passages; thus in Micah: "*Thou mount of the daughter of Zion, unto thee shall come and return the former dominion, the kingdom of the daughter of Jerusalem*" (iv. 8): inasmuch as by the daughter of Zion is signified the celestial church, the essential of which is the good of love, therefore dominion is predicated thereof, and kingdom is predicated of the daughter of Jerusalem, because the spiritual church is thereby signified, the essential of which is the truth of doctrine. And in David: "*Thy kingdom is a kingdom of all ages, and thy dominion to generation and generation*" (Psalm cxlv. 13); and in Daniel: "*To the Son of Man was given dominion, glory and a kingdom: His dominion is the dominion of an age, and His kingdom that which shall not be destroyed*" (vii. 14); again: "*The kingdom and dominion, and majesty of the kingdoms, shall be given to the people of the saints of the Most High*" (vii. 27): in these passages dominion is predicated of good, because from good the Lord is called Lord, and kingdom is predicated of truth, because from this the Lord is called king; as in the Apocalypse: "*He who sat upon the white horse had upon His vesture and upon His thigh a name written, King of kings and Lord of lords*" (xix. 16); King of kings is said of the name upon the vesture, and Lord of lords of the name upon the thigh, for by vesture is signified truth, and here divine truth, because concerning the Lord, and by the thigh is signified good, and here the divine good of divine love. So likewise, as applied to men, in David: "*The kings of the earth stood firm, and the rulers consulted together*" (Psalm ii. 2). From these considerations it may appear what is specifically signified by reigning for ages of ages. That kingdom signifies heaven and the church as to the truth of doctrine, may be seen above,<sup>r</sup> and hence that to reign belongs to the Lord alone, and, when said of men, that it is to be in truths by virtue of good from the Lord, and thence in the power of resisting falsities from evil.<sup>s</sup>

686. Verses 16, 17. *And the twenty and four elders who sat before God upon their thrones fell upon their faces and adored God, saying, We give Thee thanks, Lord God Almighty, Who art, Who wast, and Who art to come, because Thou hast taken Thy great power, and entered upon the kingdom.*

"*And the twenty and four elders who sat before God upon their thrones,*" signifies the superior heavens in light and power from the Lord, to separate the evil from the good before the day of the last judgment which is to come shortly: "*fell upon their*

<sup>r</sup> N. 48.<sup>s</sup> N. 333.

faces and adored God," signifies their adoration of the Lord from a most humble heart: "saying, We give Thee thanks, Lord God Almighty," signifies acknowledgment that the all of being, life, and power is from the Lord: "Who art, Who wast, and Who art to come," signifies from Himself, who is all in all things of heaven and the church from eternity to eternity: "because thou hast taken Thy great power, and entered upon the kingdom," signifies the establishment of the new heaven and new church, the former heaven and church being destroyed.

687. *And the twenty and four elders, who sat before God upon their thrones.*—That hereby are signified the superior heavens in light and power from the Lord, to separate the evil from the good before the day of the last judgment shortly to come, appears from the signification of the twenty and four elders, as denoting the superior heavens, concerning which see above; and from the signification of sitting upon thrones, as denoting to be in the act of judging, for by thrones are signified the heavens, and by sitting upon thrones is signified to judge; and whereas the angels do not judge, but the Lord alone, and the Lord disposes those heavens by His influx and presence, in order thence to perform judgment upon those who were gathered together below the heavens, therefore by these words is signified the superior heavens being in light and power from the Lord, to separate the evil from the good before the day of the last judgment. That this is the internal sense of these words is manifest from the things which follow in this chapter, also from what was said above on this subject. *From the things which follow in this chapter* it is evident that the superior heavens are in light and power from the Lord, on which account it is said that they fell upon their faces and adored God, and gave thanks that He had taken His great power and entered upon the kingdom, and afterwards, that the temple was opened in heaven, and the ark of the covenant seen in the temple, these latter things signifying the light there, and the former signifying the power, both from the Lord alone; that it is to separate the evil from the good before the day of the last judgment is also evident, for it is said that the nations were angry, and that His anger is come, and the time of judging the dead; and afterwards, that there were lightnings, and voices, and thunders, and an earthquake, and great hail, by which is signified the separation of the evil from the good, and the sign of the presence of the last judgment: whereas these are the things treated of, and by the twenty-four elders sitting before God upon the thrones are understood the superior heavens set in order to perform thence the last judgment, it follows that such things are involved in the words now under consideration. The same also appears *from*

<sup>t</sup> N. 122, 362, 462.

*what has been said above upon this subject*, where it was shewn that the superior heavens, before the last judgment, were put into a state of light and power, in order that the influx might descend from them into the lower parts, by which the evil might be separated from the good, and afterwards the evil cast down into hell." That a throne signifies heaven in general, specifically the heavens which constitute the spiritual kingdom of the Lord, and abstractly, the divine truth proceeding from the Lord, and that it is predicated of judgment, may also be seen above," where it is also shewn, that although it is said of the twenty-four elders that they sat upon thrones, likewise of the apostles that they should sit upon twelve thrones judging the twelve tribes of Israel, and also of the angels, that they will come with the Lord to judgment, still it is the Lord alone who will judge, for by the twenty-four elders, the twelve apostles, and the angels, are understood all the truths of the church, and, in the highest sense, the divine truth, from which judgment proceeds; and whereas divine truth is understood by them, and all divine truth proceeds from the Lord, therefore judgment belongs to the Lord alone: who cannot see that to judge myriads of myriads, every one according to the state of his love and faith, as well in his internal man as in the external, cannot be possible to any angels, but to the Lord alone, by virtue of the Divinity which is in Him, and which proceeds from Him; likewise, that to judge all in the heavens, and all in the earths, belongs to infinite wisdom and infinite power, not the least part of which belongs to finite beings such as the angels are, and such as were the elders of Israel, and the apostles of the Lord, all of whom taken together cannot possibly judge so much as one man or one spirit; for he who is to judge must see every state of the man who is to be judged, from infancy to the last period of his life in the world, and the future state of his life afterwards to eternity: for there must be what is eternal and what is infinite in every view, and consequently in all and every thing appertaining to judgment, which is in the Divine being alone, and from Him alone, inasmuch as He is Infinite and Eternal.

In the Word mention is made of walking before God, of standing before God, and, as in the present case, of sitting before God; what is signified by standing before God may be seen above;<sup>w</sup> and what by walking before God;<sup>x</sup> but what is signified by sitting before God, as is here said of the twenty-four elders, may appear from the passages in the Word where sitting is mentioned: for in the spiritual world all things appertaining to man's motion or rest signify things appertaining to his life, inasmuch as they proceed thence; walking

<sup>w</sup> See n. 411, 413, 418, 419, 426, 493, 497, 674, 675, 676.

<sup>x</sup> N. 253, 297, 342, 460, 482.

<sup>y</sup> N. 411. <sup>z</sup> N. 97.

about and departure relate to the movements of man, and thence signify progression of life, or progression of the thought from the intention of the will; but standing still and sitting appertain to the rest of man, and thence signify the esse of life, from which is the existence thereof, thus to cause to live; wherefore to sit upon thrones, when predicated of judgment, signifies to be in the act of judging, consequently to judge, whence comes the expression of sitting in judgment, which denotes to do judgment: to sit upon a throne likewise, when treating of a kingdom, signifies to be king or to reign. What is signified moreover by sitting, in the spiritual sense, may appear from the following passages; thus in David: "*Blessed is the man who walketh not in the counsel of the impious, and standeth not in the way of sinners, and sitteth not in the seat of the scornful*" (Psalm i. 1): to walk, to stand, and to sit, are here mentioned, because one follows another, for to walk is expressive of the life of the thought from intention, to stand is expressive of the life of the intention from the will, and to sit of the life of the will, thus of the esse of the life; counsel, also, of which walking is predicated, has respect to the thought, way, of which standing is predicated, has respect to intention, and to sit in a seat has respect to the will, which is the esse of a man's life.

Inasmuch as Jehovah, that is, the Lord, is the essential life of all, therefore to sit is predicated of Him, in various parts of the Word; as in David: "*Jehovah shall sit to eternity*" (Psalm ix. 7); again: "*Jehovah sitteth upon the flood, and sitteth a King to eternity*" (Psalm xxix. 10); and again: "*God reigneth over the nations; God sitteth upon the throne of His holiness*" (Psalm xlvi. 8); and in Matthew: "*When the Son of Man shall come in His glory, and all His holy angels with Him, then shall He sit upon the throne of His glory*" (xxv. 31): to sit upon the throne of His glory signifies to be in His divine truth, from which proceeds judgment; again: "*When the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*" (xix. 28; Luke xxii. 30); inasmuch as by the angels, likewise by the twelve apostles, and also by the twelve tribes of Israel, are signified all the truths of the church, and, in the supreme sense, the divine truth, therefore by sitting upon thrones is not understood that they themselves will so sit, but the Lord as to divine truth, from which is judgment; and by judging the twelve tribes of Israel is signified to judge all according to the truths of their church; hence it is evident that by sitting upon a throne, when predicated of the Lord, is signified to be judging, thus to judge; it is said the throne of glory, because glory signifies the divine truth.<sup>z</sup>

Again in the Evangelists: "*David said in the book of Psalms,*

<sup>z</sup> As may be seen above, n. 34, 288, 345, 678.

*The Lord said to my Lord, Sit thou at My right hand, until I make thine enemies thy footstool*" (Mark xiii. 36; Luke xx. 42, 43; Psalm cx. 1): the Lord said to my Lord signifies the Essential Divinity, which is called the Father, to the Divine Humanity, which is the Son; sit Thou at My right hand signifies divine power, or omnipotence by divine truth; until I make thine enemies thy footstool signifies until the hells are conquered and subjugated, and the evil are cast thither, enemies denoting the hells, consequently the evil, and footstool the lowest region under the heavens, under which are the hells; for the Lord, whilst He was in the world, was divine truth, to which belongs omnipotence, and by which He conquered and subdued the hells. Again: "*Jesus said, Hereafter shall ye see the Son of Man sitting at the right hand of power, and coming upon the clouds of heaven*" (Matt. xxvi. 64; Mark xiv. 62; Luke xxii. 69): where to sit at the right hand of power signifies the divine omnipotence of the Lord over the heavens and over the earths, after He had subjugated the hells and glorified His humanity; to come upon the clouds of heaven signifies by divine truth in the heavens, for since the Lord united His Humanity to the Essential Divinity, the divine truth proceeds from Him, and He Himself is therein with angels and with men, because in the Word, which is divine truth, in which and from which is the divine omnipotence. So again it is written: "*The Lord, after He had spoken with them, was taken up into heaven, and sat at the right hand with God*" (Mark xvi. 19): to sit at the right hand of God has a similar meaning, namely, His divine omnipotence by divine truth; from which it is evident that to sit denotes to be, and to sit at the right hand denotes to be omnipotent.

Whereas to sit signifies to be, hence to sit upon a throne signifies to be king and to reign;<sup>y</sup> in like manner, "*To sit on the right hand and on the left*" (Matt. xx. 21, 23; Mark x. 37, 40). Thus also in Isaiah: "*Come down and sit upon the dust, O virgin daughter of Babel, sit on the earth, there is no throne, O daughter of the Chaldeans; sit in silence and go into darkness, O daughter of the Chaldeans; for they shall no more call thee the lady of kingdoms; hear this thou luxurious one, that sittest carelessly, saying, I shall not sit as a widow, neither shall I know bereavement*" (xlvi. 1, 5, 8): the subject here treated of is the profanation of good and truth; for by the daughter of Babel is signified the profanation of good, and by the daughter of the Chaldeans the profanation of truth; because both the one and the other use the divine goods and truths which are in the Word and from the Word, as means of bearing rule, whence the Babylonians and Chaldeans regard themselves, because their own empire as ends, and the holy things of the church from the

<sup>y</sup> As in Exodus xi. 5; Deut. xvii. 18; 1 Kings i. 13, 17, 20; Jeremiah xvii. 25; xxii. 2, 30; and elsewhere.

Word as means, thus they do not regard the Lord and His dominion as an end, nor their neighbour and love towards him ; to come down and sit upon the dust and on the earth signifies to be in evils, and thence in damnation ; to sit in silence and go into darkness signifies to be in falsities, and thence in damnation ; to sit carelessly signifies to be in confidence that their empire will be permanent, and that they shall not perish ; not to sit as a widow, and not to know bereavement, signifies not to be in want of attendants, vassals, and worshippers ; there is no throne for thee, O daughter of the Chaldeans, they shall no more call thee a lady of kingdoms, signifies that they shall bear rule no longer because of their overthrow and damnation in the day of the last judgment, which is treated of in the same chapter. Again in the same prophet : “ *Thou hast said in thine heart, I will go up into the heavens, I will exalt my throne above the stars of God, and I will sit in the mount of assembly, in the sides of the north* ” (xiv. 13) : these things also are spoken of Babel, who is called Lucifer, and of the eager desire of his profane love of ruling over all things of heaven ; but what in particular is meant by exalting a throne above the stars of God, and by sitting in the mount of assembly and in the sides of the north, will be shewn in the following pages when treating of Babylon. In this place also to sit signifies to be, and has respect to empire.

Again in Ezekiel : “ *All the princes of the sea shall come down from their thrones, they shall sit upon the earth* ” (xxvi. 16) : treating of Tyre, whereby is signified the church as to the knowledges of truth, but in the present case of Tyre vastated, in which those knowledges are falsified ; wherefore by all the princes of the sea coming down from their thrones is signified that the knowledges of truth shall reign no more with the men of that church, for all royal authority is of divine truth ; to come down from the thrones signifies from governing, consequently not to reign, and the princes of the sea denote the knowledges of truth, and those who are in them ; they shall sit upon the earth signifies that they will be in truths falsified, that is, in falsities, for to be upon thrones signifies to be in the truths of heaven, and to sit upon the earth signifies to be in falsities, inasmuch as under the earths in the spiritual world are the hells, from which evils and falsities are continually exhaling. The like is signified by sitting in the following passages ; thus in Luke : “ *Who sit in darkness and in the shadow of death* ” (i. 79) ; and in Isaiah : “ *To open the blind eyes, to bring the bound out of the prison, and them that sit in darkness out of the prison house* ” (xlii. 7) ; and in Jeremiah : “ *I sat not in the council of mockers, and rejoiced ; I sat solitary because of thy hand, for thou hast filled me with indignation* ” (xv. 17) ; and in David : “ *I have not sat with men of vanity, nor have I gone in with dissemblers* ” (Psalm xxvi. 4) ; and in Luke : “ *That day will come as a snare upon all who sit upon*

*the faces of the whole earth*" (xxi. 35). Inasmuch as to sit signifies to be, and also to abide in one state, and appertains to the will, therefore it is said in David, "*Jehovah, thou hast searched me and known me: Thou knowest my sitting and my rising, Thou understandest my thought afar off*" (Psalm cxxxix. 2); to know his sitting has respect to the esse of life which is the will, rising has respect to intention thence derived; and whereas thought follows from the intention of the will, it is added, Thou understandest my thought afar off. And in Micah: "*Then shall he stand and feed in the name of Jehovah, and they shall sit, for now shall he be great unto the ends of the earth*" (v. 4); treating of the Lord and of the doctrine of divine truth from Him, which is understood by then shall he stand and feed in the name of Jehovah; and that the men of the church shall be in that doctrine is signified by they shall sit; and that the doctrine of divine truth will endure to eternity is signified by he shall be great unto the ends of the earth. So likewise in Isaiah: "*Shake thyself from the dust, arise, sit, O Jerusalem, unclothe the bands of thy neck, O captive daughter of Zion*" (lii. 2): treating of the establishment of a new church by the Lord, which, together with its doctrine, is here signified by Jerusalem, and by the daughter of Zion; to reject falsities and evils and to be in truths and goods is signified by shaking herself from the dust, rising, and sitting, likewise, by unclothing the bands of the neck, the bands of the neck denoting falsities, which prevent the entrance of truths.

That to sit is an expression significative of being and continuance in the condition of an object and of life, may appear from those passages in the Word where mention is made of sitting before Jehovah, of standing before Him, and of walking before Him; that to sit before Jehovah denotes to be with Him, thus also to will and to act from Him; and that to stand before Him denotes to observe and to understand what He wills; and that to walk before Him denotes to live according to His precepts, thus from Him. Whereas to sit involves such things, therefore the same expression, in the Hebrew tongue, signifies to remain and to dwell. It was on account of such things being signified by sitting, that "*An angel of the Lord was seen sitting upon the stone, which he had rolled away from the entrance of the tomb*" (Matt. xxviii. 2): and therefore also "*Angels were seen in the tomb, one sitting at the head, and the other at the feet*" (John xx. 12; Mark xvi. 5); the things seen were representative of the glorification of the Lord and of introduction into heaven by Him; for by the stone which was placed before the sepulchre, and was rolled away by the angel, is signified divine truth, consequently the Word, which was closed up by the Jews, but opened by the Lord; that stone signifies truth, and, in the supreme sense, divine truth, may be seen in the work concerning *Heaven and*

*Hell*;<sup>c</sup> and whereas by a sepulchre, in the spiritual sense, is signified resurrection and also regeneration, and eminently so by the sepulchre where the Lord was, and by angels in the Word is signified divine truth, therefore angels were seen, one sitting at the head and the other at the feet; and by the angel at the head was signified divine truth in first principles, and by the angel at the feet divine truth in ultimates, both proceeding from the Lord, by which, when it is received, regeneration, which is meant by resurrection, is effected. That to be buried, sepulture, and a sepulchre, signify regeneration and resurrection, may be seen above:<sup>a</sup> and that angels, in the supreme sense, signify the Lord as to divine truth, and, in the respective sense, the recipients of divine truth, and thus, abstractedly, divine truths from the Lord.<sup>b</sup> Moreover mention is sometimes made in the Word of sitting before Jehovah when in great joy, likewise of sitting when in great sorrow, the reason whereof is, because sitting has respect to the nature of man, which appertains to his will and love: concerning *weeping and sitting before Jehovah* see Judges xx. 26; xxi. 2.

688. *Fell upon their faces and adored God.*—That hereby is signified their adoration of the Lord from a most humble heart, appears from the signification of falling upon their faces, as denoting the deepest humiliation of heart, for it is a gesture of the body corresponding to humiliation of the heart, thus a gesture representative of the humiliation of the whole man; the adoration of God in such case is what flows forth from that heart, which is various according to the object upon which the mind is engaged. The reason why to fall upon the face before God is the representative gesture of deepest humiliation is, because the face is the form of man's affections, consequently of the interiors appertaining to his mind and rational soul, for the affections shine forth in the face, as in their form, whence it is that the face is called the index and image of the mind; wherefore, when man acknowledges that all things with himself are turned away from God, and therefore reprobate, and that hence he cannot dare look unto God, who is essential holiness, and if he should from himself in such a condition look up, that he would spiritually die, then man from such thought and acknowledgment falls upon the face to the earth; and because man's own quality is thus removed, he is then filled by the Lord, and raised up that he may be able to look to Him. It is said that they adored God, by reason that by God, in the Word, is understood the Divine Proceeding which is called divine truth; and inasmuch as this Divine Proceeding is truth with the angels, for they are the recipients thereof, and it constitutes their wisdom, therefore the angels, in the Word, are called gods, and signify divine

<sup>c</sup> N. 417, 534.<sup>a</sup> N. 659.<sup>b</sup> N. 130, 200, 302.



truths; in the Hebrew tongue also God is called Elohim, in the plural, wherefore by God, in the Word, is understood the Divine Truth which is with the angels of heaven and with men of the church, and which is the Divine Proceeding; and inasmuch as the superior heavens were now in illustration and in power, on account of the separation of the evil from the good in the lower parts, and on account of the last judgment shortly to take place, therefore it is said that they adored God, by which it is evident that the Lord was then with them, for their illustration and power was from the more intense and powerful influx of the divine truth, which proceeds from the Lord.

689. *Saying, We give Thee thanks, Lord God Almighty.*—That hereby is signified that all being, life, and ability, is from the Lord, appears from the signification of saying and giving thanks, as denoting to acknowledge, inasmuch as by falling upon the face, and adoring, and then giving thanks, nothing else can be signified than acknowledgment, in this case, of the omnipotence of the Lord; and from the signification of the Lord God, as denoting the Lord as to divine good and as to divine truth, for where divine good is understood in the Word, there Lord and Jehovah are mentioned, and where divine truth is understood, God is mentioned, whence by the Lord God and by Jehovah God is understood the Lord as to divine good and as to divine truth; moreover Jehovah, in the Old Testament, is called Lord in the New; and from the signification of Almighty, as denoting to be, to live, and to have ability of Himself, and also that the being, life, and ability of angels and men is from Him; that these things are understood by omnipotence, may be seen above;<sup>c</sup> likewise, that by the divine omnipotence is understood what is infinite.<sup>d</sup> As to what concerns the divine omnipotence, it does not involve any power of acting contrary to order, but it involves all power of acting according to order, for all order is from the Lord; hence it follows that no one has any power of acting according to order, except from Him who is the source of order; hence also it may appear that it is of the divine omnipotence to lead man according to order, and this every moment from the beginning of his life even to eternity, and this according to the laws of order, which are innumerable and ineffable in number: it is to be observed, however, that this can only take place in proportion as man suffers himself to be led, that is, in proportion as he does not wish to be led of himself, for in proportion as he wishes this, he is carried away contrary to order: and whereas it is of the divine omnipotence to lead a man who wishes to be led, according to order, consequently not any one contrary to order, therefore, it is not of the divine omnipotence to lead any one to heaven who wishes to lead him-

<sup>c</sup> N. 43.<sup>d</sup> N. 286.

self, because it is a law of order, that what man does, he should do from rationality and from liberty, inasmuch as that which is received in rationality and done from liberty remains with man, and is appropriated to him as his own, but not that which is not received in rationality and done from liberty; hence it may appear that it is not of the divine omnipotence to save those who do not wish to be led according to order, for to be led according to order is to be led according to the laws of order, and the laws of order are the precepts of doctrine and of life from the Word, wherefore to lead man according to these, who wishes to be led, every moment and continually to eternity, is of the divine omnipotence; for in every moment there are infinite things to be seen, infinite things to be removed, and infinite things to be insinuated, in order that man may be withheld from evils and held in goods, and this continually in a wonderful connection, according to order. It is also of the divine omnipotence to protect men from the hells, so far as it can be done without injury to their liberty and rationality; for all the hells are as nothing against the divine power of the Lord, and without this power of the Lord no man could possibly be saved: but more particulars concerning the divine omnipotence may be seen above.<sup>e</sup>

690. *Who art, and Who wast, and Who art to come.*—That hereby is signified from Him who is the all in all of heaven and the church from eternity to eternity, appears from the explication of the same words above.<sup>f</sup>

691. *Because Thou hast taken Thy great power, and entered upon the kingdom.*—That hereby is signified the establishment of the new heaven and the new church, at the destruction of the former heaven and church, appears from the signification of taking His great power, and entering upon the kingdom, as denoting that after the former heaven and former church are destroyed, a new heaven and new church will be established; that this is what is here understood is evident from this consideration, that the Lord has then omnipotence and the kingdom; for then His will is done, inasmuch as the angels of heaven and men of the church then suffer themselves to be led by Him; for hereby He rules all, according to order, from Himself, keeping them in divine goods and truths, which proceed from Him, and withholding them from evils and falsities, which are from hell; which could not be accomplished before the evil were separated from the good, and the former cast down into hell, and a new heaven formed of the latter: these things were actually accomplished by the last judgment, which is treated of in what follows. That then the Lord has power and the kingdom, may be illustrated by a comparison with the sun of this world;

<sup>e</sup> N. 43.<sup>f</sup> N. 23, 41, 42.

so long as the winter continues the sun has not any power or any kingdom in the earth, because the heat thereof is not received, for the cold of the air and of the earth extinguishes it; but when spring returns, then come the power and kingdom of the sun, for then the heat thereof is received, and also the light, because conjoined to the heat, by virtue whereof the whole earth is in blossom: similar is the case with the power and the kingdom of the Lord, which come when the evil are separated from the good and cast down into hell, for these are as the colds of winter, which extinguish the spiritual heat of the sun, which is love, and prevent the power and kingdom of the Lord from taking place, although, with respect to Himself, He is perpetually in a like omnipotence, but not so in the subjects thereof, before the existence of the new heaven and new church.

692. Verse 18. *And the nations were angry, and Thy anger is come, and the time of the dead, that they should be judged, and to give reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great, and to destroy them that are destroying the earth.*

“*And the nations were angry,*” signifies the contempt, enmity, and hatred of the evil against the Lord, and against the divine things which are from Him, which are the holy things of heaven and the church: “*and Thy anger is come, and the time of the dead that they should be judged,*” signifies the last judgment upon those who inwardly possess nothing of good and truth: “*and to give reward to Thy servants the prophets, and to the saints,*” signifies heaven to those who are in truths of doctrine, and in a life according to them: “*and to them that fear Thy name, small and great,*” signifies, and to all who worship the Lord of whatever religion they are: “*and to destroy them that are destroying the earth,*” signifies hell with those who destroy the church.

693. *And the nations were angry.*—That hereby is signified the contempt, enmity, and hatred of the evil against the Lord, and against the divine things which are from Him, which are the holy things of heaven and the church, appears from the signification of nations, as denoting those who are in the goods of the church, and, in the opposite sense, who are in evils, in this case those who are in evils, inasmuch as it is said that they were angry; that nations signify those who are in goods and who are in evils, and, abstractedly, the goods and evils of the church, and that people signify those who are in truths and who are in falses, and, abstractedly, the truths and falses of the church, may be seen above;<sup>g</sup> and from the signification of being angry, when predicated of the evil, who are signified by nations, as denoting to be in contempt, in enmity, and in hatred against

the Lord, and against the divine things which are from Him, which are the holy things of heaven and the church. The reason why these and other things of a like nature are signified by being angry is, because every one glows with anger when his love is assaulted, and the delight of his love, for hence comes all irascibility and anger; the reason whereof is, because the love of every one is his life, wherefore to injure the love is to injure the life, and when this is hurt, a disturbance of the mind takes place, which produces heat and anger: the case is similar with the good when their love is assaulted, but with this difference, that with them there is no heat and anger, but zeal: this zeal is indeed called anger in the Word, although it is not so in reality, but is so called because it appears similar to anger in the external form, whilst, notwithstanding, it is inwardly nothing but charity, goodness, and clemency; wherefore the zeal which appears as anger does not continue any longer than till the person, against whom it was kindled, changes his mind and turns himself away from evil: anger with the evil is of a different nature, for this inwardly conceals in itself hatred and revenge, which they love, wherefore it continues and is rarely extinguished. Hence it follows that anger belongs to those who are in the loves of self and of the world, for such are also in evils of every kind, but zeal belongs to those who are in love to the Lord, and in love towards their neighbour, wherefore zeal has in view the salvation of man, but anger his damnation: the evil man, who is angry, also intends the latter, but the good man, who is zealous, intends the former. The reason why the nations being angry here signifies the contempt, enmity, and hatred of the evil against the Lord, and against the divine things which are from Him, thus against the holy things of heaven and the church is, because at the end of the church, a little before the last judgment, which is the subject here treated of, a change takes place in the state of those who were in the former heaven and former earth, which is effected by the separation of the good from the evil; for in consequence of this separation, the externals of the evil, by which and from which they feignedly and hypocritically spoke and did what was good and true, are closed up, and the internals, which with them were infernal, are opened, and these being opened, their contempt, hostility, and hatred manifestly break out with contumely against the Lord and against the holy things of heaven and the church; for with such persons those things lay inwardly concealed, but covered over by the loves of self and of the world, from which they can do good and speak truths for the sake of self and of the world, because the holy things of heaven and the church serve them as means to obtain their ends, which are fame, glory, honour, and gain, in a word, themselves and the world, and the means are loved for the sake of the ends; but

whereas the end which is of the love, and thence of the intention and will, is thus corporeal and worldly, consequently infernal, therefore the goods and truths which appertain to heaven and the church with them abide only in their externals, but not at all in their internals, which are occupied by evils and falsities; for the goods and truths of heaven penetrate into the internals with those only who make the holy things of heaven and the church their ends, that is, who make them to be of their love, and thence of their intention and will, in which case the spiritual mind is opened, and thereby man is led of the Lord; but the contrary is the case when the goods and truths of heaven and the church are not considered as ends, but as means only; for, as was said above, ends are what appertain to man's ruling love, and when this is the love of self, it is also the love of his nature, which, viewed in itself, is nothing but evil, and so far as man acts from it he acts from hell, consequently also in opposition to the Divine Being. It is moreover to be observed that in all evil there is anger against the Lord, and against the holy things of the church: that this is the case has manifestly appeared to me from the hells, where all are in evils, and from which all evils are derived; for when those who are there do but hear the Lord named, they become inflamed with vehement anger, not only against Him, but also against all who confess Him; hence hell is diametrically opposite to heaven, and in the continual effort of destroying it, and of extinguishing the divine things therein, which are the goods of love and truths of faith: from these considerations it is evident that evils are angry with goods, and the falsities of evil with truths; and hence it is that by anger, in the Word, is signified evil in the aggregate.

In like manner in the following passages; as in Luke: "*Jesus said, Woe to them that are with child and to them that give suck in those days, for there shall be great distress upon the land, and anger in the people*" (xxi. 23): these words relate to the consummation of the age, which is the last time of the church: that then good and truth cannot be received is signified by, Woe to them that are with child and to them that give suck; the rejection of good on account of the evil which then rules in the church, and the rejection of truth on account of falsity, is signified by, there shall be great distress upon the land, and anger in the people, distress here denoting the ruling evil, and anger the ruling falsity from evil, for at the end of the church the evil feel anguish at the presence of good, and are angry at the presence of truth. So in Isaiah: "*Surely in Jehovah is justice and strength, unto Him shall men come, and all that are incensed against Him shall be ashamed*" (xlv. 24): by all that are incensed against Jehovah shall be ashamed is signified that all who are in evils and falsities will abandon them; to be incensed against Jehovah signifies to be in falsities from evil.

Again in Moses: "*Simeon and Levi are brethren, in their anger they slew a man, and in their good pleasure they hamstrung an ox; cursed be their anger, because it is vehement, and their wrath, because it is hard; I will divide them in Jacob, and scatter them in Israel*" (Gen. xlix. 5—7): by Reuben, Simeon, and Levi are signified faith, charity, and the works of charity, but here by Reuben is signified faith separated from charity, whence there is neither charity nor any work of charity, inasmuch as these three cohere together; for according to the quality of the faith, such is the charity, and according to the quality of the charity, such is the work of charity, wherefore they are inseparable, one being of the other, and thus as the other: and whereas Reuben, on account of his adultery with the handmaid, his father's concubine, was accursed, therefore Simeon and Levi were also rejected, and their rejection is signified by being divided in Jacob and scattered in Israel: now whereas faith, which was represented by Reuben, was not to be accepted as the first principle of the church, but spiritual good, which is truth in the understanding and will, therefore Joseph was received for the first-begotten of the church in the place of Reuben, for by Joseph was represented spiritual good, which in its essence is truth in the understanding and will: hence it may appear what is signified by the anger of Simeon and Levi which is vehement, and by their wrath which is hard, namely, aversion from good and truth, thus all evil and falsity; for when charity recedes from faith, then there is no more any good, nor any truth: but these things may be seen explained more at large in the *Arcana Cœlestia*.<sup>h</sup>

Again in Matthew: "*Jesus said, It was said to them of old, Whoever shall kill will be liable to the judgment, but I say unto you, Whoever shall be angry with his brother rashly will be liable to the judgment*" (v. 21, 22): by being angry with his brother rashly is here also signified enmity and hatred against good and truth: they also who are in such enmity and hatred continually kill in mind, intention, and will, for only make it allowable, that is, remove the obstacles which arise from the laws and the consequent fear of punishment and of life, or of the loss of fame, honour, or gain, and they would actually kill, since what a man cherishes in his mind, this he does where there is opportunity: the reason why he who is rashly angry with his brother is liable to the judgment, as he who kills, is, because by being angry is signified to think, intend, and wish evil to another, and all evil of the will is in the life of man's spirit, and returns after death, and hence it is that he is then liable to the judgment; for what is of the intention and will is judged as if it were done. But there is no need to adduce more pas-

sages to shew the signification of anger and wrath with those who are in evil, because it is self-evident that all evil conceals in itself anger against good, for it wishes to extinguish it, and also to kill those in whom good is, if not as to the body, yet as to the soul, which is done entirely from anger and with anger.

694. *And Thy anger is come, and the time of the dead that they should be judged.*—That hereby is signified the last judgment upon those who possess within nothing of good and truth, appears from the signification of anger, when predicated of the Lord, as denoting the last judgment, concerning which see above;<sup>i</sup> that this is signified by the anger here mentioned is evident, for it follows, “and the time of the dead, that they should be judged;” and from the signification of the dead, as denoting those who possess within nothing of good and truth; the reason why such are called dead, is, because the essential life of man is his spiritual life, for by this he is a man, and is distinguished from the beasts, which have only a natural life; with man the natural life without the spiritual life is dead, inasmuch as it has not in itself heaven, which is called life and also eternal life, but hell, which is spiritually called death: that they are understood by the dead mentioned in the Word, who live a natural life alone, and not at the same time a spiritual life, may be seen above;<sup>j</sup> also that by death, when predicated of man, is understood the absence of the faculty of understanding truth and perceiving good, may also be seen above:<sup>k</sup> and this defect exists when the internal spiritual man is not formed, for this is formed by truths from good: in this internal man resides the faculty of understanding truth and of perceiving good, for this man is in heaven and in the light thereof, and he who is in the light of heaven is alive, but when the natural man only is formed, and not at the same time the spiritual, then there is not any faculty of understanding and perceiving the truths and goods of heaven and the church, because such a man has not any light from heaven, and hence it is that he is called dead. That they who do not inwardly possess anything of good and truth are here understood by the dead who are to be judged, may appear also from what goes before, where the separation of the evil from the good before the last judgment is treated of, and that the evil, when they are separated, come into their interiors, which abound with mere evils and falsities: from which it is evident, that inwardly they were dead, although in the external form they appeared as living.

695. *And to give reward to Thy servants the prophets and to the saints.*—That hereby is signified heaven to those who are in truths of doctrine and in a life according to them, appears from the signification of giving reward, as denoting salvation, con-

<sup>i</sup> N. 413.<sup>j</sup> N. 78.

N. 550.

sequently heaven ; and from the signification of his servants the prophets, as denoting those who are in the truths of doctrine, for they are called servants of the Lord who are principled in truths, because truths serve for the producing, confirming, and preserving of good, and whatever serves good, serves also the Lord, for all good is from the Lord ; and they are called prophets who teach doctrine, whence, in an abstract sense, doctrine is signified by them ;<sup>l</sup> and from the signification of saints, as denoting those who are in the truths of doctrine from the Word, and in a life according thereto, concerning which see above :<sup>m</sup> hence it is evident, that by giving reward to his servants the prophets, and to the saints, is signified heaven to those who are in the truths of doctrine from the Word, and in a life according thereto. That by reward is signified salvation, consequently heaven, may appear without expansion and explication ; but inasmuch as few know what is properly understood by reward, it shall be stated : by reward is properly understood that delight, blessedness, and happiness which is contained in the love or affection of good and truth, for that love or that affection has in itself all the joy of heart which is called heavenly joy, and also heaven ; the reason is, because the Lord is in that love or in that affection, and with the Lord is also heaven ; this joy, therefore, or this delight, blessedness, and happiness, is what is properly understood by the reward which they will receive who do good and speak truth from the love and affection of good and truth, thus from the Lord, and not at all from themselves ; and whereas they act and speak from the Lord, and not from themselves, therefore the reward is not of merit but of grace ; from these considerations it may appear, that he who knows what heavenly joy is, may know also what reward is ; what heavenly joy is in its essence may be seen in the work concerning *Heaven and Hell* :<sup>n</sup> this therefore is signified by the reward which is given to those who are in truths from good : but the reward of those who are in falsities from evil is joy and delight, good fortune and happiness, in the world, but hell after their departure out of the world.

Hence it may appear what is signified by reward in the following passages ; thus in Isaiah : “ *Behold the Lord Jehovah cometh in might ; behold His reward is with Him, and His recompence before Him*” (xl. 10) ; and again : “ *Say to the daughter of Zion, Behold thy salvation cometh, and the recompence with Him*” (lxii. 11) ; and in the Apocalypse : “ *Behold I come quickly, and My reward with Me, to give every one as his work shall be*” (xxii. 12) : behold the Lord Jehovah cometh in might, behold thy salvation cometh, and behold He comes quickly, signify the

<sup>l</sup> That they are called servants of God who are principled in truths, may be seen above, n. 6, 409, and prophets who teach doctrine, and abstractedly doctrines, n. 624.

<sup>m</sup> N. 204.

<sup>n</sup> N. 395—414.



first and second advent of the Lord: His reward is with Him, signifies heaven, and all things thereto appertaining, as above, inasmuch as where the Lord is, there is heaven, for heaven is not heaven from the angels there, but from the Lord with the angels; that they shall receive heaven according to the love and affection of good and truth from the Lord, is understood by, His recompence is before Him, and by giving to every one according as His work shall be: by the work for which heaven shall be given as a reward, nothing else is meant than what proceeds from the love or affection of good and truth, inasmuch as nothing else can produce heaven in man; for every work derives all that it has from the love or affection whence it proceeds, as the effect derives all that it has from the efficient cause, wherefore according to the quality of love or affection, such is the work; and hence it may appear what is understood by the work according to which it shall be given to every one, and what by recompence. In like manner in Isaiah: "*I Jehovah, who love judgment, will give the reward of their work in truth, and will make with them a covenant of eternity*" (lxi. 8): by the judgment which Jehovah loves is signified truth in faith, in affection, and in act, for man has judgment from truth, as well when he thinks and desires truth, as when he speaks truth and acts according to it: and whereas this is signified by judgment, therefore it is said, I will give the reward of their work in truth, that is, heaven according to the faith and affection of truth in act: and whereas thence is conjunction with the Lord, from whom reward comes, therefore it is also said, I will make with them a covenant of eternity; for by covenant, in the Word, is signified conjunction by love, and by a covenant of eternity, conjunction by the love of good and truth, for this love conjoins, inasmuch as it is of the Lord Himself, for it proceeds from Him.

That to love good and truth for the sake of good and truth is itself reward, is evident, inasmuch as the Lord and heaven are in that love, as may also appear from the following passages; thus in Matthew: "*Do not ye your alms before men, that ye may be seen by them, otherwise ye have no reward with your Father, who is in the heavens: when thou doest alms, sound not a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory from men: verily I say to you, they have their reward; but thou, when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; then thy Father who seeth in secret, will reward thee openly. And if thou prayest, thou shalt not be as the hypocrites, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be conspicuous to men; verily I say to you, that they have their reward; but thou, when thou prayest, enter into thy chamber, and shutting thy door, pray*

*to thy Father, who is in secret; then thy Father who seeth in secret, will reward thee openly*" (vi. 1—6): by alms, in a universal sense, is signified all the good which a man desires and does, and by praying, in the same sense, is signified all the truth which a man thinks and speaks: they who do these two things that they may be seen, that is, that they may appear, do good and speak truth for the sake of themselves and the world, because for the sake of glory, which is the delight of their love, which they receive from the world: inasmuch as the reward of such persons is the delight of glory, it is said that they have their reward; howbeit the delight of glory, which in the world appears to them as heaven, after their departure out of the world is changed into hell: but they who do good and speak truth, not for the sake of themselves and the world, but for the sake of good itself and truth itself, are understood by those who do their alms in secret, and who pray in secret, for such act and pray from love or affection, thus from the Lord, and this is to love good and truth for the sake of good and truth; concerning these therefore it is said, that their Father in the heavens will reward them openly; wherefore to be in goods and truths from love or affection, which is the same thing as to be in them from the Lord, is reward, inasmuch as heaven is therein, and all the happiness and blessings of heaven.

So in Luke: "*When thou makest a dinner or a supper, call not the rich, lest haply they should invite thee in return, and a recompence be made thee; but call the poor, then shalt thou be blessed, for they cannot recompense thee; for it shall be recompensed thee at the resurrection of the dead*" (xiv. 12—14): by making a dinner and a supper, and inviting to them, is signified the same as by giving to eat and drink, or by giving bread and wine, namely, to do good to our neighbour, and to teach truth, and thus to be consociated as to love; they therefore who do this with a view to be recompensed, do it not for the sake of good and truth, thus not from the Lord, but for the sake of themselves and the world, and thus from hell; but they who do those things, not for the end of recompence, do them for their own sake, namely, for the sake of good and truth, and thus from good and truth, consequently from the Lord, from whom they are with man; the heavenly beatitude which is in those deeds, and thence from them, is reward, and is understood by, it shall be recompensed thee at the resurrection of the dead. Again: "*Rather love ye your enemies, and do good, and lend, expecting nothing again; then shall your reward be much, and ye shall be sons of the Most High*" (vi. 35): similar things are signified by these words as by those above, namely, that good should not be done for the sake of recompence, that is, for the sake of self and the world, thus not for the sake of fame, glory, honour, and gain, but for the sake of the Lord, which is for the sake of good and

truth itself which are with them from the Lord, consequently in which the Lord is; by loving their enemies and doing good to them, is there understood, in the proximate sense, to love and to do good to the Gentiles, which may be done by teaching them truth and leading them by it to good, for the Jewish nation called their own people brethren and friends, but the Gentiles they called foes and enemies; by lending is signified to communicate the goods and truths of doctrine from the Word; expecting nothing again, signifies, not for the sake of any thing of self and of the world, but for the sake of good and truth; then shall your reward be much, signifies, that then heaven shall be theirs with its happiness and delights; and ye shall be sons of the Most High, signifies, because they do these things not from themselves but from the Lord; for he who does good and teaches truth from the Lord is the Lord's son, but not he who does good from himself, as is the case with every one who regards honour and gain in what he does.

Again in Matthew: "*Whoso receiveth a prophet in the name of a prophet, shall receive a prophet's reward; whoso receiveth a just man in the name of a just man, shall receive a just man's reward; whoso shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, he shall not lose his reward*" (x. 41, 42): how these words of the Lord are to be understood, no one can see except from their internal or spiritual sense; for who can know what is meant by receiving a prophet's reward, and a just man's reward, and what by receiving a prophet and a just man in the name of a prophet and a just man? likewise what is meant by the reward which he shall receive who gives to drink to one of the little ones a cup of cold water only, in the name of a disciple? who, without the internal spiritual sense, can see that by these words is understood, that every one shall receive heaven and the joy thereof according to his affection of truth and good, and according to obedience? that this is the sense will evidently appear, when by the prophet is understood the truth of doctrine, by the just, the good of love, and by a disciple, the truth and good of the Word and of the church, and when by receiving them in their name is understood for their own sake, and according to their quality with those who do and teach them; likewise, when by reward is understood heaven, as it was said above, namely, that heaven is with every one according to the affection of truth and good, and according to the quantity and quality thereof: for all things of heaven are inscribed on those affections, inasmuch as no one can have those affections but from the Lord, for it is the Divine Proceeding from the Lord, in which and from which is heaven; by giving to drink a cup of cold water only to one of the little ones, in the name of a disciple, is meant to do good and teach truth from a principle of obedience, for by water is sig-

nified truth in affection, and by cold water, truth in obedience, for obedience alone is a natural affection and not spiritual, wherefore it is respectively cold; and by the disciple in whose name or for whose sake it is done is signified the truth and good of the Word and of the church.<sup>o</sup> Again in Mark: "*Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward*" (ix. 41): by these words also is signified that they shall receive the delight of heaven who from affection hear, receive, and teach the truth, by reason of truth and the affection thereof being from the Lord, thus for the sake of the Lord, and consequently also for the sake of truth, for by doing this because they belong to Christ, is signified, for the sake of divine truth proceeding from the Lord: that Christ is the Lord as to divine truth, and thence divine truth proceeding from the Lord, may be seen above.<sup>p</sup>

Again in Zechariah: "*The foundation of the house of Jehovah Zebaoth was laid, that the temple might be built; for before these days there was no reward of man, nor reward of beast, and to him that went out and to him that came in, no peace from the enemy: now the seed of peace, the vine shall give its fruit, and the earth shall give its produce, and the heavens shall give their dew*" (viii. 9, 10, 12): these things are said concerning the new church to be established by the Lord at the devastation of the old; the new church which shall be established is signified by the house of Jehovah Zebaoth whose foundations are laid, and by the temple which shall be built; the house of Jehovah signifies the church as to good, and the temple, the church as to truth;<sup>q</sup> that before this there was not any spiritual affection of truth and good, nor natural affection of truth and good, is signified by, before these days there was no reward of man, nor reward of beast, for by man is signified the spiritual affection of truth, and by beast, the natural affection of good, and by reward, heaven, which is given to those who are in the affections of truth and good; that man signifies the spiritual affection of truth, and thence intelligence, may be seen above;<sup>r</sup> and that beast signifies natural affection;<sup>s</sup> to him that went out and him that came in, no peace from the enemy, signifies that before this they were infested from hell in every state of life, the state of life from beginning to end being signified by going out and coming in, infestation from evils and falsities thence derived by no peace, and hell, whence evils and falsities arise, by the enemy; the seed of peace signifies the truth of heaven and the church, which is

<sup>o</sup> That by a prophet is signified the truth of doctrine, may be seen above, n. 624; that by a just man is signified the good of love, n. 204; that by a disciple is signified the truth and good of the Word and of the church, n. 100, 122; and that by name is signified the quality of a thing and state, n. 102, 135, 148, 676.

<sup>p</sup> N. 584, 585.

<sup>q</sup> Concerning which see above, n. 220.

<sup>r</sup> N. 280, 456, 547.

<sup>s</sup> N. 650.

from the Lord, and which is called the seed of peace, because it defends from the hells, and gives security; the vine shall give its fruit, and the earth its produce, signifies that the spiritual affection of truth shall produce the good of charity, and the natural affection of good and truth shall produce the works of charity, the vine denoting the church as to the spiritual affection of truth, the earth, the church as to the natural affection of truth, fruit, the good of charity, and produce, the works of that good; the heavens shall give their dew signifies that these things shall be from influx through heaven from the Lord.

Again in John: "*Lift up your eyes, and behold the fields that they are white already towards harvest, and he who reapeth receiveth reward and gathereth fruit unto life eternal, that he who soweth and he who reapeth may rejoice together*" (iv. 35, 36); these words relate to the new church to be established by the Lord; its being at hand is signified by the fields being white already towards harvest; those of the church who are in the spiritual affection of truth, and thence in heaven, are understood by, he who reapeth receiveth reward, and gathereth fruit unto eternal life; and the Lord Himself, from whom the affection of truth and heaven are derived, is understood by Him that soweth, who rejoices together with them that reap. Again in Jeremiah: "*Rachel deploring her sons, refused to be comforted for her sons, because they were not; but refrain thy voice from weeping and thine eyes from tears, for thy labour shall be rewarded; for they shall return from the land of the enemy, and there is hope in thine end, for thy sons shall return to their own border*" (xxxii. 15—17; Matt. ii. 18); that these words relate to the infant male children who were slain in Bethlehem by command of Herod is evident from the passage cited in Matthew, but what was thereby signified is not yet known: the signification is, that when the Lord came into the world, there was not any spiritual truth remaining: by Rachel was represented the internal spiritual church, and by Leah, the external natural church; by Bethlehem, what is spiritual, and by the boys who were slain, truth from the same origin; that there was not any spiritual truth remaining any longer is signified by Rachel deploring her sons, and refusing to be comforted for her sons, because they were not; that grief on that account should afterwards cease, by reason of the Lord's being born, from whom there would be a new church, which would be in truths from spiritual affection, is signified by, refrain thy voice from weeping and thine eyes from tears, for thy labour shall be rewarded; by labour is signified the Lord's combat against the hells, and subjugation of them, that a new church might be established, and by His reward is signified heaven with those who will be of that church, from a spiritual affection of truth; the establishment of a new church in the place of the former,

which perished, is signified by, they shall return from the land of the enemy, and there is hope in thine end; also by, thy sons shall return to their own border; to return from the land of the enemy signifies to be brought out of hell, hope in the end signifies the end of the former church and beginning of the new, and the sons returning to their own border signifies that spiritual truths will exist with those who will be of that new church.

Again in Isaiah: "*I said, I have laboured in vain, I have spent my strength for nought and in vain: yet surely my judgment is with Jehovah and the reward of my work with my God*" (xlix. 4): speaking also concerning the establishment of a new church by the Lord: that it could not be established with the Jewish nation, because truths could not be received by that nation from any spiritual affection, is understood by, I said, I have laboured in vain, I have spent my strength for nought and in vain: that still a spiritual church is being prepared by the Lord, namely, with the Gentiles, is signified by, my judgment is with Jehovah, and the reward of my work is with my God; by reward is here signified the church which is in the spiritual affection of truth; by labour and by work is signified the combat of the Lord against the hells, and the subjugation of them, whereby the Lord restored the equilibrium between heaven and hell, in which man can receive truth, and become spiritual; concerning which equilibrium see in the work concerning *Heaven and Hell*,<sup>t</sup> and in the small work concerning the *Last Judgment*." Again in David: "*Lo, sons are an heritage of Jehovah, the fruit of the womb a reward; as arrows in the hand of the mighty, so are sons of the youth; happy is the man that hath his quiver full of them; they will not be ashamed, when they shall speak with their enemies at the gate*" (Psalm cxxvii. 3—5): what things are here signified by sons, the fruit of the womb, arrows, the quiver, and by enemies in the gate, may be seen above,<sup>v</sup> where it is also shewn that by reward is signified the felicity of those who are in heaven. Thus also in the Evangelists: "*Blessed are ye when men shall revile you, and persecute you, and say every evil word against you falsely, for the sake of Christ: rejoice and be exceedingly glad, for your reward is great in the heavens; for so persecuted they the prophets who were before you*" (Matt. v. 11, 12; Luke vi. 22, 23): these things are said concerning those who fight and conquer in temptations brought on by the evil, thus from hell; temptations are signified by revilings, persecutions, and saying evil falsely for the sake of Christ, for temptations are assaults and infestations of truth and good by falsities and evils; by Christ is understood divine truth from the Lord, which is assaulted, and on account of which they are

<sup>t</sup> N. 589—603.<sup>v</sup> N. 33, 34, 73, 74.<sup>v</sup> N. 357.

infested; rejoice and be exceedingly glad, because great is your reward in the heavens, signifies heaven, with its joy, with those who are in the spiritual affection of truth, for such alone fight and conquer, by reason that the Lord is in that affection, who resists and conquers for man in the combats of temptations; for so persecuted they the prophets who were before you signifies that formerly likewise they assaulted the truths of doctrine which were with those who were in the spiritual affection of truth, for by prophets, abstractedly from persons, are signified the truths of doctrine from the Word or from the Lord.

From the passages which have been now adduced from the Word, it may appear that by reward is signified heaven, as to its happiness, blessedness, and delight, which is given to those who are in the spiritual affection of truth and good: also, that reward is that affection itself; for whether we speak of that affection or heaven, it is the same thing, inasmuch as in that affection and from it is heaven. But they who speak truth and do good, not from a spiritual, but from a natural affection only, and think continually of heaven as a reward, were represented in the Israelitish church by hirelings, concerning whom in that church there are many statutes: as "*That the hirelings should not eat of the passover*" (Exod. xii. 43, 45); "*That they should not eat of the holy things*" (Levit. xxii. 10); "*That the wages of the hireling should not abide with any one all night until the morning*" (Levit. xix. 13); and in Deuteronomy: "*Thou shalt not oppress the hireling that is poor and needy, of thy brethren, or of the stranger who is in thy land, and in thy gates; in his day thou shalt give him his hire, so that the sun may not go down upon it, lest he cry against thee unto Jehovah and it be in thee a sin*" (xxiv. 14, 15); and in Malachi: "*I will be against the oppressors of the hireling in his wages, of the widow and of the fatherless, and them that turn aside the stranger and fear not Me*" (iii. 5); besides other passages: the reason why the hirelings were not to eat of the passover, nor of things sanctified, was because by them were represented those that are natural and not spiritual, and the spiritual are of the church, but not so the natural: for to look to heaven as a reward, on account of the good which they do, is natural, for the natural principle regards good as being from itself, and consequently heaven as the reward thereof, whence the good becomes meritorious: but it is otherwise with the spiritual principle, this acknowledges good not as being from itself, but from the Lord, whence it also acknowledges heaven to be from mercy, and not from any merit: but inasmuch as the natural still do good, although not from a spiritual but from a natural affection, which is obedience, and then think concerning heaven as a reward, therefore they are mentioned amongst the needy, the poor, the strangers, the fatherless, and the widows, by reason of their

being in a state of spiritual poverty; for genuine truths are to them in obscurity, because light from heaven does not flow in through the spiritual man into their natural, hence it is that they are classed amongst such as are mentioned above, and that it is commanded that their reward should be given them before the going down of the sun: such persons are also in the lowest parts of the heavens, where they are in a state of servitude, and are rewarded according to their works: see what is further said concerning them in the *Doctrine of the New Jerusalem*.<sup>10</sup>

But the hirelings who do not think of reward in heaven, but of reward in the world, thus who do good for the sake of gain, whether it be honour or wealth, consequently from the love of honour or wealth, which is for the sake of self and the world, are infernal natural; these hirelings are understood by these words in John: "*I am the good shepherd; the good shepherd giveth his soul for the sheep, but the hireling seeth the wolf and forsaketh the sheep, and fleeth, because he is a hireling*" (x. 11—13); and in Jeremiah: "*Egypt is a very beautiful heifer, but destruction cometh from the north, her hirelings are as fatted calves, for they also turned themselves back, they flee together, they stood not, because the day of their destruction came upon them*" (xlv. 20, 21); and also elsewhere, as in Isaiah xvi. 14; xxi. 16. Inasmuch as by reward, in the Word, is signified heaven, which they have who are in the spiritual love of truth and good, so, in the opposite sense, by reward is signified hell, which they have who are in the love of falsity and evil; the latter is signified in these words in David: "*He putteth on cursing as his garment, and it entered into the midst of him as waters, and as oil between his bones: this is the reward of mine adversaries from Jehovah, and of them that speak evil against my soul*" (Psalm cix. 18, 20): these words, in the spiritual sense, are to be understood concerning the Lord, for where David speaks concerning himself in the Psalms, it is understood in that sense concerning the Lord, for David as a king represented the Lord, and thence signifies Him as to the Divine Spirituality, which is the royalty of the Lord: the reward of them that are adversaries to the Lord, and that speak evil against His soul, is described as hell originating in the love of falsity and evil, namely, by putting on cursing as his garment, and by its entering into the midst of him as waters, and as oil between his bones; hell is thus described as received in the externals and in the internals; as received in the externals by cursing being put on as a garment, and as received in the internals by its entering in the midst of him as waters, and as oil between his bones;

<sup>10</sup> N. 150—158.



it is said as waters and as oil, because waters signify the falsities of faith, and oil, evils of the love, whence by both is understood the love or affection of falsity and evil, which is hell: this may appear also from this consideration, that love imbibes all things which agree with it, altogether as a sponge does water and oil; for the love of evil nourishes itself from falsities, and the love of falsity nourishes itself from evils; and whereas love is of such a nature, it is therefore said that cursing entered into the midst of him as waters, and as oil between the bones.

Whereas by reward, in the opposite sense, is signified hell as to the affection of falsity from evil, therefore the falsification of truth in the Word is everywhere called the reward of whoredom; as in Hosea: "*Rejoice not, O Israel, to exultation as the nations, because thou hast committed whoredom under thy God; thou hast loved the reward of whoredom upon all corn-floors; the floor and the press shall not feed them, and the must shall deceive her*" (ix. 1, 2): to commit whoredom under God signifies to falsify the truths of the Word, and to apply the holy things of the church to idolatrous purposes; to love the reward of whoredom signifies the delight of falsifying and of falsity, likewise of idolatry, from infernal love; upon all corn-floors signifies all things of the Word and of doctrine from the Word, for corn, of which bread is made, signifies every thing that spiritually nourishes, and the floor signifies where it is collected together, consequently the Word; the floor and the press shall not feed them signifies that they will not draw from the Word the good things of charity and love, thus not any thing which nourishes the soul, for the floor there denotes the Word as to the goods of charity, and the press, as to the goods of love, and by the press is here understood oil, for which there were presses as well as for wine; and the must shall deceive her signifies that neither shall there be any truth of good, for must signifies the same as wine, namely, truth derived from the good of charity and love. Again in Micah: "*All the graven images of Samaria shall be beaten to pieces, and all the rewards of her whoredom shall be burned in the fire, and I will lay waste all their idols, for she gathered them from the reward of whoredom, therefore to the reward of whoredom shall they return; therefore I will lament and howl, I will go stripped and naked*" (i. 7, 8); by Samaria is understood the spiritual church as to truths of doctrine, in this case, as to falsities of doctrine; for by their graven images are signified things falsified, which are from their own intelligence; by the rewards of her whoredom which shall be burned in the fire are signified falsifications of truth from the love of falsity from evil, and thence from infernal delight; and whereas that love is from hell, it is said, that they shall be burned in the fire, fire denoting love in both senses; and I will

lay waste all their idols signifies that falsities will be destroyed; for from the reward of whoredom she gathered them signifies from the love of falsity which is from evil, and thence from infernal delight; therefore to the reward of whoredom shall they return signifies that all things of that church will be truths falsified, being derived from that source; therefore I will lament and howl signifies the grief of the angels of heaven and the men of the church in whom the church is, and thus with whom the Lord is; I will go stripped and naked signifies mourning on account of the vastation of all truth and good; that graven images and idols signify doctrinals from one's own intelligence favouring the loves of self and of the world, and the principles thence obtained, consequently the falsities of doctrine, of religion, and of worship, may be seen above.<sup>x</sup>

Again in Ezekiel: "*Thou hast built thy hill at the head of every way, and thy high place in every street; neither wast thou as a harlot to glory in reward; the adulterous woman took strangers instead of her husband; they give reward to all harlots, but thou hast given thy rewards to all thy lovers, and hast bribed them, that they might come unto thee from all sides to thy whoredoms; so the contrary is in thee from other women in thy whoredom, that they went not after thee to commit whoredom giving a reward, and no reward is given thee, therefore thou hast been contrary*" (xvi. 31—34): the subject treated of in that chapter is concerning the abominations of Jerusalem, or of the Jewish church, in that they not only perverted and adulterated the goods of the Word, but also received falsities of religion and of worship from the idolatrous nations, and thereby adulterated the truths and goods of the Word, and confirmed their adulterations: what is signified by building a hill at the head of every way, and making a high place in every street, may be seen above:<sup>y</sup> that by adulteries and whoredoms, in the Word, are signified the adulterations and falsifications of the truth and good of the church, may be seen above:<sup>z</sup> by not being as a harlot to glory in reward is signified that they did not so falsify the truths of the Word from any delight of affection; by an adulterous woman taking strangers instead of her husband is signified the perversion of the truths and goods of the Word by the falsities of other nations; by, they give reward to all harlots, but thou gavest thy rewards to all thy lovers, and hast bribed them, is signified that they loved the falsities of religion and of worship belonging to other nations; a reward or gift of whoredom denotes the love of falsifying by the falsities of others; that they might come to thee from all sides to thy whoredoms signifies that falsities were everywhere searched for, whereby they falsified truth;

<sup>x</sup> N. 587, 654.<sup>y</sup> N. 652.<sup>z</sup> N. 141, 511.

thus it was contrary in thee from other women in thy whoredoms, that they went not after thee to commit whoredom giving a reward, and no reward was given thee, therefore thou hast been contrary, signifies the delight of the love and affection of falsifying the truths of their church by the falsities of other religions, and of confirming the falsifications; the delight of love and affection towards the falsities of other religions is here understood by reward or a gift of whoredom. From all that has been now adduced, it may appear what is spiritually understood by reward in both senses; for that is spiritual reward which affects with delight and joy; as, for example, riches, possessions, honours, and gifts, with which a man is recompensed for well-doing; these things are not reward spiritually understood, but the delights and joys which proceed from them; much more is this the case with heavenly reward, which is given to the man of the church who lives well, and which is the spiritual affection of truth, and thence intelligence and wisdom, whence comes beatitude and felicity; moreover, in heaven there is opulence and magnificence which proceed from heavenly love, as the consequent correspondence thereof, but still opulence and magnificence in heaven are not regarded as reward, but the spiritual principle in which they originate, and from which they are derived. This also is what is understood by the price of the work, and by the reward, which is in the Lord and from the Lord.<sup>a</sup>

696. *And to them that fear Thy name, small and great.*—That hereby is signified, and to all who worship the Lord of whatever religion, appears from the signification of fearing the name of the Lord God, as denoting to worship the Lord, concerning which we shall speak presently; and from the signification of small and great, as denoting from whatever religion; for by the small are understood those who know but little of the truths and goods of the church, and by the great, those who know much, thus those who worship the Lord little and much; for in proportion as man knows the truths of faith, and lives according to them, in the same proportion he worships the Lord, for worship is not from man, but from the truths originating in good which are with man, inasmuch as these are from the Lord, and the Lord is in them; the reason why by them that fear Thy name, small and great, are understood all who worship the Lord from whatever religion, is, because just before mention is made of servants, prophets, and saints, by whom are understood all within the church who are in the truths of doctrine, and in a life according to them, wherefore by them that fear Thy name, small and great, are understood all without the church who worship the Lord according to their

<sup>a</sup> Isaiah xl. 10; lxi. 8; lxii. 11; Luke vi. 35; xiv. 12—14; and elsewhere.

religion, for these also fear the name of God who worship the Lord, and live in any faith and charity, according to the principles of their religion; moreover, the subject treated of in this verse is concerning the last judgment upon all, as well the evil as the good, and the last judgment takes place upon all, as well those who are within the pale of the church, as those who are without, and then all are saved who fear God, and live in mutual love, in uprightness of heart, and sincerity from religion, for all these as to the soul, by intuition of faith in God, and by a life of charity, are consociated with the angels of heaven, and thus conjoined with the Lord and saved; for every one after death comes to his own in the spiritual world, with whom he was consociated as to his spirit during his life in the natural world. The reason why small and great signify less and more, namely, those who worship the Lord less and more, thus who are less and more in truths from good, is, because the spiritual sense of the Word is abstracted from all respect to persons; for it simply regards the thing, and in the expression small and great there is respect to person, for thereby are understood the men who worship God; hence it is, that instead of small and great is understood in the spiritual sense, less and more, thus those who worship less and more from genuine truths and goods; the case is the same also with respect to the servants, prophets, and saints, treated of just above, by whom, in the spiritual sense, are not understood prophets and saints, but, abstractedly from persons, the truths of doctrine and a life according to them; whilst these are understood, all who are in the truths of doctrine, and in a life according to them, are also inclusively comprehended, for these things are in their subjects which are angels and men; but to think in such case of angels and men only is natural, but to think of the truths of doctrine and the life which constitute angels and men is spiritual; hence it may appear how the spiritual sense, in which the angels are, distinguishes itself from the natural sense, in which men are, namely, that in every thing which men think, there inheres somewhat derived from person, space, time, and matter, but that the angels think, abstractedly from these, of things only; hence it is that the speech of angels is incomprehensible to man, inasmuch as it flows from intuition of the thing, and consequently from a wisdom abstracted from such things as are proper to the natural world, and thus respectively indeterminate to such things.

The reason why to fear Thy name signifies to worship the Lord, is, because to fear signifies to worship, and Thy name signifies the Lord: for in the preceding verse it is said, that the twenty-four elders gave thanks to the Lord God, Who is, and Who was, and Who is to come, wherefore by fearing Thy name is understood the worship of the Lord; in the Word,

both of the Old and New Testament, mention is made of the name of Jehovah, the name of the Lord, the name of God, and of the name of Jesus Christ, and in such places by name are understood all things whereby He is worshipped, thus all things of love and faith, and, in the supreme sense, the Lord Himself is understood, because where He is, there also are all things of love and faith; that such things are signified by the name of Jehovah, of the Lord God, and of Jesus Christ, may be seen above,<sup>b</sup> and it is also evident from these words of the Lord: "*If two of you shall agree in My name upon earth, concerning any thing whatsoever they shall ask, it shall be done for them by My Father, who is in the heavens; for where two or three are assembled in My name, there am I in the midst of them*" (Matt. xviii. 19, 20); where by agreeing together in the name of the Lord, and being assembled in His name, is not understood in the name alone, but in those things which are of the Lord, which are the truths of faith and goods of love, by which He is worshipped. The reason why fear, when predicated concerning the Lord, signifies worship and to revere, is, because in worship, and in all things appertaining thereto, there is a holy and reverential fear, which is grounded in the consideration, that He is to be honoured, and not in any way to be offended; the case herein is as with infants towards their parents, with parents towards their children, with wives towards their husbands, and husbands towards their wives, likewise as with friends towards friends, with whom there is a fear lest they should be offended, and at the same time respect; this fear attended with respect, is in all love and in all friendship, inasmuch that love and friendship, without such fear and respect, is as food not salted, which is insipid; hence then it is, that to fear the Lord is to worship Him from such love. It is said that by fearing Thy name is signified to worship the Lord, and yet that by them that fear Him are understood those who are without the pale of the church, to whom the Lord must however be unknown, by reason of their not having the Word; it is therefore to be observed, that, notwithstanding their ignorance of the Lord, all such are accepted by Him as have an idea of Humanity concerning God, for God under the Human form is the Lord; but all those who do not think of God as a Man, whether they be within or without the pale of the church, on their coming into the spiritual life, which takes place after their departure out of this world, are not accepted of the Lord, because they have not any determinate idea concerning God, but only an indeterminate idea, which is no idea at all, or if it be any, is still dissipated; this is the reason why all who come from the earths into the spiritual world, are first explored as to

<sup>b</sup> N. 102, 135, 224.

what idea they had of God and bring with them, and if it be not as of a Man, they are sent to places of instruction, where they are taught that the Lord is the God of heaven and earth, and that, when they think of God, it is necessary that they should think of the Lord, and that otherwise they cannot have any conjunction with God, nor consequently any consociation with the angels: then all who have lived a life of charity receive instruction, and worship the Lord; but all those who say that they were in the faith, but were not in the life of faith, which is charity, do not receive instruction, wherefore they are separated, and sent away into places below the heavens, some into the hells, and some into the earth which is called in the Word the lower earth, where they suffer severely: still, however, the Gentiles, to whom the laws of religion were laws of life, receive doctrine concerning the Lord more readily than the Christians, and this more especially by reason of their having no other idea concerning God than as of a Divine Man. These things are said in order that it may be known whence it is that by fearing Thy name is understood to worship the Lord.

Inasmuch as mention is frequently made in the Word of fearing Jehovah God, and thereby is understood to worship Him, therefore it shall be explained in a few words what worship in particular is thereby understood: all worship of Jehovah God must be from the good of love by truths: the worship which is from the good of love alone is not worship, neither is that worship which is from truths alone without the good of love, but both are necessary; for the essential of worship is the good of love, but good exists and is formed by truths, and hence all worship must be by truths from good: this being the case, therefore in most passages in the Word, where mention is made of fearing Jehovah God, mention is also made of keeping and doing His words and precepts, wherefore by the former expression is signified worship by truths, and by the latter is signified worship from the good of love, for to do is of the will, thus of the love and of good, and to fear is of the understanding, thus of faith and of truth, for all truth which is of faith is properly of the understanding, and all good which is of love is properly of the will; hence it may be seen, that the fear of Jehovah God is predicated of worship by truths of doctrine, which are called also the truths of faith: the ground and reason why this worship is understood by the fear of Jehovah God is, because divine truth causes fear, for it condemns the evil to hell, but not so divine good, for this takes away condemnation in proportion as it is received in truths by man and angel; hence it may appear, that in proportion as there is fear for God, in the same proportion man is in the good of love, and in proportion as dread and terror pass away, and become a holy fear attended with reverence, in the same proportion man is in the good of

love and thence in truths, that is, there is so much of good in his truths; hence it follows, that fear in worship is various with every one, according to the state of his life, and also that sanctity attended with reverence, which is inwardly in fear with those that are in good, is likewise various according to the reception of good in the will, and according to the reception of truth in the understanding, that is, according to the reception of good in the heart and the reception of truth in the soul.

But the things now stated will appear more evidently from the following passages in the Word; thus in Moses: "*What doth Jehovah God require of thee, but to fear Jehovah thy God, to walk in all His ways, and to love Him, and to serve Jehovah thy God from thy whole heart, and from thy whole soul*" (Deut. x. 12, 20); mention is here made of fearing Jehovah God, of walking in His ways, of loving Him, and of serving Him, by all which expressions is described worship by truths from good; worship by truths is understood by fearing Jehovah God and serving Him, and worship from good by walking in His ways and loving Him; wherefore it is also said, from the whole heart, and from the whole soul, heart denoting the good of love and charity which is of the will, and soul the truth of doctrine and faith which is of the understanding; for heart corresponds to the good of love, and in man to his will, and soul corresponds to the truth of faith, and in man to his understanding, for by soul is understood the animation or respiration of man, which is also called his spirit: that soul in the Word signifies the life of faith, and heart the life of love, may be seen in the *Arcana Cœlestia*.<sup>c</sup> Again: "*Ye shall go after Jehovah your God, and shall fear Him, that ye may keep His precepts, and hear His voice and serve Him, and adhere to Him*" (Deut. xiii. 4): to go after Jehovah God, to keep His precepts, and to adhere to Him, signify the good of life, thus the good of love, from which worship is derived; and to fear Jehovah God, to hear His voice, to serve Him, signify the truths of doctrine, thus the truths of faith by which worship is performed. Inasmuch as all worship of the Lord must be by truths from good, and not by truths without good, nor by good without truths, therefore in every part of the Word there is a marriage of good and truth, as in the passages already adduced, and also in the following: concerning this marriage of good and truth, as contained in every part of the Word, see what is said above.<sup>d</sup>

Again in Moses: "*Thou shalt fear Jehovah thy God, thou shalt serve Him, and shalt adhere to Him, and thou shalt swear in His name*" (Deut. x. 20): where also to fear Jehovah God, and to serve Him, involve the truths of worship, and to adhere to Jehovah God, and to swear in His name, involve the good of

<sup>c</sup> N. 2930, 9250, 9281.<sup>d</sup> N. 238 at the end, 288, 660.

worship; for to adhere is an expression which has relation to the good of love, inasmuch as he who loves also adheres, and in like manner to swear in the name of Jehovah, for thereby is confirmed what is about to be done: the reason why to serve involves the truths of worship, is, because by servants, in the Word, are understood those who are in truths, and this by reason that truths serve good, as may be seen above.<sup>e</sup> Again: *“That thou mayest fear Jehovah thy God, to keep all His statutes and His precepts: thou shalt fear Jehovah thy God, and shalt serve Him, and shalt swear in His name; ye shall not go after other gods: Jehovah hath commanded us to do all these statutes, to fear Jehovah our God”* (Deut. vi. 2, 13, 14, 24): worship by truths from good, or by faith from love, is likewise here described; by fearing Jehovah God and by serving Him is understood worship by the truths of faith, and by keeping and doing His statutes and precepts, and by swearing in the name of Jehovah, is understood worship from the good of love, for to keep and to do the statutes and precepts appertains to the good of life, which is the same as the good of love, inasmuch as he who loves lives; so likewise with respect to swearing in the name of Jehovah, for to swear denotes confirmation in life; that to fear Jehovah and to serve Him, denotes worship according to truths of doctrine, was shewn above; for there are two things which constitute worship, namely, doctrine and life, doctrine without life does not constitute it, neither life without doctrine. Thus also in the following passages: *“Gather together the people that they may hear, and that they may learn and fear Jehovah your God, and may keep all the words of the law to do them”* (Deut. xxxi. 12); again: *“If thou keepest not all the precepts of this law to do them, to fear this glorious and venerable name, Jehovah thy God”* (Deut. xxviii. 58); so again: *“The king shall write for himself a copy of the law, and he shall read in it all the days of his life, wherein he may learn to fear Jehovah his God, to keep all the words of the law, and the statutes to do them”* (Deut. xvii. 18, 19); again: *“Thou shalt keep the precepts of Jehovah thy God, going in His ways and fearing Him”* (Deut. viii. 6); and again: *“Who will give that they may have a heart to fear Me, and to keep My precepts all the days”* (v. 29): in all these passages the fear of Jehovah God is adjoined to keeping and doing the precepts of His law, likewise to going in His ways, by reason, as was said, that all worship of God, which is internal spiritual, consisting in the good of life, must be performed according to truths of doctrine, inasmuch as these must teach; worship according to truths of doctrine is signified by fearing Jehovah, and worship from the good of life by keeping His precepts and going in His

<sup>e</sup> N. 6409.



ways, to go in the ways of Jehovah denoting to live according to the truths of doctrine; and whereas worship according to the truths of doctrine is understood by fearing Jehovah, therefore it is said that the fear of Jehovah shall be learned from the law: it is, however, to be observed, that the fear of Jehovah denotes internal spiritual worship, which must be in external natural worship, for internal spiritual worship is to think and understand truths, thus to think reverently and holily concerning God, which is to fear Him, and external natural worship is to do those truths, that is, to keep the precepts and words of the law.

So in David: "*Teach me, Jehovah, Thy way, teach it me in truth, unite my heart to the fear of Thy name*" (Psalm lxxxv. 11): where by teaching the way is signified to teach truth according to which the life ought to be formed, wherefore it is said, teach it in truth; that the good of love must be conjoined with the truths of faith is signified by, unite my heart to the fear of Thy name, the heart signifying the love, and fear the holy principle of faith, which must be united, or be together, in worship. Again: "*Happy is every one that feareth Jehovah, that walketh in His ways*" (Psalm cxxviii. 1): to fear Jehovah here also denotes to think reverently and with sanctity concerning God, and to walk in His ways denotes to live according to divine truths: worship is performed by both, but in external worship, which is to live according to divine truths, there must be internal worship, which is to fear Jehovah, wherefore it is said that he is happy who feareth Jehovah, who walketh in His ways. So again: "*Happy is the man who feareth Jehovah, who delighteth greatly in His precepts*" (Psalm cxii. 1): where the same things are signified; for to delight greatly in the precepts of Jehovah is to love them, consequently to desire and to do them.

So in Jeremiah: "*They feared not, neither walked they in My law, nor in My statutes*" (xliv. 10): where not to fear denotes not to think concerning God from the truths of the Word, thus not to think sacredly and reverently; not to walk in the law of God, nor in His statutes, denotes neither to live according to them, precepts denoting the laws of internal worship, and statutes the laws of external worship. So in Malachi: "*If I be a Father, where is My honour; if I be Lord, where is the fear of Me?*" (i. 6): honour and fear are here mentioned, because honour is predicated of worship from good, and fear of worship by truths; that honour is predicated of good, may be seen above; wherefore also honour is predicated of Father, and fear of Lord, for Jehovah is called Father from divine good, and Lord in this place from divine truth. Again in the same

prophet: "*My covenant was with Levi, of life and of peace, which I gave him with fear; and he feared Me*" (ii. 5): by Levi is here understood the Lord as to the Divine Humanity, and by the covenant of life and of peace is signified the union of His Divinity therewith, and by fear and by fearing is signified holy truth, with which there is union.

So in Isaiah: "*The spirit of Jehovah shall rest upon Him, the spirit of wisdom and intelligence, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah, whence His perfume shall be in the fear of Jehovah*" (xi. 2, 3): these words also relate to the Lord, and thereby is described the divine truth, in which and from which is all wisdom and intelligence: the divine truth which was in the Lord, when He was in the world, and which after the glorification of His Humanity proceeds from Him, is understood by the spirit of Jehovah, which rested upon Him; that thence He had divine wisdom and divine power, is understood by the spirit of wisdom and intelligence, and by the spirit of counsel and might; that thence He had omniscience and essential sanctity in worship, is understood by the spirit of knowledge and of the fear of Jehovah; and whereas fear signifies the holy principle of worship from divine truth, it is therefore added, whence His perfume or incense was in the fear of Jehovah, for to offer incense signifies worship from the Divine spiritual principle which is divine truth, concerning which, see above;<sup>g</sup> it is said, the spirit of wisdom and intelligence, of science and of fear, and by spirit is understood the Divine Proceeding, by the spirit of wisdom, the Divine Celestial, which is the Divine Proceeding received by the angels of the inmost or third heaven, by the spirit of intelligence is meant the Divine Spiritual, which is the Divine Proceeding received by the angels of the middle or second heaven, by the spirit of knowledge is meant the Divine Natural, which is the Divine Proceeding received by the angels of the ultimate or first heaven, and by the spirit of the fear of Jehovah is understood all the holiness of worship from these Divine spheres. So in Jeremiah: "*I will give them one heart and one way, to fear Me all their days for good to them; and I will make with them the covenant of an age; and My fear will I put into their heart, that they may not depart from Me*" (xxxii. 39, 40): I will give them one heart and one way to fear Me signifies one will and one understanding to worship the Lord, the heart denoting the good of the will, way the truth of the understanding, which leads, and fear the holy worship thence derived; I will make with them the covenant of an age, and My fear will I put into their heart, signifies conjunction by the good of love, and by the truth of that good in worship, cove-

<sup>g</sup> N. 324, 491, 492, 494, 567.

nant denoting conjunction, and fear in the heart, the holiness of worship from truth in the good of love; that they may not depart from Me signifies for the sake of conjunction; inasmuch as conjunction with the Lord is effected by truths from good, and not by truth without good, nor by good without truths, therefore both are here mentioned.

Again in David: "*O house of Aaron, trust in Jehovah, ye that fear Jehovah, trust in Jehovah*" (Psalm cxv. 10, 11): by the house of Aaron are signified all who are in the good of love, and by them that fear Jehovah are signified all who are in truth from that good. And in the Apocalypse: "*The angel who had the everlasting gospel said, Fear God, and give glory and adore Him*" (xiv. 7): by fearing God and giving glory to Him is signified to worship the Lord from holy truths; and to adore Him signifies from the good of love. Again in David: "*Let all the earth fear Jehovah; let all the inhabitants of the globe dread Him; behold, the eye of Jehovah is upon them that fear Him, that hope in His mercy*" (Psalm xxxiii. 8, 18); and again: "*The good pleasure of Jehovah is in them that fear Him, in them that hope in His mercy*" (Psalm cxlvii. 11): inasmuch as the fear of Jehovah signifies the reception of divine truth, and mercy the reception of divine good, therefore it is said that the eye and the good pleasure of Jehovah are upon them that fear Him, upon them that hope in His mercy. Again in Isaiah: "*The mighty people shall honour Thee, the city of the strong nations shall fear Thee*" (xxv. 3): here also worship from good is signified by honouring, for honour is predicated of the good of love, and worship from truths is signified by fearing the Lord, as was said above; mighty people signifies the men of the church who are in truths from good, for thence comes all power; the city of the strong nations signifies those who are in the truths of doctrine, and thereby in the good of love; and inasmuch as all spiritual power is thence derived, therefore they are called the strong nations; from these words also it manifestly appears that there is a marriage of good and truth in every part of the Word; for to honour is predicated of good, to fear of truth, both of them in worship; people also is predicated of those who are in truths, and thereby in good, but nations of those who are in good, and thence in truths: and whereas all power in the spiritual world is from the conjunction of good and truth, therefore the people are called mighty, and the nations are called strong.

The fear of Jehovah signifies worship in which there is sanctity by truths, also in the following passages; as in Isaiah: "*The heart of this people hath departed far from Me, and their fear toward Me is become a precept taught of men*" (xxix. 13); again: "*Who is there amongst you that feareth Jehovah, that heareth the voice of His servant, that walketh in darkness, and*

*hath no brightness; that trusteth in the name of Jehovah, and leaneth upon his God*" (1. 10); and in Jeremiah: "*They shall hear all the good which I do unto them, that they may fear and be moved for all the good, and for all the peace which I will do unto it*" (xxxiii. 9); and in David: "*The angel of Jehovah encampeth about them that fear Him, to deliver them. Fear Jehovah, ye His saints, for there is no want to them that fear Him*" (Psalm xxxiv. 8, 10); again: "*Who have no changes, neither fear they God*" (Psalm lv. 20); and again: "*The fear of Jehovah is the beginning of wisdom, a good understanding to all them that do them*" (Psalm cxl. 10): inasmuch as fear has respect to divine truth from which comes all sanctity in worship, and all wisdom and intelligence, therefore it is said, the fear of Jehovah is the beginning of wisdom, a good understanding, that is, intelligence, to all them that do these things. Again: "*They that fear Jehovah shall praise Him, all the seed of Jacob shall honour Him, and the seed of Israel shall fear Him*" (Psalm xxii. 24); and in Luke: "*The mercy of God is to generation of generations on those that fear Him*" (i. 50). That to fear Jehovah God involves and thence signifies to account Him holy, and to revere Him, consequently to worship Him with sanctity and reverence, may also appear from these passages; as in Moses: "*Ye shall observe My sabbaths, and My sanctuary shall ye fear*" [reverence] (Levit. xix. 30; xxvi. 2); and again: "*The work of Jehovah how is it to be feared [reverenced], that which I will do*" (Exod. xxxiv. 10); and again: "*And Jacob feared, and said, How is this place to be feared [reverenced], this is none other but the house of God, and the gate of heaven*" (Gen. xxviii. 17): that to fear, when it is predicated of the Divine Being, and of the holiness of heaven and the church, signifies to revere and to have reverence, is evident from the above passages, and also from this consideration, that the same expression which signifies to fear, in the Hebrew tongue, signifies also to revere and to venerate.

This is likewise evident from these words in Luke: "*There was a judge in a certain city who feared not God, neither revered man, who said within himself, Although I fear not God, nor reverence man*" (xviii. 2, 4): where it is said to fear God, and to reverence man, because to fear signifies to reverence in a higher degree. So in Matthew: "*Jesus said, Fear not them who can kill the body, but are not able to kill the soul; rather fear Him who can destroy both soul and body in Gehenna*" (x. 28; Luke xii. 4, 5, 7): but by fearing in this passage is signified the fear of spiritual death, consequently natural fear, which is fearfulness and dread; but spiritual fear is holy fear, which is inwardly in all spiritual love, and is various according to the quality of the love, and according to the quantity thereof: in this fear is the spiritual man, who also knows that the Lord

cannot do evil to any one, much less destroy any one, as to body and soul in Gehenna, but that He does good to all, and that He desires to raise up every one as to body and soul into heaven to Himself; hence the fear of the spiritual man is a holy fear, lest by evil of life and by falsity of doctrine he should turn away that divine love in himself, and so offend; but natural fear is a fearfulness, dread, and terror of dangers, punishment, and thus of hell, which fear is inherent in all corporeal love, and also is various according to the quality of the love, and according to the quantity thereof: the natural man who is in such fear does not know otherwise than that the Lord does evil to the evil, condemns them, casts into hell, and punishes, and such persons fear and dread these things from the Lord: in this fear were most of the Jewish and Israelitish nation, by reason that they were natural men; hence it is that mention is so frequently made in the Word of being afraid and trembling before Jehovah, and that it is said of the sons of Israel that they were sore afraid when the divine law or divine truth was promulgated from Mount Sinai, *Exod. xx. 15—17; Deut. v. 20—22*: this fear is also what is partly understood by “*the dread of Isaac by whom Jacob swore to Laban*” (*Gen. xxxi. 42, 53*); for by Abraham, Isaac, and Jacob, in the Word, is understood the Lord, by Abraham, the Lord as to the Divine Celestial, by Isaac, as to the Divine Spiritual, and by Jacob, as to the Divine Natural sphere; the Divine Spiritual sphere signified by Isaac is the divine truth, which terrifies natural men, and whereas Laban was a natural man, therefore it is said, *Jacob swore to him, by the dread or terror of Isaac*. A fear nearly similar is understood in these words in *Isaiah*: “*Ye shall sanctify Jehovah Zebaoth, for he is your fear and your dread*” (*viii. 13*); where fear is mentioned for the spiritual man, and dread for the natural man. That the spiritual man may not be in such fear as is that of the natural man, it is sometimes said, *Fear not*, as in *Isaiah*: “*Fear not, O Jacob and Israel, for I have redeemed thee, calling thee by name, thou art Mine*” (*xliii. 1*); and in *Luke*: “*Fear not, little flock, for your Father is well pleased to give you the kingdom*” (*xii. 32*); and in *Jeremiah*: “*Fear not, Jacob My servant, and be not afraid, O Israel, for I will keep thee from afar; Jacob shall be at rest and quiet, none making him afraid*” (*xxx. 10*); besides various other passages. Moreover, that fear, terror, confusion, and the like, signify various disturbances of the affections, and changes of the state of the mind, may be seen above.<sup>h</sup>

697. *And to destroy them that are destroying the earth.*—That hereby is signified hell with those who destroy the church, appears from the signification of destroying, when predicated of

<sup>h</sup> N. 667, 677.

those who destroy the church, as denoting damnation and hell; for when to give reward to His servants the prophets and to the saints signifies salvation and heaven with those who are in truths from good, thus who constitute the church, of consequence to destroy it signifies damnation and hell; and from the signification of earth, as denoting the church, concerning which, see above:<sup>i</sup> hence to destroy the earth signifies to destroy the church. That by earth, in the Word, is understood the church, has been shewn in many places above, likewise also in the *Arcana Cælestia*: there are several reasons for this signification of earth, and this amongst the rest, that by the earth, when no particular earth or land is mentioned, as the earth or land of Egypt, of Edom, of Moab, of Assyria, of Chaldea, of Babel, and others, the land of Canaan is understood, and when that land is understood, they who are in a spiritual idea cannot think of any land or earth, inasmuch as such thought is merely terrestrial and not heavenly, but they think of the quality of the nation there as to the church; in like manner, as when any land is mentioned, whilst a person is in the idea of the church, of religion, or of worship, the land is not then thought of, but the people or nation inhabiting it, as to their quality with respect to the church, religion, or worship: hence it is, that the angels, who are spiritual, when man reads in the Word concerning earth or land, think of the church, and what the angels think, this is the spiritual sense of the Word; for the spiritual sense of the Word is for angels, and also for men who are spiritual; for the Word in the letter is natural, but still inwardly, or in its bosom, it is spiritual, and when what is natural is removed, the spiritual principle which is within or in its bosom becomes manifest.

Moreover, there are earths or lands in the spiritual world, or in the world where spirits and angels are, equally as in the natural world where men are, and those earths or lands as to external appearance are altogether similar; for there are in that world, plains, valleys, mountains, hills, rivers, and seas, and also fields, meadows, forests, gardens, and paradises; the earths or lands, also, there, are beautiful in appearance, altogether according to the state of the church with those who dwell upon them, and undergo changes according to the changes of the church with the inhabitants; in a word, there is a full correspondence of the earths or lands there, with the reception of the good of love and truth of faith with the inhabitants thereof; and hence also it is, that by earth or land in the Word is signified the church, for the quality of the earth or land is according to the quality of the church there, which is caused by correspondence; for in that world, the earth itself makes one with the church, as the correspondent with the subject to which it corresponds, alto-

<sup>i</sup> N. 29, 304, 413, 417.

gether as the effect with its efficient cause, as the eye with its sight, as the speech with its understanding, as the action with the will, as the expression of the face with the affection of the thought, in a word, as the instrumental with its principia, of which it is said that they make one thing; so it is in the spiritual world, as to the quality of the earth or land with the quality of the church: from these considerations it may appear, whence it is that by earth or land in the Word is signified the church, and that to destroy the earth here signifies to destroy the church.

The same is understood also in the following passages; as in Isaiah: "*Is this the man that disquieteth the earth, that shaketh kingdoms, that hath made the world a wilderness, and destroyed the cities thereof? Thou hast ruined thy land, thou hast slain thy people*" (xiv. 16, 17, 20): speaking of Lucifer, by whom is there understood Babel, as is evident from what precedes and from what follows; and by the earth which he disquieted and ruined is signified the church; by the kingdoms which he shaketh, are signified the churches into which the general church is distinguished; by the world which he made a wilderness is signified the church in general; by the cities which he destroyed are signified the truths of the doctrine thereof; and by the people which he slew are signified the men of the church, whose spiritual life he destroyed. So in Jeremiah: "*Behold, I am against thee, O destroying mountain, destroying all the earth*" (li. 25): treating also of Babel, which is called a destroying mountain, because a mountain there signifies the love of ruling over heaven and earth, to which the goods and truths of the church are made to serve as means, wherefore to destroy all the earth signifies to destroy the whole church. So in Daniel: "*The fourth beast ascending out of the sea shall devour the whole earth, and shall tread it down, and break it in pieces*" (vii. 23): by this beast is also signified the love of ruling over the whole heaven and the whole earth, which love prevails with those who are of Babel, as may be seen above;<sup>j</sup> wherefore by devouring, treading down, and breaking in pieces the earth, is signified entirely to destroy the church; any one may see that it is not any beast which is here meant that will ascend out of the sea, devour, tread down, and break in pieces all the earth, but some evil and diabolic love, which will do thus to the church. It is written in Moses: "*There shall not be any more a deluge to destroy the earth*" (Gen. ix. 11): where by the earth is also signified the church, which was destroyed by the antediluvians, but should no more be destroyed.

Again in Isaiah: "*Jehovah maketh the earth empty, and maketh it waste, and he overturneth the faces thereof. In empty-*

<sup>j</sup> N. 316, 556.

*ing the earth shall be emptied, and in spoiling it shall be spoiled; the habitable earth shall mourn, shall be confounded, the world shall languish, shall be confounded, the earth itself shall be profaned, by reason that they have transgressed the laws, passed by the statute, made void the covenant of eternity, wherefore a curse shall devour the earth. The flood-gates from on high are open, and the foundations of the earth are shaken; in breaking the earth is broken, in tottering the earth tottereth, reeling the earth reeleth as a drunkard, and it is moved to and fro as a hut"* (xxiv. 1, 3—6, 18—20): that by the earth here mentioned is not understood the earth, but the church, must be evident to every one: the reason why the church is thus described, is, because the earths or lands in the spiritual world, upon which angels and spirits dwell, undergo such changes according to the changes of the state of the church with the inhabitants thereof, even so as to be moved; the reason why it is said that Jehovah makes the earth empty and makes it waste, likewise that in emptying it shall be emptied, and in spoiling it shall be spoiled, is, because the earths or lands there, when the church is devastated with those who dwell upon them, altogether change their appearance; the paradises, flower-gardens, verdant places, and the like, with which they before flourished, disappear, and instead of them there exist gloomy deserts, sandy and rocky, and plains full of thorns and briars, with things of a like nature, corresponding to the falsities and evils which devastated the church; the devastation thereof as to the good of love and charity is signified by making the earth empty, and the desolation thereof as to the truth of doctrine and faith is signified by making it waste and spoiling it; and the change itself by overturning the faces thereof; the habitable earth shall mourn, shall be confounded, the world shall languish, shall be confounded, a curse shall devour the earth, signifies that there shall not any thing grow there or flourish, but that it shall be barren, and filled with things useless, by reason whereof the earth is said to mourn, to languish, and to be devoured with a curse; whereas these things take place when they that dwell there have no longer any concern for the holy things of the church, therefore it is said, by reason that they have transgressed the law, passed by the statute, made void the covenant of eternity; inasmuch as the earths there are sometimes inundated, sometimes violently shaken, and also here and there gape and open towards hell, which is beneath, and lifts itself up, and this takes place according to the quantity and quality of the falsities and evils which are loved, and the consequent falsification and denial of the goods and truths of the church, therefore it is said, that the flood-gates from on high are open, the foundations of the earth are shaken, the earth is broken, and reels as a drunkard; these things also actually take place in the spiritual world, when the state of the church is



there changed into the opposite. From these considerations it may appear whence it is, that by the earth, here and elsewhere in the Word, is understood the church.

698. Verse 19. *And the temple of God was opened in heaven, and the ark of His covenant was seen in His temple: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

“*And the temple of God was opened in heaven,*” signifies the appearing of the new heaven and the new church, where the Lord is worshipped: “*and the ark of His covenant was seen in His temple,*” signifies the divine truth, whereby there is conjunction with the Lord: “*and there were lightnings, and voices, and thunderings,*” signifies conflicts and tumults of thoughts, and reasoning from evil and falsity concerning good and truth, which then exist in the lower places where the evil are: “*and an earthquake,*” signifies a change of state as to those things which appertain to heaven and the church with them: “*and great hail,*” signifies infernal falsity destroying the truths and goods of the church.

699. *And the temple of God was opened in heaven.*—That hereby is signified the appearing of the new heaven and the new church, where is the worship of the Lord, appears from the signification of the temple, as denoting heaven and the church, in this case, a new heaven and a new church, the appearing of which is signified by the temple being opened: that temple, in the supreme sense, signifies the Lord as to His Divine Humanity, and the divine truth proceeding from Him, and, in the respective sense, heaven and the church, may be seen above.<sup>k</sup> The reason why temple here signifies the new heaven and new church, where is the worship of the Lord, is, because the subject treated of in this chapter is concerning the changes of state which precede the last judgment, namely, concerning the separation of the evil from the good, and concerning their removal from the places where they were before: when this is accomplished, then the new heaven and new church appear to those who are in the superior heavens: these could not appear to them so long as they were conjoined with the evil, because their interiors were closed, lest they should be injured by the evil, with whom there was a communication as to externals; but when these were separated and removed, then the interiors with the good, which in themselves were heavenly, were opened, and these being opened, heaven and the church became manifest, for in proportion as the interiors, which are celestial and spiritual, are opened, in the same proportion heaven becomes manifest, that is, the quality thereof as to the church with those in whom heaven and the church is. That this is the case, no

<sup>k</sup> N. 220, 391, 630.

one could possibly know from his own intelligence, inasmuch as the things here related are arcana of heaven, which are to be learned from revelation: for who could possibly know in what manner the last judgment was performed, likewise the nature of the changes which preceded in the spiritual world, and those which followed? In order, however, that these things might be known, they were manifested to me, wherefore it is allowed here to describe them from revelation. The reason why it is here said, the new heaven and new church, where is the worship of the Lord, is, because in the new heaven and new church the Lord alone is worshipped; for the Divine Being is not there distinguished into three persons, but into a Trine in one person, concerning which Trinity see what is written in the *Doctrine of the New Jerusalem*:<sup>l</sup> this also is what is signified in the Apocalypse, where, treating of the New Jerusalem, it is said, “*And I saw no temple therein, because the Lord God Almighty, and the Lamb, is the temple thereof*” (xxi. 22): by the Lord God Almighty and the Lamb is understood the Lord as to the Essential Divinity and the Divine Humanity; the reason why no temple was seen there, is, because by temple, in the supreme sense, is signified the Lord as to divine truth and as to worship, as was shewn above;<sup>m</sup> and because by the New Jerusalem is understood the church as to doctrine, or the doctrine of the New Jerusalem. But still there are temples in heaven, in which the Lord is preached, and divine truth is taught.

700. *And the ark of His covenant was seen in His temple.*—That hereby is signified the divine truth, whereby there is conjunction with the Lord, appears from the signification of the ark of the covenant, as denoting the divine truth proceeding from the Lord, concerning which more will be said presently. The reason why the ark of the covenant was seen, was, because the temple appeared, and in the midst of the temple of Jerusalem was the ark, in which were deposited the two tables of the law, by which, in the universal sense, was signified the divine truth proceeding from the Lord, thus the Lord Himself, who is the divine truth in the heavens, whence He is also called the Word, in John (i. 1, 2, 14): the reason of this signification of the ark was, because the tent of the assembly represented the three heavens; the court thereof represented the ultimate or first heaven, the tent itself even to the veil, where were the tables for the loaves, the altar of incense, and the candlestick, represented the middle or second heaven, and the ark which was within the veil, upon which was the propitiatory with the cherubs, represented the inmost or third heaven, and the law itself, which was in the ark, represented the Lord as to divine truth, or the Word; and whereas conjunction with the Lord is by the Word, there-

<sup>l</sup> From n. 280—310.<sup>m</sup> N. 220, 391, 630.

fore that ark was called the ark of the covenant, for covenant signifies conjunction. That the tent or tabernacle represented the form of heaven, and that together with the court it represented the three heavens, and that the Holy of Holies, which was the inmost, where the ark was, in which were the tables of the law, represented the third or inmost heaven, and that the law or testimony represented the Lord Himself, may be seen in the *Arcana Cœlestia*:<sup>n</sup> and that the tabernacle, equally as the temple, in the supreme sense, signifies the Lord, in the respective sense, heaven and the church, and thence the holy principle of worship:<sup>o</sup> also that covenant, in the Word, signifies conjunction, and that all things appertaining to the church, as well internal as external, are signs of the covenant, and that they are called covenant, because conjunction is effected by them:<sup>p</sup> and that the law promulgated on Mount Sinai was thence called the covenant, and the ark in which the law was, the ark of the covenant.<sup>q</sup>

That the ark with the covenant, or with the testimony included, signifies the Lord as to the Divine Celestial sphere which is the divine truth in the inmost or third heaven, may appear from what is said concerning the ark in the Word; as in Moses: “*Let them make for Me a sanctuary, that I may dwell in the midst of them, according to all that I have shewn thee, the form of the dwelling place: especially let them make the ark of shittim wood: and thou shalt overlay it with pure gold, within and without shalt thou overlay it; and thou shalt make for it a border of gold round about, four rings of gold for the staves; and thou shalt put into the ark the testimony, which I shall give thee; and thou shalt make the propitiatory of pure gold; and shalt make two cherubs of gold, solid shalt thou make them from the propitiatory, so that the cherubs shall stretch out their wings, and shall cover with their wings the propitiatory, and their faces shall be towards the propitiatory: and thou shalt put the testimony into the ark; and I will meet thee there, and I will speak with thee from above the propitiatory, from between the two cherubs which are over the ark of the testimony, all that I shall command thee for the sons of Israel*” (Exod. xxv. 8—22). “*Thou shalt make a veil of blue, and purple (hyacinthinum), and scarlet double dyed, and fine twined linen, with cherubs: thou shalt put it upon four pillars of shittim overlaid with gold; and thou shalt place the veil under the handles; and thou shalt bring in thither within the veil, the ark of the testimony, so that the veil shall divide unto you between the holy and the Holy of Holies; and thou shalt put the veil be-*

<sup>n</sup> N. 3478, 9457, 9481, 9485.

<sup>o</sup> N. 9457, 9481, 10,242, 10,245, 10,505, 10,545.

<sup>p</sup> N. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037, 6804, 8767, 8778, 9396, 9416, 10,632.

<sup>q</sup> N. 6804, 9416.

*fore the ark in the Holy of Holies*” (Exod. xxvi. 31—34) ; it was said above, that the tent where were the ark, the candlestick, the table for the loaves, and the altar for the incense, together with the court, represented the three heavens, and that the place within the veil, where the ark was, which contained the law or testimony, represented the third heaven : the reason why this place represented this heaven was, because there was the law, by which is understood the Lord as to divine truth, or as to the Word (for such is the signification of that law in an extensive sense), and the divine truth proceeding from the Lord is what forms the heavens : this is received in the greatest purity by the angels of the third heaven, because they are in conjunction with the Lord by virtue of love to Him ; for all the angels in that heaven are principled in love to the Lord, wherefore they see divine truth as it were implanted in themselves, although it continually flows-in from the Lord, and hence it is that that heaven, above the rest, is said to be in the Lord, because in the Divine Proceeding from Him : this heaven was represented by the ark in which was the law, that is, the Lord : this was the reason that the ark was overlaid with gold, within and without, and that the propitiatory was over the ark, and over the propitiatory, and from it, two cherubs, which were of pure gold ; for gold, from correspondence, signifies the good of love, in which the angels of the third heaven are principled ; by the propitiatory was signified the hearing and reception of all things appertaining to worship, which originates in the good of love from the Lord ; and by the cherubs was signified the Lord’s providence and guard, that He may not be approached except by the good of love, and that heaven, with the angels thereof, is protection lest any thing should be elevated to the Lord Himself except what proceeds from the good of love to Him derived from Him ; for all worship of God passes through the heavens even unto the Lord, and is purified in the way, even till it is elevated to the third heaven, and is there heard and received by the Lord, all impurities being removed in the way ; hence it is that cherubs of gold were placed over the propitiatory, which was over the ark, and hence that place was called the sanctuary, and also the Holy of Holies, and was distinguished from the exterior part of the tabernacle by the veil.

That the tent, together with the court, represented the three heavens, may also appear from this consideration, that all things which were instituted with the sons of Israel were representative of heavenly things ; for the church itself was a representative church, so that the tabernacle, together with the altar, was in an especial manner the most holy representative of worship ; for worship was performed upon the altar by burnt offerings and sacrifices, and in the tabernacle by burning of in-

cense, also by the lamps which were daily lighted up, and by the loaves which were daily disposed in order upon the table: all these things represented all worship in heaven, and in the church, and the tent itself with the ark, the heavens themselves: hence it was that the tabernacle was called the dwelling place of Jehovah God, as heaven itself is called: that the heavens were represented by the tabernacle, may also appear from this consideration, that the form thereof was shewn to Moses by the Lord upon Mount Sinai, and what was shewn in form by the Lord must necessarily represent either heaven or the things appertaining to heaven; that the form of the tabernacle was shewn to Moses upon Mount Sinai, appears from these words which were spoken to Moses: "*Let them make for Me a sanctuary, that I may dwell in the midst of them, according to all that I have shewn thee, the form of the dwelling place;*" and afterwards: "*See and make them in their form, which thou wast made to see in the mount*" (Exod. xxv. 8, 9, 40): hence it is, that it is called the sanctuary, and it is said, 'That I may dwell in the midst of them. With respect to the signification of the ark in particular, likewise of the propitiatory over it, as also of the cherubs over the propitiatory, of the border of gold round about the ark, of the four rings for the staves, of the veil, of the handles, and the rest, see what is said and shewn in the *Arcana Cœlestia*,<sup>r</sup> where they are explained. The sanctity itself of the whole tabernacle was from the testimony, that is, from the two tables of stone on which the law was inscribed, by reason that the law signified the Lord as to divine truth, and thence as to the Word, for this is divine truth; that the Lord is the Word, is evident from John, where it is said, "*The Word was with God, and God was the Word, and the Word was made flesh, and dwelt amongst us*" (i. 1, 2, 14).

That the law which was called both the testimony and the covenant was placed in the ark, and likewise the book written by Moses, appears from these words: "*Thou shalt put the testimony which I shall give thee, into the ark*" (Exod. xxv. 16; xl. 20); "*I put the tables of the law in the ark which I made, that they might be there, even as Jehovah commanded me*" (Deut. x. 5); and concerning the book of the law written by Moses: "*When Moses had finished writing the words of this law upon the book, even to the making an end thereof, Moses commanded the Levites that bare the ark to take the book of the law, and put it by the side of the ark of the covenant that it might be there for a witness*" (Deut. xxxi. 25, 26): from which it is evident, that within the ark there was nothing but the two tables of stone, on which the law was written, and that the book of Moses was by the side of it. That there was nothing in the ark but the two

<sup>r</sup> N. 9546—9577.

tables of the covenant appears from 1 Kings: "*There was nothing in the ark but the two tables of stone, which Moses put there in Horeb, the covenant which Jehovah covenanted with the sons of Israel*" (viii. 9). That the book of Moses, which was laid by the side of the ark, was afterwards taken out, and preserved in the temple, appears from what is written in 2 Kings, that "*Hilkiah the high priest found the book of the law in the house of Jehovah and gave it to Shaphan, who told it unto the king, and read it before the king*" (2 Kings xxii. 8—11). That by the ark was represented the Lord as to divine truth, and that it consequently signified the divine truth which is from the Lord, and thus the Word, may appear also from this consideration, that the Lord spake thence with Moses, for it is said, "*Thou shalt put the testimony into the ark, and I will meet thee there, and I will speak with thee from between the two cherubs, which are over the ark of the testimony, all that I shall command thee for the sons of Israel*" (Exod. xxv. 21, 22); and elsewhere, "*When Moses entered in the tent of the assembly to speak with Him, he heard the voice of one speaking unto him from over the propitiatory, which was over the ark of the testimony, from between the two cherubs; thus He spake unto him*" (Numb. vii. 89): the reason why the Lord thence spake unto Moses, was, because the law was there, and by that law, in an extensive sense, is signified the Lord as to the Word, and the Lord speaks with man from the Word: the reason why it was from over the propitiatory between the two cherubs, was, because by the propitiatory is signified the removal of falsities originating in evil loves, and thence reception and hearing, and by the cherubs, defence, lest He should be approached except by the good of love.

Inasmuch as the Lord, in heaven and in the church, is the divine truth, or the Word, and this is understood by the law included in the ark, and whereas the presence of the Lord is in the law, or the Word, therefore, where the ark was, there was Jehovah or the Lord, as may appear from these words in Moses: "*Moses said unto Hobab, Leave us not, I pray, forasmuch as thou knowest how we are to be encamped in the wilderness, whence thou wilt be to us instead of eyes; and it shall be when thou shalt go with us, yea, it shall be that the good which Jehovah shall do to us, we will also do to thee. And they went forward from the mount of Jehovah a journey of three days, and the ark of the covenant of Jehovah going before them a journey of three days to search out for them a rest; and the cloud of Jehovah was upon them by day, when they went forward out of the camp. When the ark went forward, Moses said, Arise, Jehovah, that Thine enemies may be dispersed, and Thy haters may flee from before Thy faces; and when it rested, he said, Return, Jehovah, the myriads of the thousands of Israel*" (Numb. x. 31—36): from

all the particulars of this passage it is evident that Jehovah or the Lord is there understood by the ark, by reason of His presence in the law, which was in the ark, thus by reason of his presence in the Word: inasmuch as the Lord is there understood by the law, and thence by the ark, therefore when it went forward, Moses said, Arise, Jehovah, that Thine enemies may be dispersed, and Thy haters may flee from before Thy faces; and when it rested, he said, Return, Jehovah, the myriads of the thousands of Israel: but the same words involve things still more interior, namely, that the Lord, by His divine truth, leads men and defends them against falsities and evils, which are from hell, especially in states of temptation, which are specifically signified by the journeyings of the sons of Israel in the wilderness forty years; that He leads them continually by His divine truth is signified by the ark of the covenant of Jehovah going forward before them a journey of three days to search out a rest for them; by the ark of Jehovah is understood the Lord as to divine truth; by its going forward a journey of three days is understood His auspices and leading from beginning to end; and by searching out a rest is signified salvation, which is the end; but protection from falsities and evils, which are from hell, is signified by the cloud of Jehovah upon them by day, likewise by the words of Moses when the ark went forward, Arise, Jehovah, that Thine enemies may be dispersed, and that Thy haters may flee from before Thy faces: by the cloud of Jehovah by day is also signified defence by divine truth in ultimates, such as is the Word in the sense of the letter, for the Lord by this may be approached also by the evil, and by this He defends the interior things of the Word, which are celestial and spiritual; that this sense of the Word is signified by a cloud, may be seen above;<sup>s</sup> by enemies and haters are signified falsities and evils, which are from hell, by enemies falsities, and by haters evils, consequently also the hells themselves as to those falsities and evils; truths from good, which are implanted in man after temptations, are signified by Moses saying, when the ark rested, Return, Jehovah, the myriads of the thousands of Israel; by the resting of the ark is signified the state after temptations, when evils and falsities are removed; by returning is signified the presence of the Lord, which is then manifest, for in temptations the Lord appears as absent, and by the myriads of the thousands of Israel is signified the truths derived from good, which are then implanted, and from which the church exists; that myriads are predicated of truths and thousands of goods, may be seen above.<sup>t</sup>

Similar things are signified by these words in David: "*Lo, we heard of Him in Ephratah, we found Him in the fields of the*

*forest ; we will enter into His dwelling places, we will bow down ourselves at His footstool. Arise, Jehovah, to Thy rest, Thou and the ark of Thy might ; let Thy priests be clothed with justice, and let Thy saints shout*” (Psalm cxxxii. 6—9) ; the subject treated of in that Psalm is manifestly concerning the Lord, who is also there understood by David, as may appear from its being said, We have found Him in Ephratah and in the fields of the forest, likewise from its being said, We will bow down ourselves at His footstool ; Ephratah is Bethlechem, where the Lord was born, and by Ephratah is signified the Word as to its natural sense, and by Bethlechem the Word as to the spiritual sense ; and inasmuch as the Lord is the Word, it was therefore His will to be born there ; by the fields of the forest are signified those things which appertain to the natural sense of the Word, thus which appertain to the sense of the letter ; the spiritual sense of the Word is also signified by His dwelling places, and thence also heaven, inasmuch as heaven is in that sense ; and by the footstool to which they shall bow down themselves is signified the natural sense of the Word, and thence also the church on earth, inasmuch as the church is in that sense ; that the footstool of the Lord is the church in the earths, may be seen above ;” by the rest to which Jehovah should arise is signified the uniting of the Divinity and humanity in the Lord, and His conjunction with heaven and the church ; and whereas the Lord had rest and peace, and also they who were in heaven and in the church, when He subjugated the hells and disposed all things there and in the heavens into order, it is said, Arise, Thou and the ark of Thy might, by Thou being understood the Lord Himself, and by the ark of Thy might, the divine truth proceeding from Him, for by this the Lord has divine power ; by the priests who shall be clothed with justice, and by the saints who shall shout, are signified the same as by thousands and myriads of Israel mentioned above, namely, by priests, those who are in good, and by saints, those who are in truths, thus, abstractedly, the goods and truths of heaven and the church ; that by priests, in the abstract sense, are signified the goods of the church, may be seen above,” and that by saints, in that sense, are signified the truths of the church ;” more particulars of that Psalm may also be seen explained above.” Inasmuch as the ark, by virtue of the law which was in it, signified the Lord as to divine truth, and the Lord has omnipotence from divine good by divine truth, hence it is that so many miracles were performed by the ark : as when the waters of Jordan were divided by it, so that the sons of Israel passed over on dry ground ; when the wall of the city of Jericho fell down ; when Dagon, the god of the Ashdodites, fell down before it ;

" N. 606.

" N. 31 to the end.

" N. 204, 328.

" N. 684.



when the Ashdodites, the Gittites, the Ekronites, and Bethshemites, were smitten with plagues on account of it; when Uzzah died, because he touched it; and when Obed-edom, into whose house it was introduced, was therefore blessed: and inasmuch as those historical circumstances involve arcana which can only be manifested by the spiritual sense, therefore I am willing to explain them here, in order that it may be known what the ark signifies in a strict and in an extensive sense.

First, concerning the waters of Jordan being divided so that the sons of Israel passed through on dry ground, as it is written in Joshua: "*Joshua and all the sons of Israel came unto Jordan; and at the end of three days Joshua commanded, saying, When ye shall see the ark of the covenant of Jehovah, and the priests the Levites bearing it, ye shall also journey from your place and shall go after it, but there shall be a space between you and it, about two thousand cubits, ye shall not approach unto it. And the priests took up the ark of the covenant and went before the people; and Joshua said, When ye shall come to the brink of the waters of Jordan, ye shall stand still in Jordan. And he said unto the people, Behold, the ark of the covenant of the Lord of the whole earth passing over before you into Jordan; and take ye twelve men of the tribes of Israel; and when the soles of the feet of the priests that bear the ark of the Lord of the whole earth shall rest in the waters of Jordan, the waters of Jordan shall be cut off, and the waters that come down from above shall stand in one heap. And it came to pass when the priests came unto Jordan, and the feet of the priests that bear the ark were dipped in the brink of the waters, and Jordan was full, as it was wont to be all the days of harvest, the waters that came down from above stood in a heap, lengthening themselves out very far from the city Adam, and those that came down upon the sea of the plain, the sea of salt, were consumed and cut off, so that the people could pass through towards Jericho. And the priests stood on the dry ground in the midst of Jordan; and all the people passed through on dry ground. Afterwards Jehovah said unto Joshua, Take to you twelve men, one of a tribe, and take up from the midst of Jordan, from where the feet of the priests stood, twelve stones, which ye shall bring over with you, and leave in the place where ye pass the night. And the sons of Israel did so; and they took up twelve stones out of the midst of Jordan, according to the numbers of the tribes of Israel, and they carried them into the place where they passed the night. Then after that all the people had finished to pass over, the ark of Jehovah passed over, and the priests: and it came to pass, when the priests were come up, and the soles of their feet were lifted up out of Jordan, the waters of Jordan returned into their place. And the twelve stones which they took out of Jordan, Joshua set up in Gilgal"* (Josh. iii. 1—17; iv. 1—20): all the historical parts of the

Word, as well as the prophetic parts thereof, contain a spiritual sense, which does not treat concerning the sons of Israel or concerning nations and people, but concerning the church and its establishment and progression, for herein consists the spirituality of the Word, which the natural historic sense serves to contain: hence also the miracles which are described in the Word, as the miracles performed in Egypt, and afterwards in the land of Canaan, involve such things as appertain to heaven and the church, whereby also those miracles are divine. By the miracle above cited is signified the introduction of the faithful into the church, and by the church into heaven: by the sons of Israel, in the spiritual sense, are there understood the faithful, who, after suffering temptations, which are signified by their wanderings in the wilderness, are introduced into the church; for by the land of Canaan, into which the sons of Israel were introduced, is signified the church, and by Jordan is signified the first entrance into it; by the waters of Jordan are signified introductory truths, such as are those of the literal sense of the Word, for those truths also first introduce, but here by Jordan and the waters thereof, as taken in the opposite sense, are signified the falsities of evil which were from hell, by reason that the land of Canaan was then full of idolatrous nations, by which are signified all kinds of evils and falsities which constitute hell, for which reason they were also to be expelled, that room might be made for the church which was to be there established; and whereas the waters of Jordan then signified the falsities of evil, therefore they were divided and removed, that a passage might be given to the sons of Israel, by whom the church might be represented. Now inasmuch as the Lord alone removes and dissipates the falsities of evil which are from hell, and by His divine truths introduces the faithful into the church and into heaven, and whereas by the ark, and the law inclosed in it, was represented the Lord as to divine truth, therefore it was commanded that the ark should go before the people and so should lead them; wherefore it came to pass, that as soon as the priests bearing the ark dipped their feet in the waters of Jordan, those waters were divided and went down, and the people passed over on dry land, and that after this was accomplished the waters returned: but those same waters now signified introductory truths; for Jordan was the first boundary of the land of Canaan, by which land, after the sons of Israel had entered into it, was represented the church, and by that river introduction into it. Inasmuch as the waters of Jordan thus signified introductory truths, therefore it was also commanded that they should take up out of the midst thereof twelve stones, and should carry them over into the first place where they should pass the night, and this because stones signify truths, and twelve stones, according to the number of the tribes of Israel, signified the truths of the

church. The reason why Joshua set up those stones in Gilgal from the east of Jericho, was, because Gilgal signified the doctrine of natural truth, which is serviceable for introduction into the church. From these few observations, it may appear what things appertaining to heaven and the church were represented by that miracle, and that the ark, by virtue of the law in it, signified the Lord as to divine truth, on which account it is also called the ark of the covenant of the Lord of the whole earth, by reason of the conjunction with the Lord by divine truth, for by it conjunction is effected, which is signified by covenant, and this is what constitutes heaven and the church, which are specifically signified by the whole earth, yea, by which all things were created and made, according to the Lord's words in John (i. 1—3, 10); and in David (Psalm xxxiii. 6), by the Word is there understood divine truth.

The SECOND miracle which was performed by the ark was the falling down of the wall of Jericho, which is thus described in Joshua: "*The city of Jericho was shut; and Jehovah said unto Joshua, I have given into thy hand Jericho, and the king thereof, and the mighty in strength: ye shall go round the city, all the men of war, once a day for six days, and seven priests shall carry seven trumpets of them that jubilate before the ark; but in the seventh day ye shall go round the city seven times, and the priests shall sound with the trumpets, and then the people shall shout with a great shouting, and the wall of the city shall fall down flat, and the people shall go up. Then Joshua made them go round the city once in the first day, as it was said; after which they returned into the camp, and passed the night in the camp; in like manner the day after; and the seven priests carried the seven trumpets of them that jubilate before the ark of Jehovah, marching as they went, and sounded the trumpets, before whom went the men of war, and also the rear company marching after the ark, in going and sounding the trumpets: and so they did six days; and in the seventh day they went about the city seven times, and the seventh time the people shouted: and when the people heard this, then the wall of the city fell down flat, and the people went up into the city, and gave to the curse all things which were in the city, from male even to female, and from the boy to the old man; and they burned the city with fire, and all things that were in it; only the silver and gold, and the vessels of brass and iron, they put into the treasury of the house of Jehovah. And Joshua adjured them, saying, Cursed be the man before Jehovah, who shall rise up and build this city; with his first born he shall lay the foundation of it, and with the youngest he shall set up its gates*" (Joshua vi. 1—26): no one can know what there is divine in this miracle, unless he knows what the city of Jericho, which was burned in the land of Canaan, signified, what the wall thereof which fell down flat, what the inhabitants who were devoted to the curse, likewise what was signified by

the gold and silver, and vessels of brass and iron, which were put into the treasury of the house of Jehovah; moreover what by sounding the trumpets and shouting, as also by going about it six days, and seven times on the seventh day; by the city Jericho is signified instruction in the knowledges of good and truth, whereby man is introduced into the church; for Jericho was a city not far from the river Jordan, by which river is signified introduction into the church, as was shewn above; for all the places in the land of Canaan were significative of things celestial and spiritual appertaining to the church, and this from the most ancient times; and whereas the sons of Israel were to represent the church, and the Word was to be written amongst them, in which those places were to be mentioned according to their spiritual signification, therefore they were introduced thither: Jordan signified that introduction, and Jericho instruction; and whereas Jericho signified instruction, it also signified the good of life, because no one can be instructed in truths of doctrine but he who is in the good of life: but when the land of Canaan was possessed by idolatrous nations, the signification of places and cities in that land was changed into the opposite, and hence Jericho then signified the profanation of truth and good: from these observations it follows, that the city itself signified the doctrine of falsity and evil, which perverted the truths and goods of the church and profaned them; that the wall thereof signified the falsities of evil defending that doctrine, and that the inhabitants signified the profane; and whereas all profanation arises from infernal love after the acknowledgment of truth and good, therefore the city was burned with fire, the inhabitants given to the curse, and the wall thereof fell down flat, for fire signifies infernal love, curse a total blotting out, and the falling down of the wall, a stripping or making bare to every thing evil and false: by the priest sounding the trumpets was signified the preaching of divine truth from divine good; by the shouting and acclamation of the people was signified consent and confirmation; by going round the city was signified the taking a view on all sides of falsity and evil, and the dissipation thereof by the influx of divine truth from the Lord, which influx was signified by carrying round the ark; by the priests being seven in number, and by their going round the city seven days, and seven times on the seventh day, was signified what was holy, and the holy preaching of divine truth, for seven signifies what is holy, and, in the opposite sense, what is profane, wherefore as there was holiness on the one part, and what was profane on the other, there were seven priests with seven trumpets, and they went about the city seven times. The reason why the gold, the silver, and vessels of brass and iron, were put into the treasury of the house of Jehovah, was, because they signified the knowledges of spiritual and natural truth and good, gold and

silver the knowledges of spiritual truth and good, and vessels of brass and iron the knowledges of natural truth and good, which, with those who profane are changed into dire falsities and evils, but inasmuch as they are still knowledges although applied to evils, they serve for use with the good, by application to good, and therefore these things were put into the treasury of the house of Jehovah; this also is what is understood by the pounds which were taken away from the evil, and given to the good; likewise by the unjust mammon; as also by the gold, silver, and raiment, which the sons of Israel took away from the Egyptians, and afterwards bestowed on the tabernacle; and also by the gold and silver which David amassed from the spoils of the enemy, and left to Solomon to build the temple. That he should be cursed who rebuilt Jericho, and that he should lay the foundation thereof with his first born, and set up the gate with his youngest, signified the profanation of divine truth from first to last, if instruction therein should be represented elsewhere than in Jerusalem, by which the church was to be signified as to the doctrine of truth and good, and as to instruction from the Word; that this profanation took place under king Ahab by Hiel the Bethelite, is recorded in 1 Kings (xvi. 34); and it is said concerning Ahab, that he did evil in the eyes of Jehovah above all the kings of Israel (verses 30, 33). From this miracle performed by the ark, it may also appear that the ark, by virtue of the law in it, represented the Lord as to divine truth, and thence signified divine truth proceeding from the Lord.

The THIRD miracle performed by the ark, which was when Dagon, the god of the Ashdodites, fell before the ark, and the Ashdodites, Gittites, Ekronites, and Bethshemites were smitten with plagues on account thereof, is thus described in the first book of Samuel: "*Israel went out against the Philistines to war: and Israel was smitten before the Philistines to four thousand men: wherefore the elders said, Let us receive unto us out of Shiloh the ark of the covenant of Jehovah, and let it come into the midst of us, and deliver us out of the hand of the enemy: and they carried down the ark of the covenant of Jehovah Zebaoth that sitteth upon the cherubs, and with the ark the two sons of Eli. And it came to pass, when the ark came to the camp, all Israel shouted with a great shouting: the Philistines heard and knew that the ark of Jehovah was come to the camp, and they feared for themselves, saying, God is come to the camp; wo unto us! who shall deliver us out of the hands of these magnificent gods, these gods who smote the Egyptians with every plague? but be strong and quit yourselves like men, O ye Philistines, that ye may not serve the Hebrews. And the Philistines fought, and Israel was smitten with a great slaughter, to thirty thousand footmen; and the ark of God was taken, and both the sons of Eli slain. And*

the Philistines took the ark, and brought it down to Ashdod, into the house of Dagon, and they set it near Dagon. When the Ashdodites arose in the morning, behold, Dagon lay upon his faces on the earth before the ark of Jehovah; and they set him up again in his place; but when they arose the next morning, Dagon lay upon his faces on the earth before the ark, and at the same time the head of Dagon and the two palms of his hands were cut off upon the threshold. And the hand of Jehovah was heavy upon the Ashdodites, and He smote them with hemorrhoids, Ashdod, and the borders thereof; then the Ashdodites said, The ark of Israel shall not remain with us: wherefore the lords of the Philistines let the ark of the God of Israel be carried over unto Gath; and they carried it over unto Gath; but the hand of Jehovah came against the city, and smote the men of the city from the least to the greatest, whilst the hemorrhoids were stopped up with them: wherefore they sent the ark of God to Ekron: but the Ekronites cried out that they should be slain; and the men that died not were smitten with hemorrhoids: therefore the lords said, that they would send back the ark into its place. When the ark had remained in the field of the Philistines seven months, the Philistines called the priests and diviners, saying, What shall we do with the ark of Jehovah, how shall we send it back to its place? And they said, Send it not again empty, but send with it a trespass-offering, then shall ye be healed, namely, according to the number of the lords of the Philistines, five hemorrhoids of gold, and five mice of gold, because one plague is upon you all, and upon your lords; ye shall make images of your hemorrhoids, and images of your mice, which vastated the land; and make a new cart, and take two milch kine upon which no yoke has yet come, and tie the kine to the cart, and bring their sons home from them, and put the ark of Jehovah upon the cart, and the vessels of gold put into a coffer at the side thereof; and see if it go up the way of the coast to Bethshemesh: and they did so. Then the cows went in a straight way upon the way to Bethshemesh in one path, and they lowed; and the lords of the Philistines went after them. And the cart came into the field of Joshua the Bethshemite, and stood there: and there was a great stone in the place; then they clave the wood of the cart, and offered the kine for a burnt offering to Jehovah. And the Levites set down the ark of Jehovah, and the coffer in which were the vessels of gold, upon that great stone, and the men of Bethshemesh offered burnt-offerings, and sacrificed sacrifices to Jehovah: but the Bethshemites were smitten because they saw the ark of Jehovah, to the number of fifty thousand and seventy men. But the men of Kirjathjearim caused the ark of Jehovah to come up, and brought it into the house of Abinadab in Gibeah, and it remained there twenty years. Then Samuel said, If with the whole heart ye will return to Jehovah, remove ye the gods of the stranger and Ashtaroth, and prepare your heart towards Jehovah, and serve him

*alone, then shall he deliver you out of the hand of the Philistines*" (iv. 1—11; v. 1, 2; vi. 1—21; vii. 1—3); what is signified by the ark being taken by the Philistines, and by the Philistines being smitten with hemorrhoids on account of the ark in Ashdod, Gath, and Ekron, likewise by the mice devastating their land, and by so many dying there and in Bethshemesh, cannot possibly be known, unless it be known what the Philistines, and specifically the Ashdodites, Gittites, Ekronites, and Bethshemites represented, and thence signified; likewise what was signified by the hemorrhoids and by the mice; as also by the images thereof made of gold; and moreover by the new cart and the milch kine: that they were all representative of such things as appertain to the church must be evident to every one, for otherwise to what purpose could it be that the Philistines should be smitten with such plagues, and that the ark should be so brought back? The Philistines represented, and thence signified, those who make no account of the good of love and charity, nor consequently of the good of life, placing the all of religion in science and knowledge; hence they were like those at this day who make faith alone, that is, faith separate from charity, the essential of the church and the essential of salvation; and on this account they were called the uncircumcised, for to be uncircumcised signifies to be void of spiritual love, consequently of good; and whereas they had reference to those within the church, therefore they were not spiritual, but merely natural; for they who make no account of the good of charity and of life become merely natural, yea, sensual, loving only worldly things, neither can they understand any truths spiritually, and those which they apprehend naturally they either falsify or defile; such are they who are understood in the Word by the Philistines: hence it may appear, whence it was that the Philistines so often fought with the sons of Israel, and that sometimes the Philistines conquered, and sometimes the sons of Israel: the Philistines conquered when the sons of Israel departed from the statutes and precepts by not doing them, and the sons of Israel conquered when they lived according to them; to live according to the precepts and statutes was their good of love and good of life. The reason why the sons of Israel were now conquered by the Philistines was, because they departed from the worship of Jehovah to the worship of other gods, and especially the worship of Ashtaroth, as may appear from the words of Samuel to them (1 Sam. vii. 3); this was the cause also of the ark being taken by the Philistines. When it is thus known that by the Philistines were represented, and thence signified, those who make no account of the good of love, of charity, and of life, it may be known why they were smitten by hemorrhoids on account of the ark, and died in consequence thereof; likewise, why the mice devastated

the land; for hemorrhoids signify truth defiled by evil of the life, as is the case with those who are destitute of good, for blood signifies truth, and the corrupt matter of the hemorrhoids truth defiled, and the posterior part, where the hemorrhoid was, signifies natural love with those who are not spiritual, which is the love of the world; and mice signify the falsities of the sensual man, which, as it were, eat up and consume all things of the church, as mice do the corn with other produce of the fields, and also the roots in the earth; these therefore were their plagues, by reason of their being of such a nature and quality, for they who are without good defile truths, and also devastate all things of the church. The reason why these things took place on account of the ark was, because the ark signified divine truth which proceeds from the Lord, and this is not genuine except with those who are in the good of love, and thence in the good of life; and when the divine truth flows-in with those who are not in good, it produces effects which correspond to the falsities of their doctrine and the evils of their life, similar to what takes place in the spiritual world, where, when divine truth flows-in with such persons, the defilement of truth and devastation of good appears in the likeness of hemorrhoids and mice. The reason why Dagon the god of the Ashdodites, by reason of the nearness and presence of the ark, was cast down to the earth, and afterwards his head and the palms of his hands were cast upon the threshold of his house, was, because Dagon signified their religion, which being destitute of spiritual good, was also destitute of all intelligence and power; for the head signifies intelligence, and the palms of the hands signify power: the like also takes place in the spiritual world, when divine truth flows-in out of heaven with such persons, for they then appear as if they had no head, and without the palms of their hands, because they have no intelligence nor power. The reason why, by the advice of their priests and diviners, they made golden images of the hemorrhoids and of the mice, and set them at the side of the ark upon a new cart, to which they tied two milch kine upon which no yoke had ascended, was because gold signifies the good of love, which heals and purifies from falsities and evils, which are signified by hemorrhoids and mice, and because a cart signifies the doctrine of natural truth, and a new cart, that doctrine untouched and not defiled by the falsities of their evil; and the milch kine, upon which there had been no yoke, signified natural good not yet defiled by falsities, for to carry a yoke signifies to serve, and in this case to serve falsities which defile good; and whereas those things were in agreement with divine truth, which was signified by the ark, therefore they were made use of and applied as representatives, and afterwards the Levites offered them for a burnt-offering, which they burned with the wood of the cart. The reason why



the ark with the gifts was deposited upon a great stone, near which the kine stood still, was, because stone signifies divine truth in the ultimate of order. The reason why all this was done by the advice of the priests and diviners of the Philistines was, because the science of correspondences and representations was a common science at that time, for it was their theology, known to the priests and diviners, who were their wise men; but whereas at that time they were for the most part become merely natural, they regarded those things idolatrously, worshipping the externals, and not thinking of the internal things which they represented. From these observations it may appear, what all the particulars which are adduced above from the book of Samuel signify in their series, and that the ark, by virtue of the law in it, signifies divine truth proceeding from the Lord.

FOURTHLY, concerning the two miracles performed by the ark, which relate to the death of Uzzah and the blessing of Obed-edom, it is thus written in 2 Samuel: "*David arose and departed, and all the people that were with him, from Baal of Judah, to bring up thence the ark of God, whose name is invoked, the name of Jehovah Zebaoth that sitteth between the cherubs over it: and they caused the ark of God to be carried upon a new chariot, and they brought it from the house of Abinadab, which is in Gibeah, and Uzzah, and Ahio, the sons of Abinadab, were leading the chariot. And David and all the house of Israel were playing before Jehovah, upon all kinds of instruments made of fir wood, and upon harps, and with psalteries, and with timbrels, and with dulcimers, and with cymbals. And when they came to the corn floor of Nachon, Uzzah put forth his hand to the ark, and took hold of it, because the oxen had turned aside: and the anger of Jehovah was kindled against Uzzah, and God smote him for his error, so that he died there at the ark of God: and David was grieved at it, and David feared Jehovah in that day, saying, How shall the ark of Jehovah come unto me? and David would not himself set the ark of Jehovah with himself in the city of David, but he carried it aside into the house of Obed-edom the Gittite. When the ark of Jehovah had remained in his house three months, Jehovah also blessed Obed-edom and all his house: and this was told to king David, and David went, and brought up the ark of God from the house of Obed-edom into the city of David with joy; and when they that bare the ark of Jehovah had gone forward six paces, he sacrificed an ox and a fattling; and David danced with all his might before Jehovah, girt with a linen ephod: and David and all the house of Israel brought up the ark of Jehovah with a shout and with the sound of a trumpet, and brought the ark of Jehovah into the city of David, which is Zion, and set it up in its place within the tent which David had spread for it"* (vi. 1—17): these historical particulars, in the internal or spiritual sense, involve many things which cannot

appear to view in the sense of the letter, which is the historical sense; thus something is involved in the ark being brought from the house of Abinadab into the house of Obed-edom, and at last into the city of David, which is Zion; something again, when it was bringing, in their playing, and sounding all kinds of instruments of music, and in David himself dancing; likewise in the ark being brought upon a new chariot, to which oxen were tied; as also in Uzzah, the son of Abinadab, dying, and in Obed-edom with his house being blessed: all these things, notwithstanding their being historical events, contain in their bosom such things as appertain to heaven and the church, in like manner as the ark itself, which, on account of the law in it, represented the Lord as to divine truth, wherefore it is called the ark of God whose name is invoked, the name Jehovah Zebaoth sitting between the cherubs: with respect to the ark being brought out of the house of Abinadab, first into the house of Obed-edom, and at last into the city of David, which is Zion, no one can know what areana are herein involved, but he who knows what was signified by Gibeah, and by Baal of Judah there, where Abinadab was, and what by Gath, where Obed-edom was, and lastly what by Zion, where David was: all the tracts or countries, with the cities in them, in the land of Canaan, were representative, as in the spiritual world, with respect to the regions there, and the cities of those regions: in every region, and also in every city whatever, in the spiritual world, they who are in the good of love dwell to the east and west, they who are in a clear good of love to the east, and they who are in an obscure good of love to the west; and they who are in the light of truth dwell to the south and the north: they who are in a clear light of truth to the south, and they who are in an obscure light of truth to the north: the case was similar in the land of Canaan in the tracts thereof, and in the cities of those tracts: these, with respect to their quarters, corresponded to the regions in the spiritual world, and to the cities of those regions, but with this difference, that men on earth cannot be thus arranged in their quarters as to the good of love, and as to the light of truth, as spirits and angels are in the spiritual world, wherefore in the land of Canaan and in the cities thereof the places themselves represented, and not persons; that this is the case, may appear from the partition of the land of Canaan into inheritances, which fell by lots to the tribes according to their representation of the church; likewise from Jerusalem and Zion representing the church itself, Jerusalem the church as to the truth of doctrine, and Zion the church as to the good of love: if therefore it be known what is particularly signified, as appertaining to heaven and the church, by Gibeah, and by Baal of Judah there, where Abinadab was, and what by Gath where Obed-edom was, it may be known what is signified by the ark being

brought from Abinadab to Obed-edom, and at last into Zion : from the signification of those cities it may appear, that by the translation of the ark was represented the progression of the church in man, from its ultimate to its inmost, as from one heaven into another, even to the supreme, which is the third heaven : Baal of Judah, where Abinadab was, signified the ultimate of the church, which is called its natural principle, for this was represented by Gibeon, where Baal of Judah was ; but Gath, where Obed-edom was, who was thence called a Gittite, signified the spiritual principle of the church, which signification it put on after the sons of Israel had taken the cities from Ekron even to Gath from the Philistines (1 Sam. vii. 13—15) : but Zion, where David dwelt, signified the inmost of the church, which is called its celestial principle. From these considerations it is evident that the translation of the ark signified the progression of the church with man from its ultimate to its inmost, and this because those progressions are effected by divine truth, which was signified by the ark : for the man of the church advances from the natural principle to the spiritual, and through this to the celestial, and this continually from the Lord by His divine truth ; the natural state is the good of life, the spiritual is the good of charity towards our neighbour, and the celestial is the good of love to the Lord ; in a similar progression are the goods of the three heavens, wherefore the ascent through them in their order was also represented. By their playing and sounding all kinds of instruments of music, when the ark was being brought, and by David's dancing, was represented the gladness and joy which result from the affection of truth and good from the Lord by the influx of divine truth, which was signified by the ark ; the instruments mentioned, on which they played in the first journey from the house of Abinadab to the house of Obed-edom, represented the gladness of mind resulting from the natural and spiritual affection of truth ; and the dancing of David, likewise the shouting and sound of the trumpet, represented the joy of heart resulting from the affection of spiritual and celestial good ; that harmonies of musical sounds are from the spiritual world, and signify affections with their gladnesses and joys, may be seen above ;<sup>y</sup> and that Zion signifies the third heaven, and thence the inmost of the church, may also be seen above.<sup>z</sup> The ark being brought upon a new chariot, and oxen being tied to the chariot, represented, and thence signified, the doctrine of truth derived from the good of love, the chariot signifying the doctrine of truth, and the oxen the good of love, each in the natural man, for divine truth, which is signified by the ark, subsists and has its foundation upon the doctrine of natural truth which is derived from good ; hence it was that the

<sup>y</sup> N. 323, 326.<sup>z</sup> N. 405.

ark was set upon a chariot, and oxen before the chariot: that a chariot signifies the doctrine of truth, may be seen above;<sup>a</sup> and that an ox signifies natural good, may be seen in the *Arcana Cœlestia*.<sup>b</sup> The reason why Uzzah, the son of Abinadab, died because he laid hold of the ark with his hand, was, because to touch with the hand signifies communication, which is effected with the Lord by the good of love, and yet Uzzah was not anointed, as were the priests and Levites, to whom the representation of the good of love acceded by anointing, and yet the cherubs, which were over the propitiatory which was over the ark, signified guard that the Lord should not be approached except by the good of love; that the representation of the good of love was put on by anointing, may be seen above.<sup>c</sup> That this circumstance also took place, in order that David might not bring the ark to Zion before the progression, which was also represented, was finished, according to what was said above, may appear from this consideration, that David grieved at the death of Uzzah, and feared to bring the ark into his own city, which was Zion (verses 8—10). The reason why Obed-edom was blessed, and his house, on account of the ark, was, because blessing from the good things of the world signifies blessing from the good things of heaven, which proceed solely from the Lord by the reception of divine truth represented by the ark, which good things are given to those who are in spiritual good, which Obed-edom in Gath represented, as was said above. Lastly, the introduction of the ark into Zion, and into the tent which was spread out for it by David, signified ascent into the third heaven, and conjunction of divine truth with the good of love, for Zion represented the inmost principle of the church, and thence the inmost of the heavens, which is the supreme or third heaven, where the angels are in the good of love to the Lord, and where is guard or defence lest the Lord should be approached except by the good of love, which is represented by the cherubs over the ark.

The like was also signified by the ark being introduced into the inmost part of the temple built by Solomon, concerning which it is thus written in I Kings: "*Solomon prepared the oracle in the midst of the house, that he might set in it the ark of the covenant of Jehovah; and he made in the oracle two cherubs of the wood of oil, and set them in the midst of the inner house, and they stretched out the wings to the wall on each side, and their wings touched each other in the midst of the house; and he overlaid the cherubs with gold. And Solomon brought up the ark of the covenant of Jehovah from the city of David, which is Zion. And all the elders of Israel came, and the priests carried the ark, and brought up the ark of Jehovah, and the tent of*

<sup>a</sup> N. 355.<sup>b</sup> N. 2180, 2566.<sup>c</sup> N. 375.

*assembly, and all the vessels of holiness which were in the tent; and Solomon and all the congregation with him were before the ark; and the priests brought the ark of the covenant of Jehovah into its place, into the oracle of the house, into the holy of holies, even under the wings of the cherubs; for the cherubs spread out their wings over the place of the ark, so that the cherubs covered the ark and the staves thereof from above, and the heads of the staves were seen from the holy place, towards the faces of the oracle, but they were not seen without. And Solomon said, I have appointed there the place of the ark, wherein is the covenant of Jehovah, which He covenanted with our fathers, when He brought them forth out of the land of Egypt”* (vi. 19, 23, 27; viii. 1—8, 21): inasmuch as the ark in the tent of assembly represented the third heaven where the Lord is, and the tent itself, without the vail, the second heaven, and the court the first heaven, so likewise did the temple; for the temple with its courts represented also the three heavens, wherefore there was nothing in the temple, nor out of the temple within the courts, which did not represent somewhat of heaven, and this by reason that the Lord at that time was present in representatives; for the churches which were before the advent of the Lord were representative churches, and at last also of such a quality as was the church which was instituted with the sons of Israel; but when the Lord came into the world, then the externals which represented were abolished, because it was the Lord Himself whom the representatives of the church shadowed forth and signified, and whereas they were external things, and as it were veils or coverings, within which was the Lord, therefore when He came, these coverings were taken away, and He Himself appeared manifest with heaven and with the church, in which He is the all in all. The chief representatives of the Lord, and thence of heaven and the church, were the tent of assembly, with the table, the candlestick, the altar of incense, and the ark, therein contained; likewise the altar with the burnt offerings and sacrifices, and afterwards the temple; and the same was represented by the temple as by the tent of assembly, with this difference, that the tent of assembly was a more holy representative of the Lord, of heaven, and of the church, than the temple. From these considerations it may appear that the oracle or secret place [*adytum*] of the temple, where the ark was, in like manner as in the tent of assembly, represented the Lord as to divine truth, and thence also the third heaven, where the angels are conjoined to the Lord by love to Him, and thence have divine truth inscribed on their hearts. But what was signified by the cherubs in the temple, and by their wings, likewise by the staves, which are also mentioned, shall be explained in a few words: by the cherubs was signified defence lest the Lord should be approached otherwise than by

the good of love, wherefore also they were made of the wood of oil, by which wood is signified the good of love, as may be seen above:<sup>d</sup> by the wings of the cherubs is signified the divine spiritual sphere, which descends from the divine celestial, in which the third heaven is, into the second, and is there received, wherefore the wings touched each other in the midst of the house, and thence were stretched forth to the wall on each side: but by the staves, with which the ark was carried, was signified divine power, thus the same as by arms. From these and the preceding observations may appear what is signified in the Word by the ark of the covenant.

Moreover by the ark is signified the representative of the church in general, in like manner as by the daily or continual sacrifice in Daniel, which was to cease at the Lord's coming into the world; in this sense it is mentioned in Jeremiah: "*I will give you pastors according to my heart, and they shall feed you with knowledge and intelligence: and it shall come to pass when ye shall be multiplied, and bear fruit in the land, in those days they shall no more say, The ark of the covenant of Jehovah, neither shall it come up upon the heart, nor shall they make mention thereof, neither shall they desire it, neither shall it be repaired any more*" (iii. 15, 16): these things are said concerning the advent of the Lord, and concerning the abolition of the representative rites of the Jewish church which should then take place: that the interior things of the church should be manifested, which were veiled over by the representative external rites, and that they should then become interior or spiritual men, is signified by pastors being given according to the heart of the Lord, who shall feed them with knowledge and intelligence; by pastors are understood those who teach good and lead thereto by truths; the multiplication of truth and fructification of good is signified by, Then it shall come to pass, when ye shall be multiplied and bear fruit in the land in those days; that then conjunction with the Lord will be by the interior things of the Word and not by things exterior, which only signified and represented things interior, is signified by, They shall no more say, The ark of the covenant of Jehovah, the ark of the covenant of Jehovah there denoting the externals of worship, which were then to be abolished, the same as by the daily or continual sacrifice which was to cease, as mentioned in Daniel (viii. 13; xi. 31; xii. 11); that there was to be no longer external worship, but internal, is signified by, It shall not come into the heart, neither shall they make mention thereof, neither shall they desire it, neither shall it be repaired any more. Hence also it may appear, that the ark of the covenant seen by John in the temple of God, which is the vision now treated of, was an

<sup>d</sup> N. 375.

appearing of the divine truth, whereby is effected the conjunction of the new heaven and new church with the Lord, and that this was so seen in order that the Word in the letter might be every where like to itself, consisting of such things as were externals of worship and represented things internal ; in like manner, as above (viii. 3, 4), where he saw the altar and incense before the throne; for the Word in the letter consists of mere correspondences, such as were in the representative churches, and which were thence made use of in writing the Word, inasmuch as interior things of heaven and the church, which are spiritual and celestial, are therein contained.

701. Forasmuch as the ark is called the ark of the covenant, it remains also to be confirmed from the Word that it was so called because the law was in it, and by the law, whereby, in an extensive sense, is meant the Word, is signified the Lord as to divine truth, which is the Word, thus the divine truth or Word which is from the Lord, and in which the Lord is, inasmuch as all divine truth proceeds from Him ; when this is received by man, conjunction with the Lord is effected, and this conjunction is what is signified by covenant. How conjunction of the Lord with man is effected, and of man with the Lord, shall also be explained in a few words: the Lord continually flows-in with all men with light which enlightens, and with the affection of knowing and understanding truths, also of willing and doing them ; and whereas that light and that affection continually flows-in from the Lord, it follows, that in proportion as man receives of that light, in the same proportion he becomes rational, and in proportion as he receives of that affection, in the same proportion he becomes wise, and is led by the Lord ; that affection with its light draws or attracts to itself the truths which man from infancy has learnt from the Word, from doctrine derived from the Word, and from preaching, and conjoins to itself ; for all affection desires to be nourished by the knowledges which agree with it ; from this conjunction is formed man's spiritual love or affection, by which he is conjoined to the Lord, that is, by which the Lord conjoins man to himself. But in order to the reception of that light and that affection, there is also given to man a freedom of choice, which, inasmuch as it is from the Lord, is also the gift of the Lord with man, and is never taken away from him, for that freedom appertains to man's affection or love, consequently also to his life: man, by virtue of freedom, can think and will what is evil, and also think and will what is good : in proportion therefore as from that freedom, which appertains to his love, and thence to his life, he thinks falsities and wills evils, which are contrary to the truths and goods of the Word, in the same proportion he is not conjoined to the Lord ; but in proportion as he thinks truths and wills goods, which are from the Word, in the same proportion he is conjoined to the

Lord, and the Lord causes those truths and goods to be of His love, and thence of His life : from these considerations it may appear that that conjunction is reciprocal, namely, of the Lord with man, and of man with the Lord ; such is the conjunction which is understood by covenant in the Word.

It is a great fallacy to believe that man can contribute nothing to his salvation, because the light of seeing truths and the affection of doing them, likewise also the freedom of thinking and willing them, are from the Lord, and nothing thereof from man ; but inasmuch as those things appear to man as if they were in him, and, when they are thought and willed, as if they were from him, therefore, on account of that appearance, man ought to think and will them as from himself, but still to acknowledge that they are from the Lord, otherwise nothing of truth and good, or of faith and love, can be appropriated to him : he who hangs down his hands, and waits for influx, cannot receive any thing, neither can he have any reciprocal conjunction with the Lord, nor consequently be in the covenant. That this is the case may clearly appear from this consideration, that the Lord has said in a thousand passages in the Word, that man should do good, and that he should not do evil, which the Lord would by no means have said, unless somewhat was given to man, by virtue whereof he has the ability to do, and that which is given to man appears to him as his own, although it is not his ; and as this is the case, therefore the Lord thus speaks in John : "*I stand at the door, and knock ; if any man hear My voice, and open the door, I will come in unto him, and will sup with him, and he with Me*" (Apocalypse iii. 20).

That covenant signifies conjunction with the Lord by reception of divine truth in the understanding and will, or in the heart and soul, that is, in the love and faith, and that conjunction is effected reciprocally, may appear from the various passages in the Word, where covenant is mentioned : for from the Word it is evident,—1. That the Lord Himself is called the covenant, because conjunction is effected by Him with Him by means of the Divine sphere which proceeds from Him : 2. That the Divine Proceeding, which is divine truth, thus the Word, is a covenant, because this conjoins : 3. That the precepts, judgments, and statutes, commanded to the sons of Israel, were to them a covenant, because by them conjunction with the Lord was then accomplished : 4. That, moreover, whatever conjoins is called covenant.

As to what concerns the first, namely, That the Lord Himself is called covenant, because conjunction is effected by Him with Him by means of the Divine sphere which proceeds from Him, appears from the following passages ; thus in Isaiah : "*I, Jehovah, have called Thee in justice, and I will hold Thine hand, and will guard Thee, and I will give Thee for a covenant of*



*the people, and for a light of the nations*" (xlii. 6); these words are spoken concerning the Lord, who is called a covenant of the people, and a light of the nations, by reason that covenant signifies conjunction, and light divine truth; by people are understood those who are in truths, and by nations those who are in goods, as may be seen above;<sup>e</sup> to call Him in justice signifies that He may accomplish justice by separating the evil from the good, and by saving the latter but condemning the former; to take hold of the hand and to guard signifies by virtue of the Divine Omnipotence, which the hells cannot resist; by Jehovah doing this is signified that it is done by the Divinity in the Lord. Again in the same prophet: "*I have given Thee for a covenant of the people, to restore the earth, and to inherit the devastated inheritances*" (xlix. 9); treating also of the Lord; and to give for a covenant of the people signifies that conjunction may be with Him and by Him; to restore the earth signifies the church; and to inherit the devastated inheritances signifies to restore the goods and truths of the church which were destroyed.

So in David: "*I have covenanted a covenant with Mine elect, and I have sworn to David My servant, even for ever will I establish thy seed, for ever will I keep to Him My mercy, and My covenant shall be stable*" (Psalm lxxxix. 4, 5, 29): by David is here understood the Lord as to His royalty or kingly office, as may be seen above,<sup>f</sup> who is called elect from good, and servant from truth; to make a covenant and swear to Him signifies the union of His Divinity with His Humanity, to make a covenant denoting to be united, and to swear denoting to confirm it; even for ever will I establish thy seed signifies the eternity of divine truth from Him; for ever will I keep to Him My mercy signifies the eternity of divine good from Him; My covenant shall be stable signifies the union of the Divinity and Humanity in Him: this is the sense of those words, whilst instead of David is understood the Lord as to the Divine Humanity, and the royalty thereof, concerning which it is thus said in the sense of the letter, because in that sense David is treated of, with whom there was no such eternal covenant. Thus also in 2 Samuel: "*The God of Israel said, The rock of Israel spake to me, and He shall be as the light of the morning when the sun ariseth, of a morning without clouds, the grass in the earth from the clear shining after rain: is not my house firm with God, because He hath set for me a covenant of eternity, to set over all and to keep*" (xxiii. 3—5): these words were spoken by David; and by the God of Israel, and the rock of Israel, is understood the Lord as to divine truth; what is signified by He shall be as the light of the morning when the sun arises, of a morning

<sup>e</sup> N. 175, 331, 625.<sup>f</sup> N. 205.

without clouds, the grass out of the earth by the clear shining after rain, may be seen above:<sup>g</sup> hereby is described the divine truth proceeding from the Lord, from which comes all germination of truth and fructification of good; is not my house firm with God signifies the church conjoined with the Lord by divine truth, the house of David denoting the church; because he has set for me a covenant of eternity signifies that from the union of His Humanity with the Divinity He has conjunction with the men of the church; to set over all and to keep signifies by virtue whereof He rules all things and all, and saves those who receive.

So in Malachi: "*Ye shall know that I have sent unto you this precept, that My covenant may be with Levi: My covenant was with him of life and of peace, which I gave to him with fear, that he might fear Me: the law of verity was in his mouth, and perversity was not found in his lips. But ye have receded from the way, ye have caused many to stumble in the law, ye have corrupted the covenant of Levi*" (ii. 4—6, 8): by the covenant of Jehovah with Levi, in the supreme sense, is signified the union of the Divinity with the Humanity in the Lord, and, in the respective sense, the conjunction of the Lord with the church; for the Lord is understood by Levi as well as by David, but by Levi as to divine good, which is the priesthood of the Lord, and by David as to the divine truth, which is the royalty of the Lord; that the Lord is understood by Levi is evident, from its being said, the law of verity was in His mouth, and perversity was not found in His lips, by the law of verity being signified divine truth from divine good, and by lips being signified the doctrine of truth and instruction; and from its being afterwards said, "The lips of the priest shall keep science," and "They shall seek the law from His mouth, because He is the angel of Jehovah Zebaoth" (verse 7): by the covenant of life and of peace is signified that union and that conjunction which were spoken of just above, by virtue whereof the Lord Himself was made life and peace, from which man has eternal life, and peace from the infestation of evils and falsities, thus from hell; what is signified by His fear, may be seen above:<sup>h</sup> they who live contrary to divine truth are understood by those that have receded from the way, caused many to stumble in the law, and corrupted the covenant of Levi; by receding from the way and stumbling in the law is signified to live contrary to divine truth, and by corrupting the covenant of Levi is signified corrupting conjunction with the Lord. Again in the same prophet: "*Behold, I send Mine angel, who shall prepare the way before Me; and suddenly the Lord shall come to His temple, and the angel of the covenant whom ye desire*"

<sup>g</sup> N. 644.<sup>h</sup> N. 696.

(iii. 1): that the advent of the Lord is there proclaimed is manifest; that the Lord is there called Lord from divine good, and the angel of the covenant from divine truth, may be seen above,<sup>i</sup> where the rest of the passage is also explained. From the above observations it may appear that by covenant, when predicated of the Lord, is understood either Himself, or the union of His Divinity with the Humanity in Him, and that, in respect to those who are in heaven and in the church, is meant conjunction with Him, by the Divine sphere which proceeds from Him.

Secondly, That the Divine Proceeding, which is divine truth, consequently the Word, is a covenant, because it conjoins, may appear from the following passages; thus in Moses: "*Moses coming from Mount Sinai related to the people all the words of Jehovah, and all the judgments; and all the people answered with one voice, and said, All the words which Jehovah hath spoken will we do: and Moses wrote all the words of Jehovah in a book; and he took the book of the covenant, and read it in the ears of the people, and they said, All that Jehovah hath spoken we will do and will hearken. And Moses took half of the blood of the burnt-offerings, and sprinkled upon the people, and said, Behold, the blood of the covenant, which Jehovah hath covenanted with you respecting all these words: and they saw the God of Israel, under whose feet was as it were the work of sapphire stone*" (Exod. xxiv. 3, 4, 7, 8, 10): that divine truth, which with us is the Word, is a covenant, may appear from all the particulars here related, viewed in the internal or spiritual sense: for Moses, who read those things to the people, represented the law, that is, the Word, as may appear from various places where it is said, Moses and the prophets, and in others, the law and the prophets, consequently Moses denotes the law, and the law, in an extensive sense, signifies the Word, which is divine truth: the same may also appear from this consideration, that Mount Sinai signifies heaven, whence divine truth comes; and from this, that the book of the covenant, which was read before the people, signifies the Word; and that the blood, of which half was sprinkled upon the people, also signifies divine truth, which is the Word, and whereas it conjoins, it is called the blood of the covenant: and inasmuch as all conjunction by divine truth is with the Lord, therefore the God of Israel, who is the Lord, was seen by Moses, Aaron and his sons, and the seventy elders; the reason why it is said, that there was seen under His feet as the work of sapphire stone, is, because when by the Lord is understood the Word, by His feet is understood the Word in its ultimates, that is, in the literal sense thereof, for the sons of Israel did not see it interiorly; as the work of sapphire signifies

<sup>i</sup> N. 242, 433, 444.

pellucid from internal truths, which are the spiritual sense of the Word : but these things may be seen particularly expounded in the *Arcana Cœlestia*.<sup>j</sup>

The nature and quality of the conjunction, which is signified by covenant, may also appear from what is here adduced, namely, that it is as covenants are wont to be made in the world, which are on the part of one, and on the part of the other; in like manner, the covenants which the Lord makes with men must be on the part of the Lord, and on the part of man; that they must be on the part of each, is for the sake of conjunction: the things which were on the part of the Lord are related in the preceding chapter, namely, that He will bless their bread and their waters, that He will take away their diseases, and that they shall possess the land of Canaan from the sea Suph even to the river Euphrates (Exod. xxiii. 25—31); and there by blessing their bread and their waters, in the internal spiritual sense, is signified the fructification of good and multiplication of truth, bread signifying all the good of heaven and the church, and waters, all the truths of that good; by taking away diseases is signified to remove evils and falsities which are from hell, for these are diseases in the spiritual sense; and by possessing the land from the sea Suph to the river Euphrates is signified the church with all the extension thereof, which is from the Lord with those who are conjoined to Him by divine truth: but the things which must be on the part of man are related in the three chapters which precede, and are summarily understood, in the passage adduced above, by the words of Jehovah and the judgments, which Moses descending from Mount Sinai related to the people, to which the people said, with one voice, All the words which Jehovah has spoken we will do, and will hearken: hence it was that Moses divided the blood of the burnt-offerings, and the half thereof, which was for the Lord, he left in the bowls, and the other half he sprinkled upon the people.

That conjunction of the Lord with men is effected by divine truth is also understood by blood in the Evangelists: “*Jesus took the cup, saying, Drink ye all of it, this is My blood, the blood of the new covenant*” (Matt. xxvi. 27; Mark xiv. 22; Luke xxii. 20): here blood is called the blood of the new covenant, because blood signifies the divine truth proceeding from the Lord, and covenant signifies conjunction: that blood signifies the divine truth proceeding from the Lord, and received by man, may be seen above;<sup>k</sup> and that to drink signifies to receive, to appropriate, and thus to be conjoined, may also be seen above.<sup>l</sup> So likewise in Zechariah: “*By the blood of thy covenant, I will send forth thy bound out of the pit in which there is no water*”

<sup>j</sup> N. 9371—9412.<sup>k</sup> N. 329, 476.<sup>l</sup> N. 617.

(ix. 11) : speaking concerning the Lord, who is manifestly treated of in that chapter; and by the blood of the covenant is understood, as above, the divine truth, by which conjunction is effected with the Lord; who they are that are understood by the bound in the pit, in which there is no water, may be seen above.<sup>m</sup> Forasmuch as the Lord called His blood, by which is understood the divine truth proceeding from Him, the blood of the new covenant, it shall be explained in a few words what is understood by the old covenant and what by the new covenant: by the old covenant is understood conjunction by divine truth such as was given to the sons of Israel, which was external, and thence representative of divine truth internal: no other divine truth was given to them, because they could not receive any other, for they were external and natural men, and not internal or spiritual, as may appear from this consideration, that those who knew something concerning the advent of the Lord thought no otherwise concerning Him than that He was to be a king, who should raise them above all the people in the universe, and who would thus establish a kingdom with them on earth, and not in the heavens, and thence in the earth with all who believe in Him; wherefore the old covenant was a conjunction by such divine truth as is contained in the books of Moses, and was called the precepts, judgments, and statutes, in which however lay concealed the divine truth such as is in heaven, which is internal and spiritual: this divine truth was opened by the Lord when He was in the world; and as by this alone is effected conjunction of the Lord with men, therefore it is understood by the new covenant, and also by His blood, which is thence called the blood of the new covenant: the same is also understood by wine.

Concerning this new covenant, which was to be entered into with the Lord when He should come into the world, frequent mention is made in the Word of the old covenant; as in Jeremiah: "*Behold, the days come, in which I will make a new covenant with the house of Israel and with the house Judah, not as the covenant which I made with your fathers, because they made My covenant void: but this is the covenant which I will make with the house of Israel after these days; I will put My law in the midst of them, and upon their heart will I write it, and I will be to them for a God, and they shall be to Me for a people; neither shall they teach any more a man his companion, or a man his brother, saying, Know ye Jehovah, for they shall all know Me, from the least of them even to the greatest of them*" (xxx. 31—34): by the house of Israel and the house of Judah, with whom it is here said that the Lord will make a new covenant, are not understood the sons of Israel or Judah, but all who are in truths

<sup>m</sup> N. 537.

of doctrine and in the good of love to the Lord derived from the Lord ; that these are understood by the sons of Israel and by Judah, in the Word, may be seen above ;" that by the days that come is meant the advent of the Lord, is evident ; that conjunction with the Lord should then take place by divine truth, internal and spiritual, is understood by these words, This is the covenant which I will make with the house of Israel after those days, I will put My law in the midst of them, and upon their heart will I write it ; whereby is signified that they shall then receive divine truth inwardly in themselves ; for divine truth spiritual is received by man inwardly, thus otherwise than with the sons of Israel and the Jews, who received it from without only ; for when man receives divine truth within himself, that is, makes it of his love and thence of his life, then truth is known by virtue of truth itself, inasmuch as the Lord flows-in into His own truth with man, and teaches him ; this is understood by these words, They shall no more teach a man his companion, or a man his brother, saying, Know ye Jehovah, for they shall all know Me, from the least even to the greatest ; the conjunction itself thereby effected, which is understood by the new covenant, is understood by, I will be to them for a God, and they shall be to Me for a people.

Again in the same prophet : "*They shall be to Me for a people, and I will be to them for a God, and I will give to them one heart and one way, to fear Me all their days, and I will make with them an eternal covenant, that I will not turn Me away from after them, that I may do them good ; and I will give My fear into their heart, that they may not recede from with Me*" (xxxii. 38—40) : treating also concerning the Lord, and concerning a new covenant with Him : conjunction thereby is understood by, I will be to them for a God, and they shall be to Me for a people, and is further described by giving to them one heart and one way, to fear Him all their days, and by not turning away from them, and giving His fear into their heart, that they may not recede from with Him : by one heart and one way, to fear Me, is signified one will of good and one understanding of truth to worship the Lord ; and inasmuch as the conjunction is reciprocal, namely, of the Lord with them, and of them with the Lord, therefore it is said, that He will not turn away from after them, to do them good, and that they shall not recede from with Him ; hence it is evident what is signified by the eternal covenant, which He will enter into with them, namely, conjunction by divine truth spiritual, which, being received, constitutes the life of man, whence comes eternal conjunction.

Again in Ezekiel : "*I will raise up over them one shepherd*"

*who shall feed them, My servant David: I, Jehovah, will be to them for a God, and My servant David a prince in the midst of them; then will I make with them a covenant of peace, I will cause the evil beast to cease, that they may dwell confidently in the wilderness, and sleep in the forests*" (xxxiv. 23—25): these things also are said concerning the Lord: and by David who shall feed them, and who shall be a prince in the midst of them, is understood the Lord as to divine truth, who is called a servant from serving; conjunction with the Lord by divine truth is understood by the covenant which He will make with them; it is called a covenant of peace by reason that man by conjunction with the Lord has peace from the infestation of evil and falsity from hell; therefore it is also said, I will cause the evil beast to cease that they may dwell confidently in the wilderness, and sleep in the forests; by the evil beast is understood falsity and evil from hell, and by dwelling confidently in the wilderness, and sleeping in the forests, is signified that they shall be safe from all infestation thereof every where. Again in the same prophet: "*My servant David shall be a king over them, that there may be one shepherd to them all; and I will make with them a covenant of peace, a covenant of eternity shall it be with them; and I will place them, and multiply them; and I will set My sanctuary in the midst of them for ever, and My dwelling place with them; and I will be to them for a God, and they shall be to Me for a people*" (xxxvii. 24, 26, 27): here also by David is understood the Lord: for that David was not to come again to be their king and shepherd is evident, but the Lord is called king from divine truth, for this is the royalty of the Lord, and divine good is His priesthood; He is also called shepherd, because He will feed them with divine truth, and thereby lead to the good of love, and thus unto Himself; and whereas conjunction is thence, it is said, I will make with them a covenant of peace, a covenant of eternity; what the covenant of peace signifies was said above, likewise that conjunction is understood by, I will be to them for a God, and they shall be to Me for a people: by the sanctuary which He shall set in the midst of them, and by the dwelling place which shall be with them, are signified heaven and the church, which are called a sanctuary from the good of love, and a dwelling place from the truths of that good, for the Lord dwells in truths which are derived from good.

So in Hosea: "*I will make for them a covenant in that day, with the wild beast of the field, with the bird of the heavens, and with the creeping thing of the earth; and the bow, and the sword, and the war, will I break from off the earth; and I will cause them to lie down securely; and I will betroth thee to Me for ever*" (ii. 18, 19): treating concerning the establishment of the new church by the Lord: that the Lord would not then make

a covenant with the wild beast of the field, with the bird of the heavens, and with the creeping thing of the earth, is evident, wherefore by those things are signified such things as appertain to man; by the wild beast of the field, the affection of truth and good, by the bird of the heavens, spiritual thought, and by the creeping thing of the earth, what is scientific appertaining to the natural man; what the rest of this passage signifies may be seen above:<sup>o</sup> hence it is evident that the covenant which the Lord will make is a spiritual covenant, or a covenant by spiritual truth, and not a covenant by natural truth, the latter being the old covenant made with the sons of Israel, and the former the new covenant. Inasmuch as by the law, which was promulgated by the Lord from Mount Sinai, in an extensive sense, is signified the Word, therefore also the tables, on which that law was inscribed, are called the tables of the covenant; as in Moses: "*I went up into the mountain to receive the tables of stone, the tables of the covenant which Jehovah made with you; at the end of forty days and forty nights Jehovah gave to me two tables of stone, the tables of the covenant*" (Deut. ix. 9, 11): by those tables, that is, by the law written upon them, is understood the divine truth, by which there is conjunction with the Lord, by virtue of which conjunction they are called the tables of the covenant; and inasmuch as all conjunction, like a covenant, is effected on the part of one and on the part of the other, thus reciprocally on both sides, therefore there were two tables, and they were of stone; the reason of their being of stone, was, because by stone is also signified divine truth in ultimates, concerning which see the *Arcana Cœlestia*.<sup>p</sup> Hence it is that the ark, in which those tables were deposited, was called the ark of the covenant, and with the sons of Israel, it was the most holy representative of worship, as was shewn in the preceding article.

Thirdly, That the precepts, judgments, and statutes, commanded to the sons of Israel, were to them a covenant, because by them conjunction with the Lord was then effected, may appear from the following passages; thus in Moses: "*If ye walk in My statutes, and observe My precepts, and do them, I will have respect unto you, and will make you fruitful and multiply you, and I will confirm my covenant with you. But if ye reprobate My statutes, so that ye do not all My precepts, whilst ye make My covenant void, I will do contrary to you*" (Levit. xxvi. 3, 9, 15, and following verses): in the preceding chapter were set forth the statutes and precepts which were to be observed and done, and in this chapter the goods which they should enjoy if they keep those precepts and statutes, and afterwards

<sup>o</sup> N. 650.<sup>p</sup> N. 643, 3720, 6426, 8609, 10,376.



the evils which should come upon them if they did not keep them; but the goods which they should enjoy were terrestrial and worldly goods, and so likewise were the evils, by reason that they were terrestrial and natural men, and not celestial and spiritual; hence neither did they know any thing of the goods which inwardly affect man, nor of the evils which inwardly afflict him; but still the externals which they were bound to observe were such as inwardly contained in themselves things celestial and spiritual, by which conjunction is effected with the Lord; and inasmuch as those were perceived in heaven, therefore the externals which the sons of Israel were to observe were called a covenant; but the nature and quality of the conjunction of the Lord with the sons of Israel by those things, may be seen in the *Doctrine of the New Jerusalem*.<sup>9</sup>

Similar things are understood by covenant in the following passages; thus in Moses: "*Jehovah said unto Moses, Write thou these words, because upon the mouth of these words have I made a covenant with thee and with Israel*" (Exod. xxxiv. 27); again: "*Keep ye the words of this covenant, and do them, ye that stand here this day, your heads, your tribes, your moderators, and every man of Israel, to pass over into the covenant of Jehovah, and into His oath, which Jehovah God maketh with thee this day, that He may appoint thee this day for a people, and that He may be to thee for a God; not with you only do I make this covenant, and this oath, but also with every one who is not here with you this day*" (Deut. xxix. 8, 9, 11—14); and in 2 Kings: "*King Josiah sent, and gathered unto him all the elders of Judah and Jerusalem; and the king went up to the house of Jehovah, and every man of Judah, and all the inhabitants of Jerusalem with him, likewise the priests and the prophets, and the whole people from small even to great; and he read in their ears all the words of the book of the covenant found in the house of Jehovah; and the king stood at a pillar, and made a covenant before Jehovah, to go after Jehovah, and to keep His precepts, and His testimonies, and His statutes, with all the heart and with all the soul, to establish all the words of this covenant written upon this book; and all the people stood in the covenant*" (xxiii. 1—3), besides other places:<sup>10</sup> in all which passages the covenant is mentioned, and thereby are signified the external rites which the sons of Israel were to observe.

But with respect to the covenant which the Lord made with Abraham, Isaac, and Jacob, this was not the same as that made with the posterity of Jacob, but it was a covenant on the part of

<sup>9</sup> N. 248.

<sup>10</sup> As Jer. xxii. 8, 9; xxxiii. 20—22; 1. 5; Ezek. xvi. 8; Malachi ii. 14; Psalm lxxviii. 37; 1. 5, 16; ciii. 17, 18; cv. 8, 9; cvi. 45; cxi. 5, 9; Deut. xvii. 2; 1 Kings xix. 14.

the Lord that their seed should be multiplied, and that to it should be given the land of Canaan; and on the part of Abraham, Isaac, and Jacob, that every male should be circumcised; that it was another covenant which was made with the posterity of Jacob, appears in Moses: "*Jehovah God made with us a covenant in Horeb, not with our fathers did Jehovah God make this covenant, but with us*" (Deut. v. 2, 3). Concerning the former covenant, it is thus written in Moses: "*Jehovah brought Abraham forth abroad, and said, Look towards heaven, and number the stars; and He said to him, Thus shall thy seed be; and He said to him, Take to thee a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon; and he divided them in the midst, and he laid each part opposite the other; and the birds he did not divide. And the sun went down, and there was a thick darkness; and, lo! a furnace of smoke and a torch of fire passed between the pieces. In that day Jehovah made a covenant with Abraham, saying, To thy seed will I give this land, from the river of Egypt even to the great river Euphrates*" (Gen. xv. 5—18); and afterwards: "*I will give My covenant between Me and thee, and I will multiply thee exceedingly; I, behold, My covenant is with thee, and thou shalt be for a father of a multitude of nations, and I will make thee exceeding fruitful; and I will give to thee, and to thy seed after thee, all the land of thy sojournings, all the land of Canaan, for an eternal possession. This is My covenant which ye shall keep between Me and you, and between thy seed after thee; every male shall be circumcised to you; he who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people, he hath made My covenant void: and My covenant will I set up with Isaac, whom Sarah shall bear to thee*" (Gen. xvii. 1—21): from these things it may appear what was the nature of the covenant entered into with Abraham, namely, that his seed should be multiplied exceedingly, and that the land of Canaan should be given to him for a possession: the precepts, judgments, and statutes themselves, by which the covenant was to exist, are not mentioned, but still they are signified by the heifer, she-goat, and ram of three years old, and by the turtle dove and young pigeon, for by those animals are signified such things as appertain to the church, and by the land of Canaan itself is signified the church; and whereas the Lord foresaw that the posterity of Abraham from Jacob would not keep the covenant, hence there appeared to Abraham a furnace of smoke and a torch of fire passing between the pieces, and by the furnace of smoke is signified the dense falsity, and by the torch of fire the dire evil, which would take place with the posterity of Jacob: the same is also confirmed in Jeremiah (xxxiii. 18—20): that Abraham divided the heifer, the she-goat, and the ram,

and laid each part opposite the other, was agreeable to the ritual of covenants, which are between two parties: but these things may be seen fully explained in the *Arcana Cœlestia*.<sup>3</sup> The reason why the covenant was made by circumcision, was, because circumcision represented purification from the loves of self and of the world, which are corporeal and terrestrial loves, and their removal, wherefore also circumcision was performed by a little knife of stone, which signified the truths of doctrine, whereby all purification from evils and falsities, and the removal thereof, is effected; but the particulars relating to that covenant may also be seen explained in the *Arcana Cœlestia*:<sup>4</sup> and concerning circumcision.<sup>5</sup> But whereas by Abraham, Isaac, and Jacob, in the internal sense, is understood the Lord, hence by their seed are signified all who are of the church of the Lord, which church is also understood by the land of Canaan, which their seed was to inherit. There was also a covenant entered into with Noah, "*That men should no more perish by the waters of a deluge, and that the bow should be in the cloud for a sign of that covenant*" (Gen. vi. 17, 18; ix. 9—17; that that covenant also involves the conjunction of the Lord by divine truth may appear from the explication of the above words in the *Arcana Cœlestia*:<sup>6</sup> that the bow in the cloud, or the rainbow, signifies regeneration, which is effected by divine truth and by a life according thereto, and that hence that bow was taken for a sign of the covenant, may also be seen in the same work.<sup>7</sup>

Fourthly, That, moreover, whatever conjoins is called covenant; as the sabbath, in Moses: "*The sons of Israel shall keep the sabbath in their generations, the covenant of an age*" (Exod. xxxi. 16): the reason why the sabbath was called the covenant of an age, was, because the sabbath, in the supreme sense, signified the union of the Divinity with the Humanity in the Lord, and, in the respective sense, the conjunction of the Lord with heaven and the church, and, in the universal sense, the conjunction of good and truth, which conjunction is called the heavenly marriage; hence the rest on the day of sabbath signified the state of that union, and of that conjunction, inasmuch as thereby the Lord has peace and rest, and thereby also is peace and salvation in the heavens and in the earths; that such things are signified by sabbath, and by rest on the occasion, may be seen in the *Arcana Cœlestia*.<sup>8</sup> The salt in the sacrifices was also called the salt of the covenant, as appears in Moses: "*Thou shalt not cause the salt of the covenant of thy God to cease upon thine offering, upon all thine offering thou*

<sup>3</sup> From n. 1783—1860.<sup>4</sup> N. 1987—2095.<sup>5</sup> N. 2039, 2046, 2632, 2799, 4462, 7044, 8093.<sup>6</sup> N. 659—675, and 1022—1059.<sup>7</sup> N. 1042.<sup>8</sup> N. 8494, 8495, 8510, 10,356, 10,360, 10,367, 10,668, 10,730.

*shalt offer salt*" (Levit. ii. 13): the reason of the salt upon the offering being called the salt of the covenant, was, because by salt is signified the desire of truth to good, whence comes the conjunction of each with the other: concerning this signification of salt, see the *Arcana Cælestia*.<sup>y</sup> A wife is also called a wife of the covenant; as in Malachi: "*Jehovah hath been a witness between thee and the wife of thy youth, against whom thou hast dealt perfidiously, when she was thy companion, and a wife of thy covenant*" (ii. 14): a wife is there called the wife of a covenant, by virtue of conjunction with her husband, but by the wife there mentioned is signified the church, and by a wife of youth the ancient church, against which the Jewish church is said to have dealt perfidiously; and whereas each was representative, and in this respect alike, and so were conjoined, therefore it is said, when she was thy companion and a wife of thy covenant. In the book of Job mention is made of a covenant with the stones of the field, in these words: "*Thou shalt not be afraid of the wild beast of the field, for with the stones of the field is thy covenant, and the wild beast of the field shall be at peace with thee*" (v. 22, 23): by the covenant with the stones of the field is signified conjunction with the truths of the church, for stones signify truths, field, the church, and covenant, conjunction; by the wild beast of the field is signified the love of falsity, of which the man of the church is not afraid, and which is pacific, when there is conjunction with the church by truths. Mention is also made of a covenant with wild beasts and birds, in Hosea: "*I will make for them a covenant in that day with the wild beast of the field, with the bird of the heavens, and with the creeping thing of the earth*" (ii. 18); and in Moses: "*God said to Noah, Behold, I set up My covenant with you, and with every living soul which is with you, to the bird, to the beast, and to every wild beast of the earth with you, of all that go out of the ark, as to every wild beast of the earth*" (Gen. ix. 9, 10): by the covenant with beast, wild beast, bird, and creeping thing of the earth, is signified conjunction with such things in man as are signified by them; for by beast is signified the affection of good, by wild beast, the affection of truth, by bird, what appertains to the thought, and by the creeping thing of the earth, what is scientific, living from those affections. Mention is also made of a covenant with death, in the prophet Isaiah: "*Ye have said, We have a covenant with death, and with hell we have made a vision; your covenant with death shall be abolished, and your vision with hell shall not stand*" (xxviii. 15, 18): to make a covenant with death signifies conjunction by falsity from hell, whence man dies spiritually; to make a vision with hell signifies divination, as it were prophetic, from

<sup>y</sup> N. 9207.

hell. From the passages that have been now adduced in their series, it may appear, that by covenant, where the subject treated of is concerning the Lord, is signified conjunction by divine truth: conjunction with Him is effected indeed by the good of love, but whereas the Lord flows-in with man by good into truths, whence man has the affection of truth, and man receives the good of the Lord in truth, by virtue whereof he acknowledges, confesses, and adores the Lord, hence the good of love conjoins by truth, comparatively as the heat of the sun, in the time of spring and summer, conjoins itself with the fructifications of the earth.

702. *And there were lightnings, and voices, and thunderings.*—That hereby is signified that then in the lower places where the evil are were conflicts and tumults of thoughts, and reasonings from evils and falsities concerning goods and truths, appears from the signification of lightnings, voices, and thunderings, as denoting illustrations, thoughts, and perceptions, concerning which see above;<sup>z</sup> and, in the opposite sense, as here, conflicts and tumults of thoughts, and reasonings from evils and falsities concerning the goods and truths of the church, concerning which also see above:<sup>a</sup> in the strict sense, by lightnings are signified darkness of the understanding, by voices, reasonings, and by thunderings, conclusions of falsity from evil, and whereas from these, according to the state of the interiors of those with whom they are, there arise conflicts and tumults of affections and thoughts, and thence reasonings from evils and falsities concerning the goods and truths of the church, therefore from the series consequent upon what goes before, these are the things signified by those words. Forasmuch as in the superior heavens was seen the temple and the ark of the covenant in the temple, by which is signified the appearing of the new heaven, where is the worship of the Lord, and the representation of divine truth, by which is conjunction, as may appear from the explication above, hence it follows of consequence that lightnings, voices, and thunderings, likewise also an earthquake and hail, took place in the places below. That such things take place in the parts below by influx out of the superior heavens, has been already elucidated; but whereas they are such as do not fall into any one's understanding except by living revelation, and knowledge thence derived concerning the influx of superior things into inferior things in the spiritual world, inasmuch as these things have been revealed to me, and thence are known, the arcanum shall here be briefly expounded. In the spiritual world, by which are understood both the heavens and the hells, such is the arrangement, that the heavens are as expanses one above the

<sup>z</sup> N. 273.<sup>a</sup> N. 498.

other, and under the heavens is the world of spirits, and under this are the hells, one below another: according to this successive arrangement descends the influx from the Lord, thus through the inmost heaven into the middle, and through this into the ultimate, and from these in their order into the hells which lie beneath. The world of spirits is in the midst, and receives influx as well from the heavens as from the hells, every one there according to the state of his life. But this arrangement of the heavens and the hells underwent changes from one judgment to another, which were occasioned by this circumstance, that the men who flocked into the spiritual world from the earths, from which the heavens and the hells receive their inhabitants, were of divers affections, some being more or less spiritual or internal, and some more or less natural or external: and inasmuch as the Lord does evil to no one, but good to all, therefore He permitted them who lived in a moral, and as it were spiritual, life in externals, from a conformity to mode and custom in the world, however interiorly they were conjoined with hell, to form to themselves, in the world of spirits, a resemblance of heaven in various places, and then the arrangements of the heavens above them, and of the hells below them, were so disposed, that their interiors, by which they were conjoined with hell, might as far as possible be kept closed, and their exteriors, by which they were conjoined with the ultimate heaven, be kept open: and then also it was provided that the superior heavens should not flow-in immediately, because by such immediate influx their interiors would be opened, which were infernal, and their exteriors would be closed, which appeared as spiritual; for the influx of the superior heavens is into the interiors, which are what properly belong to spirits, and not into the exteriors, which do not properly belong to them. But when such imaginary heavens were so far multiplied that the influx thence from the hells began to prevail over the influx from the heavens, and thereby the ultimate heaven, which was conjoined with them, began to totter, then the last judgment was at hand, and a separation was made by turns of the evil from the good in those new imaginary heavens, and this by immediate influx from the superior heavens, and by that influx their interiors were opened, which were infernal, and their exteriors were closed, which were as it were spiritual, as was said above. From these considerations it is now evident whence it was that the temple appeared and the ark in the temple, by which is signified the divine truth, with which the superior heavens were illustrated, from which influx might be effected into the parts below, where the evil had their abode: from this influx it came to pass that, in the parts below where the evil were, there were seen lightnings, and that there were heard voices and thunderings, likewise that there was a great earthquake and hail: the influx out of the heavens,

that is, through the heavens from the Lord, is nothing else but an influx of the love of good and of the affection of truth, but it is turned with the evil into such things as correspond with their evils, and with the falsities thence derived, thus which correspond with their love of evil and affection of what is false; and whereas the conflicts and tumults of thoughts and reasonings from evils and falsities concerning the goods and truths of the church, in which they were, correspond to lightnings, voices, and thunderings, therefore they are here signified by them; for the subject here treated of is concerning the state of heaven, immediately before the last judgment. The existence of conflicts and tumults of thoughts and of reasonings from evils and falsities concerning the goods and truths of the church with those who are inwardly evil; and appear outwardly good, after their interiors were opened and their exteriors closed, arises from the conflict of their interiors with their exteriors in the first state of separation; but as soon as the exteriors are altogether closed, and they are left to their own interiors, then the conflict ceases, for then they are fully in the love of their own evil, and in the affection of their own falsity, and thence in the delight of their life, wherefore they then cast themselves down into hell to their like, which takes place at the day of the last judgment.

703. *And an earthquake.*—That hereby are signified changes of state as to those things which are of heaven and the church with them, appears from the signification of an earthquake, as denoting a change of the state of the church, concerning which see above.<sup>b</sup> That in the spiritual world there are earths, hills, mountains, and so forth, and that they are shaken when the state of the church with them is changed into evil and falsity, and that these earthquakes are understood by the earthquakes mentioned in the Word, may also be seen above.<sup>c</sup>

704. *And great hail.*—That hereby is signified infernal falsity destroying the truths and goods of the church, appears from the signification of hail, as denoting infernal falsity destroying the truth of the church, concerning which see above;<sup>d</sup> and whereas it is called a great hail, and great is predicated of good, and much of truth, concerning which see above,<sup>e</sup> therefore also a great hail signifies infernal falsity destroying the goods of the church. The reason why, besides lightnings, thunderings, and an earthquake, a great hail also was seen, is, because in the spiritual world appear all things which are in the natural world, as mists, clouds, rains, snow, and hail, which are indeed appearances, but real, arising from correspondences; for the divine celestial and spiritual things, which are proper to the affections and the thoughts thence derived, thus

<sup>b</sup> N. 400.<sup>c</sup> N. 400, 499.<sup>d</sup> N. 503.<sup>e</sup> N. 696.

to the good of love and the truth of that good, with the angels, when they descend into the sphere next below, put on forms like natural things, and thus present themselves before the eyes to be seen; thus are formed correspondences; this is the case with respect to lightnings and thunders, and also to hail: this latter, namely, hail, is formed by the flowing down of divine truth where the evil are, who by reasoning conclude falsities, and thereby oppose truths and destroy them: for when the divine truth flows out of the heavens into the sphere which is about the evil, and which appears as a mist, formed from their evil affections and falsities thence derived, then that influx is turned into various things, and into hail, with those who think from evils and falsities in opposition to the goods and truths of heaven and the church, and vehemently resist them; the reason is, because their affections, and thoughts thence derived, which are of falsity against truths, are void of all celestial heat, and hence the rain which also thereupon falls from the heavens into the parts below, congeals into snow or into hail, and that hail destroys all things which are green and grow with them, and also their habitations, altogether similar to what is written concerning the hail in Egypt: the reason why it destroys, is, because the things which are green and grow signify the truths of the church, and their habitations its goods, which they destroy in themselves; this comes to pass, as was said, from correspondence. The hail also appears congealed into parts greater or less according to the stronger or lighter opposition of truths by falsities, the greater parts are called, in the Word, hail-stones, because by stones also are signified falsities. From these considerations it may now appear whence it is, that by a great hail is signified infernal falsity destroying the truths and goods of the church.

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## CHAPTER XII.

1. AND a great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

2. And she being with child, cried, travailing, and in pain to be delivered.

3. And another sign was seen in heaven: and, behold, a great red dragon, having seven heads, and ten horns, and upon his heads seven diadems.

4. And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the



woman who was ready to be delivered, that when she had brought forth he might devour her child.

5. And she brought forth a man child, who is to rule all nations with a rod of iron; and her child was caught up unto God and to His throne.

6. And the woman fled into the wilderness, where she hath a place prepared by God, that there they should feed her a thousand two hundred and sixty days.

7. And there was war in heaven: Michael and his angels fought with the dragon, and the dragon fought and his angels,

8. And prevailed not; and their place was not found any more in heaven.

9. And the great dragon was cast out, the serpent of old, called the devil and satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come the salvation and might, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down, who accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives even unto death.

12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea, for the devil is come down to you, having great anger, knowing that he hath a short time.

13. And when the dragon saw that he was cast out to the earth, he persecuted the woman who brought forth the man child.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is being nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth, after the woman, water as a river, that he might cause her to be carried away by the river.

16. And the earth helped the woman; and the earth opened its mouth, and swallowed up the river, which the dragon cast out of his mouth.

17. And the dragon was wroth against the woman, and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

18. And I stood upon the sand of the sea.

## EXPLICATION.

705. Verses 1, 2. *AND a great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child, cried, travailing, and in pain to be delivered.*

“*And a great sign was seen in heaven,*” signifies divine testification concerning the future church, and concerning the reception of its doctrine, and by whom it will be assaulted: “*a woman clothed with the sun,*” signifies the church with those who are in love to the Lord, and thence in love towards their neighbour: “*and the moon under her feet,*” signifies faith with those who are in charity: “*and she being with child,*” signifies doctrine in its birth from the good of celestial love: “*cried, travailing, and in pain to be delivered,*” signifies non-reception by those who are in the church, and the resistance of those who are in faith separate from charity.

706. *And a great sign was seen in heaven.*—That hereby is signified divine testification concerning the future church, and concerning the reception of its doctrine, and by whom it will be assaulted, appears from the signification of a great sign in heaven, as denoting divine manifestation and testification: that it is concerning the church, and concerning the reception of its doctrine, likewise concerning the assaulting thereof, appears from the things following, for by the woman is understood the church, by her man child, doctrine, and by the dragon and his angels, and afterwards by the beasts, are understood those who are about to assault the church and its doctrine. The reason why this vision is called a great sign, is, because by a sign is understood divine manifestation concerning things future, also testification, in the present case concerning the future church and its doctrine, and also concerning the assaulting thereof by those who are understood by the dragon and by the beasts; this is called a sign, because it manifests and testifies. Signs and miracles are frequently mentioned in the Word; and by a sign is understood that which indicates, witnesses, and persuades concerning the subject of inquiry, but by miracle is understood that which excites, disheartens, and induces astonishment; thus a sign moves the understanding and faith, and a miracle the will and its affection, for the will and its affection is what is excited, disheartened, and amazed, and the understanding and its faith is what is persuaded, to which a thing is pointed out, and for which testification is made.

That there is such a difference betwixt a sign and a miracle may appear from this consideration, that the Jews, although they saw so many miracles performed by the Lord, still asked of Him signs; and also from this, that the prodigies performed

in Egypt and in the wilderness are sometimes called signs and sometimes miracles, and also sometimes both: and moreover it is manifest from this consideration, that in every part of the Word there is a marriage of truth and good, consequently also of the understanding and will, for truth appertains to the understanding and good to the will, and hence also signs have reference to the things which are of truth, thus which are of faith and the understanding, and miracles to the things which are of good, thus which are of affection and the will: hence, then, it is evident what is specifically understood by signs, and what by miracles, where they are both mentioned in the Word; as in the following passages. Thus in Moses: "*I will harden the heart of Pharaoh, that I may multiply My signs and My miracles in the land of Egypt*" (Exod. vii. 3); again: "*Jehovah gave signs and miracles great and evil in Egypt, in Pharaoh, and in every man of his*" (Deut. vi. 22); again: "*Hath Jehovah assayed to come to take to Himself a nation out of the midst of a nation, by miracles, by signs, and by wonders*" (Deut. iv. 34); and in David: "*They remembered not the day in which Jehovah set signs in Egypt, and prodigies in the field of Zoan*" (Psalm lxxviii. 42, 43); again: "*They set amongst them the words of His signs and miracles in the land of Ham*" (Psalm cv. 27); again: "*He sent signs and miracles into the midst of thee, O Egypt, into Pharaoh and all his servants*" (Psalm cxxv. 9); and in Jeremiah: "*Who hast set signs and miracles in the land of Egypt, and even to this day, also in Israel, and in men, and hast led Thy people Israel out of the land of Egypt, by signs and by miracles*" (xxxii. 20, 21): from these passages it is evident that the prodigies performed in Egypt, and afterwards with the sons of Israel, are called signs and miracles, signs because they testified and persuaded, and miracles because they excited and induced astonishment; they agree, however, in this, that the things which excite and induce astonishment also testify and persuade, as those things which excite the will also persuade the understanding, or as those things which move the affection also move the thought by persuasion.

In like manner it is written in the Evangelists: "*In the consummation of the age there shall arise false Christs and false prophets; they shall give great signs and miracles, and shall lead into error, if it is possible, even the elect*" (Matt. xxiv. 24; Mark xiii. 22): here also by great signs and miracles similar things are signified, namely, that they will testify and persuade, also that they will dishearten and induce astonishment, whence arises strong persuasion: who are meant by false Christs and false prophets, likewise by the elect, may be seen above.

Again in Moses: "*If there shall arise in the midst of thee a prophet, or a dreamer of dreams, who shall give thee a sign or a miracle, and the sign or miracle come to pass which he spake unto thee, saying, Let us go unto other gods, thou shalt not obey*" (Deut. xiii. 2—4): mention is here made of a prophet and a dreamer of dreams, also of a sign and miracle, because a sign has reference to a prophet, and a miracle to a dreamer of dreams, by reason that by a prophet is meant one who teaches truths, and, in the abstract sense, the doctrine of truth, and by a dreamer of dreams is meant one who excites to do a thing, and, in the abstract sense, excitation, by virtue of which a thing is done; this latter also appertains to a miracle as the former does to a sign: for prophets were instructed by a living voice from the Lord, and dreamers by representatives exciting to action; these flowed into the affection of the person dreaming, and thence into the sight of the thought, for when man dreams, his natural understanding is laid asleep, and his spiritual sight is opened, which derives its all from the affection; but in this passage is meant the sight which derives its all from an evil affection, for it is said concerning the prophets who teach falsities and who dream vain things, for by other gods are understood the falsities and vain things which they heard and saw.

That signs signify testifications, which indicate and persuade to believe, appears from the following passages; as in Moses: "*If they will not believe thee, nor hear the voice of the first sign, yet they will believe the voice of the latter sign: and if they will not believe these two signs, nor hear thy voice, thou shalt take of the waters of the river, and they shall become blood*" (Exod. iv. 8, 9): speaking of the miracles performed by Moses, when the Lord appeared to him in the bush, which are called signs, because they were to testify and persuade them to believe that Moses was sent to lead them out of Egypt, wherefore it is three times said that they may believe, and also that they may hear his voice. Again: "*Jehovah said unto Moses, How long will this people not believe in Me, for all the signs which I have done in the midst of them: all the men who have seen My glory, and the signs which I did in Egypt and in the wilderness, shall not see the land*" (Numb. xiv. 11, 22): here likewise miracles are called signs, because mention is made of believing; for, as has been already said, miracles are called signs by reason of their tendency to persuade and induce faith; and whereas signs, with those who, by reason of fear, were not willing to enter into the land of Canaan, did not induce faith, therefore it is said concerning them that they should not see the land. Similar things are signified by signs in Exod. xiv. 17; and x. 1, 2. Again in the Evangelists: "*The Scribes and Pharisees said, Master, we desire to see from Thee a sign: and He answering, said, A wicked*

and adulterous generation seeketh a sign, but no sign shall be given to it except the sign of Jonas the prophet; even as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the belly of the earth three days and three nights" (Matt. xii. 38—40; Luke xi. 16, 29, 30): that by a sign is here understood testification that they might be persuaded and believe that the Lord was the Messiah and the Son of God who was to come, is evident, for the miracles which the Lord performed in great abundance, and which they saw, were no signs to them, by reason that miracles, as was said above, are signs only with the good: the reason why Jonas was in the belly of the whale three days and three nights, and that this was taken for a sign, was, because it signified the burial and resurrection of the Lord, thus the plenary glorification of His Humanity; three days and three nights also signify to the full.

Again in Matthew: "*The Pharisees and the Sadducees, tempting, asked Jesus to shew them a sign from heaven: He answering, said, When it is evening, ye say, it will be serene, for the heaven is red; and in the morning, it will be tempestuous to-day, for the heaven is red and lowering: ye hypocrites, ye know how to discern the face of the heaven, but the signs of the times ye cannot; a wicked and adulterous nation requireth a sign, but no sign shall be given to it, except the sign of the prophet Jonas*" (xvi. 1—4): by the sign which they asked from heaven is here also understood testification, that they might be persuaded and believe that the Lord was the Son of God, although miracles were performed, which they did not call signs: the reason why the Lord then spake of evening and of morning, is, because by evening and morning is signified the advent of the Lord, and, in the present case, when the church with the Jews was devastated, who were then in a state of serenity, because they knew not the Lord, and lived securely in falsities from evil; this is the evening; but when they knew Him, and, by reason of falsities from evils in which they were, denied Him, and assaulted, this state is signified by the morning when it is tempestuous; hence it is that the Lord said, Ye hypocrites, ye know how to discern the face of the heaven, but the signs of the times, namely, His advent, ye cannot; and because they were a depraved and adulterous nation, that adulterated the Word, therefore He said that a sign should not be given them. Thus also in Mark: "*The Pharisees began to dispute with Jesus, seeking of Him a sign from heaven; and He, sighing in His spirit, said, Why doth this generation seek after a sign? verily, I say unto you, A sign shall not be given unto this generation*" (viii. 11, 12): that a sign here signifies testification, from which they might manifestly know, acknowledge, and believe, that the Lord was the Messiah and Son of God whom they expected from the predictions in the

prophets, may appear from Jesus sighing in spirit, and saying, Why doth this generation seek after a sign? verily, I say unto you, A sign shall not be given to this generation; the reason whereof was, because if this had been manifestly revealed or told them from heaven, and they had thereby been persuaded, so as to acknowledge and believe, still they would have afterwards rejected, and to reject after acknowledgment and faith is to profane, and the lot of profaners in hell is the worst of all; that on this account manifest testification was not given them from heaven, appears from these words in John: "*He hath blinded their eyes and hardened their hearts, that they may not see with their eyes and understand with their heart, and convert themselves, and I might heal them*" (xii. 40): where to convert themselves and be healed implies to profane, as is the case when truths and goods are acknowledged, especially when the Lord is acknowledged, and afterwards denied; this would have been the case if the Jews had converted themselves by a sign and been healed; to see with the eyes and understand with the heart signifies to receive in the understanding and will, or in the faith and love: from these considerations it is evident that a sign signifies manifest testification: concerning the lot of profaners see the *Doctrine of the New Jerusalem.*

Again in John: "*The disciples said unto Jesus, What sign shewest Thou, what dost Thou work, that we may see and believe. Thee? our fathers did eat manna in the wilderness, as it is written, He gave them bread out of heaven to eat. Jesus said unto them, Verily, verily, I say unto you, Moses gave you not bread from heaven, but My Father giveth you the true bread from heaven; for the bread of God is He who descendeth from heaven and giveth life to the world*" (vi. 30—33): here also the disciples desired a sign; and that thereby is signified testification that they might believe, appears from their saying, What dost Thou work, that we may see and believe? the reason why they then spake concerning manna, and the Lord answered concerning bread from heaven, was, because by bread is signified all good and truth which nourishes the soul, and, in the supreme sense, the Lord Himself, from whom is the all of doctrine and the all of spiritual nourishment, by which He testified that they may see and believe; that nevertheless testification, which is a sign from heaven, was given to the three disciples, Peter, James, and John, appears from the transformation of the Lord, for then they saw His glory, and also heard a voice out of heaven, saying, "*This is My beloved Son, hear ye Him*" (Matt. xv. 5; Mark ix. 7; Luke ix. 35). Again in John: "*When Jesus cast out of the temple them that sold therein, the Jews said, What sign shewest Thou that Thou dost these things? Jesus answered, and said to*

them, *Dissolve this temple, yet in three days I will raise it up*" (ii. 16, 18, 19): that by shewing a sign is here signified to testify by somewhat stupendous, or by a voice from heaven, is evident; but whereas such testification would rather have condemned than saved them, as has been said just above, therefore He answered them concerning the temple, by which He understood His body, that this should be dissolved, that is, should die, and rise again glorified the third day; this also is what the Lord meant by the sign of Jonah in the belly of the whale three days and three nights; that by temple, in the supreme sense, is signified the Lord's body, may be seen in John ii. 21.

Again in Luke: "*The angel said to the shepherds, To-day is born to you a Saviour, who is Christ the Lord, in the city of David; and this shall be a sign to you, ye shall find the infant wrapped in swaddling clothes lying in a manger*" (ii. 11, 12, 16): inasmuch as by a sign is understood testification that they might believe that the Saviour of the world was born, therefore it is said that they should find Him lying in a manger wrapped in swaddling clothes; but that this was a testification cannot be known to any, unless it be known what is understood by a manger, and what by swaddling clothes; by a manger is understood the doctrine of truth from the Word, by reason that horses signify the understanding of the Word, as may appear from the things shewn above,<sup>h</sup> and in the small work concerning the *White Horse*;<sup>i</sup> hence by a manger where horses are fed is signified the doctrine of truth from the Word: it is said also, in verse 7 of that chapter, that this was done, because there was no place in the inn, for by an inn is signified a place of instruction:<sup>j</sup> and this was the case with the Jews, who were then in mere falsities, by the adulteration of the Word: this therefore is what is signified by there being no place in the inn; for if it had pleased the Lord, He could have been born in the most splendid palæce, and reposed in a bed adorned with precious stones, but this would have been among those who were not in any doctrine of truth, nor in any heavenly representation: it is also said that He was wrapped in swaddling clothes, because swaddling clothes signify the first truths, which are truths of innocence, which also are truths of divine love; for nakedness, when predicated of an infant, signifies the deprivation of truth; from these considerations it may appear whence it was that it was said by the angels, *This shall be a sign unto you, ye shall find the infant wrapped in swaddling clothes lying in a manger.*

Again it is written in the Evangelists: "*The disciples said unto Jesus, What shall be the sign of Thy coming and of the*

<sup>h</sup> N. 355, 364.

<sup>i</sup> N. 2—4.

<sup>j</sup> As also in Luke x. 34; xxii. 11; Mark xiv. 14; and elsewhere.

*consummation of the age?"* (Matt. xxiv. 3; Mark xiii. 4; Luke xxi. 7): by the coming of the Lord and the consummation of the age is signified the beginning of the new church and the end of the former church, by the coming of the Lord, the beginning of a new church, and by the consummation of the age, the end of the old church, wherefore in those chapters the Lord instructs His disciples concerning the successive vastation of the former church, and concerning the establishment of the new church at the end thereof; but He instructs and teaches them by mere correspondences, which cannot be unfolded and known except by the spiritual sense, and inasmuch as the expressions by which the Lord spake were correspondences, therefore they were all signs, consequently testifications; they are also called signs by the Lord in Luke: "*There shall also be terrible and great signs from heaven: there shall be signs in the sun, the moon, and the stars, and upon the earth straitness of nations in desperation, the sea and the billows resounding*" (xxi. 11, 25); and in Matthew: "*And then shall appear the sign of the Son of Man: and then shall all the tribes of the earth wail, and they shall see the Son of Man coming in the clouds of heaven with power and great glory*" (xxiv. 30): what is signified by these and the other things contained in the same chapter, in the spiritual sense, may be seen in the *Arcana Cœlestia*; and what is signified by the appearance of the Son of Man in the clouds of heaven, in the work concerning *Heaven and Hell*;<sup>k</sup> wherefore it is unnecessary to explain them further in this place. Again in Mark: "*Jesus said unto the disciples, These signs shall follow them that believe; in My name they shall cast out demons; they shall speak with new tongues; they shall take up serpents; if they drink any deadly thing it shall not hurt them; they shall lay hands on the infirm, and they shall recover. And they went out and preached everywhere, the Lord working with them, by signs following*" (xvi. 17, 18, 20): although these were miracles, yet they were called signs, because they testified of the divine power of the Lord who operated them, wherefore it is said, The Lord working with them by those signs; they would have been called miracles, if applied to the evil, for with them such things only induce a stupor and strike the mind, and yet do not persuade to believe; but the case is otherwise with the good, for with these the same things are testifications which persuade to believe, wherefore also they are called signs, and it is said these signs shall follow them that believe. But how those signs would persuade to believe, shall also be briefly explained: those miraculous signs, as that they should cast out demons, speak with new tongues, take up serpents, that if they drank any deadly thing it should not hurt them, and that they should

<sup>k</sup> N. 1.



restore the sick by the laying on of hands, were in their essence and in their origin spiritual, from which those things flowed and came forth as effects; for they were correspondences, which derive their all from the spiritual world by influx from the Lord: as that they should cast out demons in the name of the Lord, derived all its effects from this circumstance, that the name of the Lord spiritually understood is the all of doctrine out of the Word from the Lord, and that demons are falsities of every kind, which are so cast out, that is, removed by doctrine out of the Word from the Lord; that they should speak with new tongues, derives its effect from this, that new tongues denote doctrinals for the new church; that they should take up serpents was, because serpents signify the hells as to malice, and so that they should be safe from the infestation thereof; that they should not be hurt if they drank the deadly thing denoted that the malice of the hells should not infect them; and their restoring the infirm by laying on of hands signified that by communication and conjunction with heaven, thus with the Lord, they should restore to health from spiritual diseases, which are called iniquities and sins, the laying on of the hands of the disciples corresponding to communication and conjunction with the Lord, and so as to the removal of iniquities by His divine power.

Thus also in Isaiah: "*Jehovah said unto Ahaz, Ask thee a sign of Jehovah; direct into the deep, or lift up above; the Lord giveth you a sign: behold, a virgin shall conceive and bring forth a son, and shall call His name God with us*" (vii. 11, 14): the reason why these things were said to Ahaz, king of Judah, is, because the king of Syria and the king of Israel made war against him, even unto Jerusalem, on whose side also was the tribe of Ephraim, but still they did not prevail, by reason that the king of Syria there represented the external or natural principle of the church, the king of Israel the internal or spiritual thereof, and Ephraim the intellectual, but, in this case, those three principles, namely, the natural, spiritual, and intellectual, perverted, which were desirous to assault the doctrine of truth, signified by the king of Judah and Jerusalem, wherefore they did not succeed; but in order that Ahaz might be assured of their attempt being in vain, it is said to him, that he might ask a sign, that is, a testification that he might be assured, and option was given him, whether it should be from heaven or from hell, which was signified by direct into the deep, or lift up above; for the king was evil, but whereas Jerusalem, by which is signified the doctrine of truth from the Word, was not to be destroyed by such before the advent of the Lord, therefore a miraculous sign was given to him testifying concerning that subject, namely, that a virgin shall conceive and bring forth a son, whose name shall be God with us: that that church should

afterwards be destroyed, follows in that chapter. Again in the same prophet: "*This shall be a sign to thee from with Jehovah, behold, I will bring back the shadow of the degrees which is gone down in the sun-dial of Ahaz, ten degrees backward, that the sign may return ten degrees in the degrees which it hath gone down*" (xxxviii. 7, 8): this sign was given to king Hezekiah for a testification that the Lord would defend him and Jerusalem from the king of Assyria, as is said, verse 6 of that chapter, by which king was signified the rational principle perverted destroying all things of the church, wherefore by this sign in like manner was represented the new church, which was to be established by the Lord, but in this case, that the time which was told to Ahaz just above should be further protracted; by the retraction of the shadow which was gone down in the sun-dial of Ahaz is signified the retraction of the time before it should take place, the degrees of the sun-dial of Ahaz signifying the time until the advent of the Lord, and the shadow the progression of time from the rising to the setting; by its being drawn backwards ten degrees is signified the prolongation of the time as yet by several years, for ten signify several or more, and by the sun which should go back is signified the advent of the Lord: but this is to be further illustrated: the advent of the Lord took place when the Jewish church was at an end, that is, when there was not any good and truth therein remaining; this is understood by, when iniquity was consummated, and also by the fulness of times, in which the Lord was to come; the entire time of the duration of the Jewish church was represented by the degrees of the sun-dial of Ahaz, the beginning thereof by the first degree, which is when the sun is in its rising, and the end thereof by the last degree in the setting; hence it is evident that by the retraction of the shadow from the setting towards the rising is understood the prolongation of that time: the reason why this came to pass in the degrees of the sun-dial of Ahaz, was, because Ahaz was a wicked king, and profaned the holy things of the church, wherefore, if his successors had done in like manner, the end of the church would have been brought on shortly; but as Hezekiah was an upright king the time was prolonged, for thereby the iniquity of that nation did not so soon arrive at its consummation, that is, at its end.

Again in the same prophet: "*Say ye unto the king Hezekiah, This shall be a sign to thee, in this year ye shall eat that which springeth up spontaneously, and in the second year that which further groweth from the same; but in the third year, sow ye, reap, and plant vineyards, and eat the fruit thereof*" (xxxvii. 30): this was said to Hezekiah the king, when Sennacherib, king of Assyria, made war against him, and spake proudly of himself, and contumeliously of God and of Israel, wherefore also one hundred and eighty thousand were smitten in his camp, and

himself was slain by his sons : the reason why this was done, was, because by Assyria is signified the rational, and the same by the king of Assyria, and by Judea, the celestial principle of the church, and the spiritual by the king thereof; but in this case by the king of Assyria is signified the rational principle perverted, which by false reasonings destroys all the celestial and spiritual things of the church, which are the goods and truths thereof; and inasmuch as by Judea and by the king thereof is signified the celestial and spiritual principle of the church which should be from the Lord when He came into the world, therefore such things are said, by which is described the regeneration of those who should be of that church; wherefore by the sign, that they should eat in the first year that which springs up spontaneously, is signified celestial good which shall be implanted in them from the Lord; by that which grows further in the second year is signified the truth of that good which shall thence be derived; by sowing, reaping, planting vineyards, and eating the fruit thereof, are signified all the goods and truths which thence flow forth; by sowing and reaping is signified the implantation of good and reception thereof; by planting vineyards the implantation of truth and reception thereof; and by eating the fruits of them, the fruition of goods, and satisfaction thence derived, appertaining to the regenerate man: these things are called a sign, because they are testifications concerning the celestial church with those who are understood in the spiritual sense by Judah, whose regeneration is effected from the Lord by the implantation of celestial good, afterwards by the implantation of spiritual good, which in its essence is the truth of celestial good, and, lastly, by multiplication and fructification in the natural man.

Again: "*Thus saith Jehovah, the Holy One of Israel, and his Former; they asked of Me signs concerning My sons, and concerning the work of My hands they command Me; I have raised him up in justice and I will rectify all his ways. He shall build My city and let go My captivity, not for price, neither reward*" (xlv. 11, 13): the subject treated of there also is concerning the advent of the Lord, and the establishment of the church from Him: the Lord is understood by Jehovah, the Holy One of Israel, and his Former, who is called the Holy One of Israel from divine truth, and his Former from the establishment of the church thereby; and Israel denotes the church; therefore by His sons, concerning whom they asked signs, are understood those who are in truths from the Lord, and by the work of His hands is understood their formation, and the establishment of the church with them; I have raised Him up in justice, and all His ways will I rectify, signifies that to Him appertain divine good and divine truth, for justice, in the Word, is predicated of good, and ways signify truths leading, in this case, divine

truths, because predicated of the Lord; He shall build my city, and my captivity He shall let go, signifies that He shall restore the doctrine of truth, and that He shall liberate those who are in falsities from ignorance, for a city signifies the doctrine of truth, and captivity the falsities of ignorance, in which the Gentiles were, and thereby in spiritual captivity; not for price, neither reward, signifies gratis from love divine. Again: "*Let them relate to you the things which shall happen, declare ye those former things, and we will set our heart, and know the latter end of them; or cause us to hear things to come, declare to us a sign for the future, that we may know that ye are gods*" (xli. 22, 23): that to tell things past and to come belongs to the Lord alone, and not to any man or any spirit, is expressed by declaring a sign for the future, that we may know that ye are gods; this concludes the things which precede, wherefore to declare a sign is to testify by persuading to believe. Thus also in Ezekiel: "*Take to thee a pan of iron, and set it for a wall of iron betwixt thee and the city, and thou shalt set thy faces against it, that it may be for a siege, and thou shalt straiten it: this shall be a sign to the house of Israel*" (iv. 3): these and the rest of the things in that chapter are representative of the state of the church with the Jewish nation, signifying that there was not with them any truth but what was falsified and adulterated, which in itself is false; such truth is signified by the pan of iron which he should set for a wall between him and the city; and whereas this, like iron, is hard, excluding and admitting not any genuine truth, it is said, that it may be for a siege, and thou shalt straiten it; that this sign should witness concerning the church as being such is signified by, This shall be a sign to the house of Israel, a sign denoting testification, and the house of Israel the church.

So in David: "*The enemy hath destroyed all things in the sanctuary; the enemies roared in the midst of Thy feast; they have set their signs for signs. We see not our signs: there is no more a prophet*" (Psalm lxxiv. 3, 4, 9): the enemy has destroyed all things in the sanctuary signifies that evil has destroyed the holy things of the church; the enemies have roared in the midst of Thy feast signifies that falsities have destroyed all things of worship; they have set their signs for signs signifies that they have testified and persuaded by every means; we see not our signs signifies that no testifications of truth were received in the church; there is no more a prophet signifies no doctrine of truth. Again: "*Jehovah, make me a sign for good, that my haters may see and be ashamed, that Thou, Jehovah, hast helped me, and consoled me*" (Psalm lxxxvi. 17): to make a sign for good signifies testification that Jehovah will help and console him, as it follows, for this is the good for which Jehovah makes a sign; and because a sign is thus for a testification

thereof, therefore it is said, that my haters may see and be ashamed. Again: "God, who strengtheneth the mountains by His might, is girded with power; who maketh the tumult of the seas to cease, the tumult of the waves thereof and the noise of the people, that the inhabitants of the uttermost parts may fear from Thy signs" (Psalm lxxv. 7, 8): thus is described the divine power of the Lord by things testifying that they may believe; but the things testifying, which are signs, are not that He strengtheneth the mountains, maketh the tumult of the seas and of the waves thereof to cease, and the noise of the people, for these are not such signs as can persuade those who ascribe all things to nature, but those things are the signs, testifying the divine power of the Lord, which are understood in the spiritual sense, in which heaven and the church are the subjects treated of; for, in that sense, by the mountains which God strengtheneth by His might are understood the superior heavens, because the angels of those heavens dwell upon mountains, and, in the abstract sense, is understood love to the Lord and neighbourly love; these are what the Lord, being girded with power, strengtheneth by His might, that is, makes them to subsist for ever; that mountains have such a signification, may be seen above;<sup>l</sup> by the tumult of the seas and the tumult of the waves, are understood the disputations and reasonings of those who are beneath the heavens, and are natural and sensual; that seas signify those things which appertain to the natural man, thus those who are natural, and that hence the tumults and waves thereof signify their disputations and ratiocinations, may be seen also above;<sup>m</sup> by the noise of the people are understood contradictions from falsities, for by people are signified those who are in truths, and, in the opposite sense, who are in falsities, as may be seen above;<sup>n</sup> that the inhabitants of the uttermost parts may fear from Thy signs signifies holy worship from faith concerning the divine power with those who are in the ultimates of heaven and the church; that to fear denotes to worship the Lord from charity and faith, may be seen above;<sup>o</sup> and that the inhabitants of the uttermost parts denote those who are in the ultimates of heaven and the church, and there in the faith of charity, appears from this consideration, that the uttermost parts are the ultimates of heaven and the church: from these considerations it may appear that signs here signify testifications concerning the divine power of the Lord.

Again in Jeremiah: "This shall be a sign to you, that I will visit upon you in this place, that ye may know that My words stand upon you for evil; behold, I give the king of Egypt into the hand of his enemies, and into the hand of them that seek his soul"

<sup>l</sup> N. 405.<sup>m</sup> N. 312.<sup>n</sup> N. 175, 331, 625.<sup>o</sup> N. 696.

(xliv. 29, 30) : the subject there treated of is concerning those of the church who were become natural, who are understood by them that sojourned into Egypt, and thence returned : that they were to be destroyed by evils and falsities is understood by the king of Egypt being to be given into the hand of his enemies, and into the hand of them that seek his soul, enemies there denoting those who are in evils, and them that seek the soul, those who are in falsities, thus, abstractedly, evils and falsities ; that Egypt is the natural man may be seen above ;<sup>p</sup> this is called a sign, because it is a testification that the things should come to pass, wherefore it is said, that ye may know that My words shall stand upon you for evil. That a sign denotes testification concerning the certainty of a thing appears also from the following passages ; thus in Isaiah : “ *Hezekiah said, What is the sign that I am to go up into the house of Jehovah ?* ” (xxxviii. 22) ; and in the book of Judges : “ *Gideon said unto the angel of Jehovah, Shew me a sign that thou art he who speaketh to me : which sign was, that when he touched with the staff the flesh and leavened cakes, which Gideon offered, a fire would come up out of the rock, and consume them* ” (vi. 17, 21) ; and in Samuel : “ *This shall be a sign to thee, which shall come upon thy two sons ; in one day they shall both die* ” (ii. 34) ; and in the same book : “ *If the Philistines say, Come up unto us, then will we come up, because Jehovah hath given them into our hands : this shall be a sign to us* ” (xiv. 10). Almost similar things are signified by the “ *Signs of the covenant* ” (Gen. ix. 13 ; xvii. 11 ; Ezek. xx. 12, 20 ; and elsewhere), namely, testifications concerning conjunction. Testifications are also signified by the signs, which appeared as miracles, performed by them that were evil, in the following passages ; thus in Isaiah : “ *Jehovah rendereth vain the signs of the liars, he rendereth the diviners insane, rejecting the wise man backward, and maketh their science foolish* ” (xliv. 25) ; and in Jeremiah : “ *Jehovah saith, Learn not the way of the nations, and be not dismayed at the signs of the heavens ; for the nations are dismayed at them. The statutes of the nations are vanity* ” (x. 2, 3) ; and in the Apocalypse : “ *The beast that ascendeth out of the earth made great signs, so that he even maketh fire to come down from heaven to the earth before men, and seduceth them that worship upon the earth, on account of the signs which were given him to make* ” (xiii. 13, 14) ; again : “ *They are the spirits of demons, making signs to go forth unto the kings of the earth, to gather them together to the war of that great day* ” (xvi. 14) ; and again : “ *The beast was taken, and with him the false prophet, who made signs before them, by which he seduced those who received the mark of the beast* ” (xix. 20) : but what is understood by signs upon the hand and in the fore-

head, may be seen above.<sup>9</sup> But the signs which were set upon the mountains to gather the people together to war, to battle, and so on, signified indications to the performance of things commanded; as in Isaiah: "*In that day there shall be a root of Jesse, which shall stand for a sign of the people: to it shall the nations seek, and his rest shall be glory. When he shall lift up a sign to the nations, and shall gather together the outcasts of Israel and the dispersed of Judah from the four winds of the earth*" (xi. 10—12); and in Jeremiah: "*Set thee up signs, make thee pillars, set thy heart to the highway, the way thou goest*" (xxx. 21); again: "*Announce amongst the nations, and cause it to be heard, and lift up a sign, Babel is taken*" (i. 2); and again: "*Against the walls of Babel lift up a sign, keep custody, appoint guards: lift up a sign in the land, sound the trumpet amongst the nations*" (li. 12, 17): besides other passages, especially in the historical parts of the Word. From all that has been adduced from the Word, it may appear that by a great sign seen in heaven is signified divine manifestation and testification; as also in verse 3 of this chapter, and afterwards in chap. xv. 1.

707. *A woman clothed with the sun.*—That hereby is signified the church with those who are in love to the Lord, and thence in love towards their neighbour, appears from the signification of woman, as denoting the spiritual affection of truth, by virtue of which the church is a church, consequently also the church as to that affection, concerning which see above;<sup>9</sup> that it is the new church to be established by the Lord after the end of the present church in the Christian world follows of consequence; and from the signification of the sun, as denoting the Lord as to divine love, thus also love to the Lord from the Lord, concerning which also see above;<sup>9</sup> and from the signification of being clothed or encompassed, as denoting to live from it, for the life of the love of every one, as well of man as of a spirit and angel, forms a sphere about them, from which they are perceived, even afar off, as to their quality; by that sphere also consociations and conjunctions are effected in the heavens, and also in the hells; and whereas the subject here treated of is concerning the church which is in love to the Lord from the Lord, and that the church is understood by the woman, and that love by the sun, hence by the woman encompassed with the sun is signified the church with those who are in love to the Lord from the Lord: the reason why it is also said, and thence in love towards their neighbour, is, because neighbourly love is derived from love to the Lord, as what is posterior from what is prior, or as what is exterior from its interior, in a word, as an effect from its efficient cause; for love to the Lord

<sup>9</sup> N. 427.<sup>r</sup> N. 555.<sup>s</sup> N. 401, 412.

is to love and to will those which are of the Lord, consequently those things which the Lord has commanded in the Word, and love towards the neighbour is from that will to do, thus consisting in the performance of uses, which are effects. That by this woman is signified the new church, which is to be established by the Lord, after the end of this which is in the Christian world, may appear from the things which follow in this chapter, namely, that she brought forth a man child, which the dragon desired to devour, and which was caught up to God, and that the woman fled into a wilderness, where also the dragon was desirous to destroy her; for from what follows it will appear that by the man child is understood the truth of the doctrine of that church, and by the dragon are understood those who are opposed to the truths of that doctrine; that the church which is here understood by the woman is the same church with the New Jerusalem, which is described, chap. xxi., and is called the bride, the lamb's wife, verse 9, will be seen in the explication of that chapter.

708. *And the moon under her feet.*—That hereby is signified faith with those who are natural and in charity, appears from the signification of the moon, as denoting faith in which is charity, concerning which we shall speak presently; and from the signification of feet, as denoting things natural, concerning which see above;<sup>t</sup> in this case, therefore, those who are natural, because it is said concerning the woman, by whom is signified the church, and by the sun with which she was encompassed, love to the Lord from the Lord and neighbourly love, as was shewn in the preceding article; hence by the woman encompassed with the sun is signified the church with those who are celestial and thence spiritual, and by the moon under her feet is signified the church with those who are natural and sensual, and at the same time in the faith of charity: for the goods and thence the truths of heaven and the church succeed in order, as the head, the body, and the feet with man: in the head of the grand man, which is heaven, are those who are in love to the Lord from the Lord, and these are called celestial; but in the body, from the breast even to the loins of that grand man, which is heaven, are those who are in love towards their neighbour, and these are called spiritual; but in the feet of the grand man, which is heaven, are those who are obscurely in the faith of charity, and these are called natural. But in order that this may be clearly understood, it is to be observed that there are two kingdoms into which the heavens are distinguished, one which is called the celestial, and the other the spiritual; and that there are three heavens, a supreme which is called celestial, a middle which is called spiritual, and

<sup>t</sup> N. 69, 600, 632.



an ultimate or last which is celestial and spiritual-natural. But besides these distinctions of the heavens, there is also a further distinction, there being some who receive light, that is, intelligence, from the Lord as a sun, and some who receive light and intelligence from the Lord as a moon: they who receive the light of intelligence from the Lord as a sun, are those with whom the intellectual principle, and the rational thereof, have been open, and who from a spiritual affection of truth thence derived, thought rationally concerning things to be believed; but they who receive light from the Lord as a moon are those with whom the intellectual and rational principle was not interiorly opened, but only the natural, and who thence, from the memory, thought concerning things to be believed, and to think of such things from the memory is to think only from such things as they have heard from masters or preachers, which they say and also believe to be truths, although they might be falsities, for they do not see them from any further ground: these also, if they were in the faith of charity during their abode in the world, are in the heavens under the Lord as a moon, for the lumen, from which their intelligence is derived, is as the lumen of the moon in the night time, whereas the light from which their intelligence is derived, who are in the heavens under the Lord as a sun, is as the light of day: what the difference is may appear from the difference of the light of the sun in the day and of the moon in the night: the difference herein also is such, that they who are under the Lord as a moon cannot see any thing in the light of those who are under the Lord as a sun, by reason that with them there is not genuine light, but a reflected light, which can receive falsities, if good only appear in them, equally as truths. Inasmuch as they who are in the heavens under the Lord as a moon are all natural and sensual, and have nothing in common with those who are in the heavens under the Lord as a sun, and also are in falsities, in which however there is good, hence the moon was seen under the feet of the woman, and thereby is understood the faith which is with those who are natural.

So far concerning the faith with those who are in the heaven under the Lord as a moon; something shall also be briefly said concerning their affection, from which faith derives its life: their affection of knowing truth and doing good, is, like themselves, natural, deriving its quality more or less from the glory of erudition, and from fame, which has respect to honours and gain as rewards, herein differing from the spiritual affection of knowing truth and doing good, which has place with those who are in heaven under the Lord as a sun, for with these this affection is separated from natural affection, so that the latter is under the feet; hence also it is that the moon, by which not only faith, but also the affection thereof, is signified, was here

seen under the feet. But a fuller idea upon this subject may be obtained from what is said and shewn in the work concerning *Heaven and Hell*: as that heaven is distinguished into two kingdoms;“ concerning the sun and moon in heaven, and concerning the light and heat in the heavens;” concerning the correspondence of heaven with all things of man;” and in the *Doctrine of the New Jerusalem*, concerning those who are in falsities from good.ˆ That the sun signifies the Lord as to divine love, and thence love to the Lord from the Lord, and that the moon signifies the truth of faith, may be seen above.ˆ And, moreover, concerning the heavens which are under the Lord as a sun, and as a moon,ˆ also above. To which it may be added, that those heavens which are under the Lord as a moon, are also three, superior, middle, and inferior, or, what is the same, interior, middle, and exterior, but still all in these heavens are natural: the reason why they are interior, middle, and exterior, is, because the natural principle is distinguished into three degrees in like manner as the spiritual; the exterior natural communicates with the world, the interior with heaven, and the middle conjoins; but still they who are in the heavens under the Lord as a moon cannot enter into the heavens which are under the Lord as a sun, because their interior sight or understanding is formed to receive the lunar light there, and not to receive the solar light: they are comparatively not unlike those birds who see in the night and not in the day time, wherefore when they come into the solar light, which they enjoy who are under the Lord as a sun, their sight is darkened. But they who are in those heavens are such as were in charity according to their religion, or according to their faith; whereas they who were merely natural, and not in a faith grounded in charity, are in the hells under those heavens. From these considerations it may appear that by the moon is here understood faith with those who are natural and in charity; and that the moon was seen under the feet, because they who are in the heavens under the Lord as a moon have nothing common with those who are in the heavens under the Lord as a sun, insomuch that they cannot rise up unto them.

709. *And upon her head a crown of twelve stars.*—That hereby is signified the wisdom and intelligence of those who are of that church, by the doctrinals and knowledges of all things appertaining to truth and good from the Word, appears from the signification of the head, as denoting wisdom and intelligence, concerning which see above,“ in the present case, the wisdom and intelligence of those who are of that church which is signified by the woman encompassed with the sun,

“ N. 20—28.

“ N. 116—140.

“ N. 103—115.

ˆ N. 21.

ˆ N. 401.

ˆ See n. 411, 422, 527.

ˆ N. 553, 578.

and the moon under her feet; and from the signification of a crown, as also denoting wisdom and intelligence, concerning which also see above:<sup>b</sup> and from the signification of stars, as denoting doctrinals and knowledges of truth and good from the Word:<sup>c</sup> and from the signification of twelve, as denoting all, and as being predicated of truths and goods:<sup>d</sup> hence it may appear that by the crown of twelve stars upon the head of the woman is signified the wisdom and intelligence of those who are of that church, by the doctrinals and knowledges of all things appertaining to truth and good from the Word. The reason why this is said concerning the woman encompassed with the sun and the moon under her feet, and follows immediately after this description of her, is, because the sun signifies celestial and spiritual love, and the moon, faith originating in charity, and from these flow forth all wisdom and intelligence; for from the Lord as a sun proceeds heat and light, and heat is the good of love, and light is the truth from that good, and these two constitute wisdom and intelligence with angels and men, for the good of love enters their will, and the truth from that good enters their understanding, and in the will and understanding together resides wisdom.

710. *And she being with child, or bearing in the womb.*—That hereby is signified doctrine in its birth from the good of celestial love, appears from the signification of bearing in the womb, when predicated of the church, which is signified by the woman, as denoting the doctrine of truth in its birth from the good of celestial love: for by the womb is signified inmost conjugal love, and thence all things of celestial love, and by the embryo in the womb, the truth of doctrine from the good of celestial love, the same as by the man child which the woman brought forth, which is treated of in the following verse, by whom is signified the doctrine of truth from the good of love, with the difference, that the embryo, being as yet in the womb, derives more from the good of innocence than after it is born, hence by embryo is signified the doctrine of truth equally as by son, but by the latter is signified the doctrine itself, whereas by the former is signified doctrine in its birth: from these considerations then it is evident that by bearing in the womb is signified the doctrine of truth in birth from the good of celestial love. The reason why the womb signifies the inmost good of love, is, because all the members allotted to generation, as well with males as females, signify conjugal love, and the womb, the inmost thereof, because there the fœtus is conceived, and takes its growth, until it is born; it is also the inmost of the genital members, and from it is also derived the maternal love, which is called *storge*. Inasmuch as man who is regenerating is also conceived, and as it

<sup>b</sup> N. 126, 218, 272.<sup>c</sup> Concerning which see, n. 72, 402, 535.<sup>d</sup> See n. 430.

were carried in the womb and born, and inasmuch as regeneration is effected by truths from the good of love, hence, by carrying in the womb, in the spiritual sense, is signified the doctrine of truth from the good of love; there is also a correspondence of the womb with the inmost good of love: for the universal heaven corresponds to all things with man, concerning which correspondence see the work concerning *Heaven and Hell*:<sup>c</sup> this is also the case with the members allotted to generation, and these correspond there to celestial love: this love also flows-in out of heaven with mothers during the time of gestation, and also with the embryos; hence exists the love of the infant with mothers, and innocence with infants: from these considerations it may appear whence it is that the womb signifies the inmost good of love, and that gestation signifies the doctrine of truth in its birth from the good of love.

That such things are signified by the womb, and by carrying in the womb, may appear from the following passages in the Word; as in Isaiah: "*Attend unto me, O house of Jacob, and all the remains of the house of Israel carried from the womb, borne from the matrix, even unto old age; I am the same, and even to hoariness I will carry; I have made, I will carry, and I will bear and rescue*" (xlv. 3, 4): treating of the reformation of the church, and of the regeneration of the men of the church by the Lord: the church is signified by the house of Jacob and by the house of Israel, the external church by the house of Jacob, and the internal by the house of Israel: by them that are carried from the womb are signified those who are regenerating by the Lord, and by them that are borne from the matrix are signified the regenerate: inasmuch as the man who is regenerating is first conceived by the Lord, and afterwards born, and lastly educated and perfected; and inasmuch as regeneration is in this respect like to the natural generation of man, therefore by being carried from the womb is signified the state of the man to be regenerated from conception to nativity; the nativity itself, and afterwards education and perfection, being signified by being borne from the matrix, even unto old age, I am the same, and even to hoariness I will carry: like things are signified by I have made, I will carry, and I will bear and rescue; but by the former expressions is understood regeneration by the goods of love and charity, and by the latter is understood regeneration by truths from those goods; by rescuing is understood to take away and remove evils and falsities which are from hell. So in Hosea: "*Ephraim, his glory shall fly away as a bird, from the birth, and from the belly, and from conception: yea, though they have brought up their sons, yet will I make them bereaved of man. Give to them, O Jehovah, an abortive matrix and dry paps.*"

<sup>c</sup> N. 87—102.

*Ephraim is smitten, their root is dried up, they shall not bear fruit, even when they have generated I will slay the desires of their belly*" (ix. 11, 12, 14, 16): by Ephraim is understood the church as to the understanding of truth and good: that there would be no more any understanding of divine truth in the church is signified by Ephraim, his glory shall fly away as a bird, glory signifying divine truth, and to fly away signifying to be dissipated; it is said to fly away, because mention is made of a bird, and mention is made of a bird because by birds are signified things appertaining to the understanding and the thought thence derived; from the birth, and from the belly, and from conception, signifies the dissipation of all truth from the ultimates thereof to first principles, the birth signifying the ultimates thereof, because that which is borne from the belly and from conception signifies what is before nativity, thus all things from ultimates to first principles, for when the ultimates perish, things prior also successively fall away; though they have brought up sons, I will make them bereaved of man, signifies although they have procured for themselves truths, yet still they will be without intelligence, sons denoting the truths of the church, and man denoting intelligence, whence by making them bereaved of man is signified that still they have not intelligence; give them, O Jehovah, an abortive matrix and dry paps, signifies that they have no more truths from any good, but falsities from evil, an abortive matrix signifying falsities from evil in the place of truth from good, and in like manner dry paps, but matrix signifies truths from the good of love, and paps truths from the good of charity, in the present case, the falsities from evil contrary to them; Ephraim is smitten, their root is dried up, signifies that there was no more any understanding of truth even from first principles, Ephraim here, as above, denoting the understanding of the truth of the church, and root the first principle thereof; they shall not yield fruit signifies not any good, for where there are not truths there is not good; even when they have generated, I will slay the desires of their belly, signifies though they have procured for themselves truths that still they will perish, the desires of the belly signifying truths procured; the belly is mentioned instead of the womb, from the appearance of the swelling of the belly with those who are with child, but still the term belly is used where truths are treated of, and the womb where good is treated of.

And in David: "*For thou art my bringer forth from the womb, making for me confidence from my mother's paps; upon Thee have I been cast from the belly of my mother, O Thou, my God*" (Psalm xxii. 10, 11): here also is described the spiritual regeneration of man by such things as belong to natural generation from the mother; hence by, Thou art my bringer forth from the womb is signified to be regenerated from the Lord, and made a

man of the church: by Thou makest for me confidence from my mother's paps is signified the being led afterwards, and spiritually educated, the mother's paps signifying spiritual nourishment in such things as appertain to the church, and mother denoting the church: by, I have been cast upon thee from the womb is signified that the Lord operated all things from the good of love: and by, from the belly of my mother, Thou, my God, is signified that he operated all things by truths, for, as was said above, where the subject treated of is concerning the good of love, the term womb is used, and where it is concerning truths from that good, the term belly is used; hence also it is said, Thou, my God, for where the good of love is treated of, the Lord is called Jehovah, and where truths are treated of, He is called God.

And in the Evangelists: "*Woe to them that are with child, and to them that give suck in those days*" (Matt. xxiv. 19; Mark xiii. 17; Luke xxi. 23): the subject treated of in those chapters is concerning the consummation of the age, whereby is understood the end of the church when the last judgment takes place, hence by those that are with child and those that give suck in those days, over whom lamentation is made, are understood those who then receive the goods of love and the truths of that good; they that are with child denote those who receive the good of love, and they that give suck denote those who receive the truths of that good, for the milk which is given to suckle signifies truth from the good of love; the reason why it is said, woe unto them, is, because they are not able to keep the goods and truths which they receive, for then hell prevails, and takes them away, whence arises profanation; the reason why hell then prevails, is, because in the end of the church the falsities of evil reign, and take away the truths of good; for man is held in the midst between heaven and hell, and before the last judgment the influx which arises out of hell prevails over that which descends from heaven; see more particularly upon this subject the work concerning *Heaven and Hell*;<sup>f</sup> and the small work concerning the *Last Judgment*.<sup>g</sup>

Again in Luke: "*Behold, the day shall come, in which they shall say, Blessed are the barren and the bellies which have not borne and the paps which have not suckled*" (xxiii. 29): these words have a similar signification, inasmuch as they are also spoken of the last time of the church, and by the barren, and the bellies that have not borne, are signified those who have not received genuine truths, that is, truths from the good of love, and by the paps which have not suckled are signified those who have not received genuine truths from the good of charity; for all truths are from good, and goods are of twofold kind, celestial

<sup>f</sup> N. 538, 540, 541, 546, 589—596.

<sup>g</sup> N. 73, 74.

good, which is the good of love to the Lord, and spiritual good, which is the good of charity towards the neighbour; the same is signified by paps as by milk, namely, truth from good. Again in the same Evangelist: "*A woman lifting up her voice from the people said concerning Jesus, Blessed is the belly which bare Thee, and the paps which Thou hast sucked: but Jesus said, Yea, rather, blessed are they who hear the Word of God and keep it*" (xi. 27, 28): inasmuch as to bear in the belly and to give suck with the breasts signifies the regeneration of man, as was said above, therefore the Lord answered, Blessed are they who hear the Word of God and keep it, by which is described the regeneration which is effected by truths from the Word, and by a life according to them; by hearing the Word of God is signified to learn truths from the Word, and by keeping it is signified to live according to them.

So in John: "*Nicodemus said, How can a man be generated when he is old? he cannot enter into the womb of his mother a second time? Jesus answered, Verily, I say unto you, unless a man be born of water and the spirit, he cannot enter into the kingdom of the heavens: that which is born of the flesh is flesh, but that which is generated of the spirit is spirit*" (iii. 4—6): that Nicodemus understood natural generation instead of spiritual, concerning which the Lord spake, is evident, wherefore the Lord teaches him concerning regeneration that is effected by truths from the Word, and by a life according thereto, which is signified by being generated of water and the spirit, for water, in the spiritual sense, is truth from the Word, and the spirit is the life according thereto; that man is born natural, and becomes spiritual by a life according to truths from the Word, is signified by what is born of the flesh is flesh, and what is born of the spirit is spirit; that the natural man, unless he becomes spiritual, cannot be saved, is understood by, unless a man be generated of water and the spirit he cannot enter into the kingdom of the heavens. Inasmuch as the Lord alone reforms and regenerates men, therefore in the Word He is called the Former from the womb; as in Isaiah: "*Jehovah, thy Maker and Former from the womb, helpeth thee*" (xliv. 2, 21); again: "*Jehovah hath called me from the womb, from the bowels of my mother He hath remembered my name. Thus saith Jehovah, my Former from the womb, to be His servant, to bring back Jacob unto Himself, and Israel shall be gathered to Him*" (xlix. 1, 5). The Lord, in many parts of the Word, is called Creator, Maker, and Former from the womb, and also Redeemer, by reason that He creates man anew, reforms, regenerates, and redeems; it may be supposed that the Lord is so called because He created man and forms him in the womb, but still it is a spiritual creation and formation which is there understood; for the Word is not only natural, but also spiritual, natural for men who are

natural, and spiritual for the angels who are spiritual, as may also appear from this consideration, that the things here said are said concerning Israel, and, in the supreme sense, concerning the Lord; by Israel is understood the church, thus every man of the church; and inasmuch as the Lord knows the quality of every one as to the good of love and truth of faith, therefore it is said, Jehovah hath called me from the womb, from the bowels of my mother he hath remembered my name; by calling and knowing the name of any one is signified to know his quality, from the womb denotes as to the good of love, and from the bowels of my mother, as to truths from that good; by Jacob who shall be brought back unto Him, and by Israel who shall be gathered to Him, is signified the church, by Jacob the external church, and by Israel the internal church, the latter being in the spiritual man, the former in the natural.

And in Jeremiah: "*Before I formed thee in the womb I knew thee, and before thou camest forth from the womb I sanctified thee, I will give thee a prophet to the nations*" (i. 5): these things are indeed said concerning the prophet Jeremiah, but still by prophet, in the spiritual sense, is understood one that teaches truth, and, in the abstract sense, the doctrine of truth; hence by forming him in the womb, and knowing him before he came forth from the womb, is signified foresight that he could be in truth from good by regeneration, thus that he could receive and teach the Word; this is also to sanctify and to give a prophet to the nations, the nations denoting those who are in good, and from good receive truths. So in David: "*I have been laid upon Thee from the womb, Thou art He that brought me forth from the bowels of my mother*" (Psalm lxxi. 6): by which similar things are signified. Again: "*Lo, sons are the heritage of Jehovah, the fruit of the belly a reward*" (Psalm cxxvii. 3): where by sons are understood those who are in truths from good, as also in other passages in the Word; and by the fruit of the belly are understood those who are in good by truths, who have heaven, which is the heritage and also reward. Again in Isaiah: "*Can a woman forget her infant, and not have compassion on the son of her belly? yea, though they may forget, yet will I not forget thee*" (xlix. 15): this is said, because in the spiritual sense regeneration is understood, wherefore comparison is made with a woman, and her love towards her infant; the case is the same with those who are regenerated by the Lord. Again: "*Jehovah sware to David in truth, of the fruit of thy belly will I set upon thy throne*" (Psalm cxxxii. 11): by David here, as in other places, is understood the Lord as to the spiritual kingdom, which is His royalty, wherefore by setting the fruit of His belly upon His throne is understood one who is regenerating by Him, the regenerate being called the fruit of His belly, because they are in truths and in a life according to them; by the throne is understood



heaven; those things are what are signified by the above words in their spiritual sense, but in the supreme sense the Lord is understood, and His glorification. Again: "*Thou possessest my reins, Thou hast covered me in my mother's belly*" (Psalm cxxxix. 13): by possessing the reins is signified to purify truths from falsities;<sup>b</sup> and by covering in the mother's belly is signified to defend from the falsities of evil which are from hell, and this from the beginning of regeneration and afterwards continually. Again: "*The impious are estranged from the womb, they go astray from the belly, speaking a lie*" (Psalm lviii. 3): where it is not understood that the impious are estranged from the womb, and that they go astray from the belly, that is, from the first nativity, for no one from this nativity is estranged from God and goes astray, but to be estranged from the womb signifies to recede from good to evil from the first day when they could be reformed, and to go astray from the belly signifies to recede in like manner from truths to falsities; to speak a lie also signifies to believe falsities; the reason why it is said that they receded from the first day when they could be reformed, is, because the Lord is in the endeavour to reform all, whomsoever they may be, beginning from childhood and continuing through adolescence to youth, but they who do not suffer themselves to be reformed are said immediately to recede.

And in Hosea: "*The iniquity of Ephraim is bound up, his sin is hid, the griefs of a travailing woman shall come upon him; he is a son not wise, because he doth not continue his time in the womb of sons*" (xiii. 12, 13): by Ephraim is signified the understanding of truth, in this case the understanding perverted, which is of falsity instead of truth; falsity thereof is signified by iniquity, and the evil of falsity by his sin; hence he is called a son not wise; the not receiving reformation is signified by the griefs of a travailing woman shall come upon him; and the not remaining in a state of reformation is signified by he doth not continue his time in the womb of sons. And in Isaiah: "*I knew that, in acting perfidiously, thou wouldest act perfidiously, and thou wast called by the name of a trespasser from the womb*" (xlvi. 8): these things are said concerning the house of Jacob, by which is signified the church perverted; to act perfidiously signifies against revealed truths; and to be called by the name of a trespasser from the womb signifies recession from truths from the first time in which reformation could be effected; by being called by a name is signified quality as to such things. Again in Hosea: "*Jacob supplanted his brother in the womb, and in his strength he fought powerfully with God*" (xii. 4): in order to know what is understood by these words, in the internal sense, it is necessary to be observed that Jacob and his posterity, even

<sup>b</sup> See above, n. 167.

from their fathers, were merely natural, consequently opposed to the good of heaven and the church; for he who is natural, and not at the same time spiritual, is opposed to that good, for this is procured solely by the conjunction of truth and good, first in the spiritual man, and afterwards in the natural; but by Esau is signified natural good in the spiritual man: now, whereas Jacob and his posterity were of such a nature, and whereas they rejected all such good, and this from the first time, therefore it is said of Jacob, that in the womb he supplanted his brother; moreover, by the combat of Jacob with the angel, which is treated of in Gen. xxxii. 25—32, is described the contumacy with which they insisted upon possessing the land of Canaan, by which is understood that the church might be instituted amongst them; this contumacy is described by that combat, and also by what is said in the verse following, in Hosea: “*And he fought powerfully with the angel, he wept and entreated him,*” but that still they would be destitute of any good of celestial and spiritual love is understood by the angel touching the hollow of Jacob’s thigh, and by its being put out of joint in wrestling with the angel (Gen. xxxii. 25, 32): for by the thigh is signified the conjunction of good and truth, and by its being put out of joint is signified that there was no conjunction of truth with good, with Jacob and his posterity: but more may be seen about this subject in the *Arcana Cœlestia*:<sup>i</sup> that the Israelitish and Jewish nation was not elected, but received in order to represent a church, by reason of the contumacy of their fathers and of Moses, may be seen in the same work.<sup>j</sup> So again in Moses: “*The sons strove with each other in the belly of Rebecca; and Jehovah said, Two nations are in thy womb, and two people shall be separated from thy bowels, and people shall prevail over people, and the elder shall serve the younger. And the days were fulfilled to bring forth, and, lo, twins were in her womb: and the first came forth wholly red, as a hairy garment, and they called his name Esau: and afterward his brother came forth, and his hand took hold of the heel of Esau, and he called his name Jacob*” (Gen. xxv. 20—26): these historical particulars involve the things said above concerning Jacob and his posterity, namely, that they were merely natural, and thence not in any natural good from spiritual, which is signified by Esau: that the posterity of Jacob were without that good is signified by Jacob, as he came forth out of the womb of his mother, taking hold of the heel of Esau, the heel denoting the ultimate natural principle: but these things also may be seen explained in the *Arcana Cœlestia*.

Again: “*From the God of thy father, and He will help thee, and from Schaddai, and He will bless thee, with the benedictions of heaven from above, with the benedictions of the abyss lying*

<sup>i</sup> N. 4281.<sup>j</sup> N. 4290, 4293, 7051, 7439, 10,430, 10,535, 10,632.

*beneath, the benedictions of the paps, and of the womb*” (Gen. xlix. 25): this is the benediction of Joseph by his father Israel, concerning which also see the *Arcana Cœlestia*,<sup>k</sup> where it is shewn that the benedictions of the paps signify the affections of good and truth, and the benedictions of the womb the conjunction of good and truth, thus regeneration. Again: “*That Jehovah may love thee, and bless thee, and multiply thee, that He may bless the fruit of thy belly, and the fruit of thy land, thy corn, and thy new wine, thy oil, the young of thy oxen, and the rams of thy flock*” (Deut. vii. 13; and elsewhere): “*Blessed be the fruit of thy belly, and the fruit of thy land, the young of thy oxen, and of the herd of thy flock*” (Deut. xxviii. 4): these words were spoken to the sons of Jacob, who understood them only in a natural manner, that is, according to the sense of the letter, because they were merely natural, and not in the least spiritual; but by those benedictions are signified spiritual benedictions, which appertain to heaven, and thence to eternal life: for by the fruit of the belly is signified the good of love and the truth of that good; by the fruit of the earth is signified every thing appertaining to the church; by the corn and new wine is signified all good and truth in the natural man; by the young of the oxen, and of the herd of the flock, are signified their affections, exterior and interior; in general by all those things are signified the fructification and multiplication of truth and good. Again in Isaiah: “*Behold, I stir up against them the Mede, who shall not esteem silver, and in gold they shall not take delight; whose bows shall dash in pieces the young men, and they shall have no pity on the fruit of the belly; their eye shall not spare the sons*” (xiii. 17, 18): by the Mede are understood those who make no account of the truth and good of the church, and destroy those things which are thence of the understanding and love; by the silver which they shall not esteem, and by the gold with which they shall not be delighted, is signified the truth and good of heaven and of the church, by silver their truth, and by gold their good; their bows shall dash in pieces the young men, and they shall have no pity on the fruit of the belly, signifies that falsities of doctrine will destroy all the understanding of truth and all the good of love, bow denoting falsity of doctrine, young men the intelligence of truth, and the fruit of the belly the good of love; their eye shall not spare the sons signifies that their perverted understanding and insanity will devastate all the truth of the church, sons denoting truths, and the eye the understanding perverted, which is insanity; it is to be observed that by the Mede is not understood the Mede, but such persons and things in the church as devastate it.

And in Matthew: “*The Pharisees said, Is it lawful for a*

<sup>k</sup> N. 6428—6434.

*man to put away his wife for every cause? Jesus answering, said, Have ye not read that He who made them from the beginning, made them male and female, and said, For this cause a man shall leave father and mother, and shall cleave to his wife, and they two shall be one flesh; wherefore they are no more two but one flesh; what therefore God hath joined together, let no man put asunder. Moses, for the hardness of your heart, permitted you to put away your wives, but from the beginning it was not so: I say unto you, That whosoever shall put away his wife, except for fornication, and take another, committeth adultery, and whosoever taketh her that is put away, committeth adultery. The disciples said, If the case of a man be so with his wife, it is not good to marry: but Jesus said, All cannot receive this word, but they to whom it is given; for there are eunuchs who were so born from their mother's womb, and there are eunuchs who were made eunuchs of men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of God: he who is able to receive it, let him receive it" (xix. 3—12): that there are interior arcana contained in these words may appear from the Lord's saying, that all cannot receive them, but they to whom it is given; the interior arcanum contained in the above words spoken by the Lord can be but little apprehended by men, but it is apprehended by all the angels in heaven, because they perceive the words of the Lord spiritually, and the arcana therein contained are spiritual, namely, these—that there are marriages in the heavens equally as on earth, but in the heavens marriages are of like with their like: for man is born to act from understanding, but woman from affection, and the understanding with men is the understanding of truth and good, and the affection with women is the affection of truth and good; and whereas all understanding derives life from affection, therefore they are conjoined, as the affection which is of the will is conjoined with a correspondent thought which is of the understanding: for the understanding with every one is various, as the truths from which the understanding is formed are various; in general there are truths celestial, truths spiritual, truths moral, truths civil, yea, there are truths natural, and of every order of truth there are species and varieties innumerable; and whereas, in consequence thereof, the understanding of one is never like the understanding of another, nor the affection of one like that of another, and still understanding and affection act as one, therefore they are so conjoined in heaven that the correspondent affection which is of the woman is conjoined to the correspondent understanding which is of the man: hence it is that the life of each is by virtue of correspondence full of love: now, inasmuch as two various affections cannot correspond to one intellect, hence in heaven there is never given, neither can be given, several wives to one man. From these considerations it may also be seen and concluded what is*

spiritually understood by the above words of the Lord: by a man shall leave father and mother, and shall cleave to his wife, and they shall be one flesh, is signified that the man shall leave that evil and falsity which he has from his religion, and which defiles his understanding, thus which he has from father and mother, and that his understanding, being separated from them, shall be conjoined with the correspondent affection which is of the wife, whence the two become one affection of truth and good; this is understood by the one flesh, in which the two are to be, for flesh, in the spiritual sense, signifies the good which is of the love or affection: wherefore they are no more two but one flesh signifies that so the understanding of truth and good, and the affection of good and truth, are not two, but one, in like manner as the understanding and the will are indeed two, but still one, also as truth and good, likewise faith and charity, which indeed are two, but still one, namely, when truth is of good, and good is of truth, likewise when faith is of charity, and charity is of faith; hence also is love conjugal: the reason why Moses for the hardness of their heart permitted them to put away a wife for every cause was, because the Israelites and Jews were natural and not spiritual, and they who are merely natural are also hard in heart, inasmuch as they are not in any conjugal love, but in lascivious love, such as is that of adultery; the reason why it is said that whosoever putteth away a wife, except for fornication, and taketh another, committeth adultery, is, because fornication signifies falsity, and with a woman, the affection of what is evil and false, thus an affection which by no means agrees with the understanding of truth and good, and because, by reason of that discordance, conjugal love, which is of truth and good, and thence is heaven and the church with man, entirely perishes, for when the interior conjunction, which is of the thought and the affections of the mind, perishes or is no more, the marriage is dissolved: the reason why he who takes her that is put away also commits adultery, is, because by her that is put away on account of fornication is understood the affection of evil and falsity, as was said above, which is not to be conjoined with any understanding of truth and good, for in this case the understanding is perverted, and becomes also of falsity and evil, and the conjunction of falsity and evil is spiritual adultery, as the conjunction of truth and good is spiritual marriage. The reason why the Lord afterwards spake concerning eunuchs, was, because the disciples said, If the case of a man with his wife be so, it is not good to marry, and because marriages with the Jewish nation, which was a nation hard in heart, by reason of their being in falsities from evil, were not marriages, but adulteries, understood in a spiritual sense, wherefore also that nation was called by the Lord an adulterous generation: hence it was that the Lord spake concerning eunuchs, by whom are understood

those who do not desire to enter into marriage, that is, to be conjoined with the affection of evil, because thereby the understanding of truth and good would be perverted and dissipated; thus, by eunuchs are understood as well the married as the unmarried, with whom the understanding of truth and good is conjoined with the affection of truth and good; the reason why they are called eunuchs, is, because they have not a lascivious principle like those who, from hardness of heart, in which the Jews were principled, take several wives, and divorce them for every cause. In order to understand more fully these words of the Lord concerning eunuchs, it is first to be observed that the marriage of the understanding of truth and good with the affection of truth and good is in general from a threefold origin, and thence in a threefold degree: in the supreme degree is the marriage of those who are called celestial, in an inferior degree between those who are spiritual, and in the lowest degree between those who are natural; for there are so many degrees of the interiors of man, whence there are three heavens, and they who are in the supreme heaven are called celestial, they who are in the inferior, spiritual, and they who are in the lowest, natural: the marriage of the understanding of truth and good with the affection of truth and good with the celestial is understood by the eunuchs who are born eunuchs in the mother's womb, by reason that these, when they are regenerated, receive truths immediately in the life, through the love thereof, whence they know truths by virtue of the truths themselves, and their regeneration from the Lord by love to Himself is signified by being made eunuchs in the womb, thus without any lascivious principle of adultery: but the marriage of the understanding of truth and good with the affection of truth and good with the spiritual, is understood by eunuchs who are made eunuchs of men, for these are not regenerated in the womb, that is, by love, but by truths first received in the memory, and afterwards intellectually in the thought, and so at last in the life by a certain spiritual affection; these are said to be made eunuchs of men, because they are reformed by the intellect from the memory, and man signifies that intellect, as where man and wife are mentioned above: but the marriage of truth and good with the affection of truth and good with the natural is understood by the eunuchs who make themselves eunuchs; for the natural, by sciences and knowledges, procure to themselves a natural lumen, and by the good of life according to them they procure affection, and thence conscience; and inasmuch as these know no other than that they do this themselves, for the natural man does not enjoy the intelligence of the spiritual man, nor the perception of the celestial man, hence it is that they are understood by those who make themselves, but it is so said from appearance only, and by reason of their obscure faith. These are the things therefore which are

understood by becoming eunuchs for the sake of the kingdom of God: and whereas but few apprehend these things, therefore the Lord says, He who can receive it, let him receive it. But for farther illustration on this subject, see what is said in the work concerning *Heaven and Hell*, concerning the two kingdoms into which the heavens are distinguished, and concerning the three heavens, according to the three degrees of the interiors of man,<sup>l</sup> and concerning marriages in heaven.<sup>m</sup>

It is said, concerning John the Baptist, "*That he was filled with the Holy Spirit in his mother's womb; and that the embryo exulted in the womb at the salutation of Mary*" (Luke i. 15, 41, 44): but by this was signified that he was about to represent the Lord as to the Word, as did Elias; for in the Word, which is divine truth, there is every where the marriage of divine good and divine truth, and divine good united with divine truth is the Divine Proceeding from the Lord, which is called the Holy Spirit: the exultation in the womb at the salutation of Mary represented the joy arising from the love of the conjunction of good and truth, thus the joy of celestial conjugal love, which is in every part of the Word: that John the Baptist, in like manner as Elias, represented the Lord as to the Word, may be seen in the *Arcana Cœlestia*.<sup>n</sup>

What is signified by the male which first opens the womb, as mentioned in Moses, shall also be explained; the words are these: "*When Jehovah hath brought thee into the land of Canaan, thou shalt cause to pass over to Jehovah every one opening the womb, and every one opening of the fœtus of beast, as many as are males shall be Jehovah's: but every first born amongst thy sons thou shalt redeem. And it shall come to pass that if thy son shall ask thee in time to come why is this, thou shalt say unto him, By night of hand Jehovah brought us out of Egypt, out of the house of servants, when he slew all the first born in the land, from the first born of men even to the first born of beast; wherefore I sacrifice to Jehovah every one opening the womb, males, and all the first born of my sons I redeem*" (Exod. xiii. 11, 15; xxxiv. 19, 20): that the Levites were accepted in the place of them may appear from these words: "*Behold, I have accepted the Levites from the midst of the sons of Israel, instead of all the first born that openeth the womb of the sons of Israel, that the Levites may be Mine: because every first born is Mine: in the day when I smote all the first born in the land of Egypt, I sanctified to Me all the first born in Israel from man even to beast; they shall be Mine*" (Numb. iii. 12, 13; viii. 16, 17): the spiritual meaning which lies concealed in this statute cannot appear, unless it be known that natural generations and nativities signify spiritual generations and nativities; likewise also,

<sup>l</sup> N. 20—40.<sup>m</sup> N. 366—386.<sup>n</sup> N. 7643, 9372.

that all the members of generation correspond to celestial love, and the things thence produced, which are uses, and are called the truths of that love: inasmuch as this is the case, and marriage, in the spiritual sense, signifies the marriage of good and truth, as was said above, hence it may appear what is signified, in the same sense, by him that openeth the womb, or the first born male: by him that openeth the womb, or the first born male, is signified that which is first born from celestial love, and the perception of good and truth; that this is truth from good, which is in the place of a principle to the rest, is evident, and this in its essence is spiritual good, for this good, in its form, is truth from good, or, what is the same, truth from good, in its essence, is spiritual good: this is signified by him that openeth the womb, the first born male, by reason that the womb corresponds to inmost conjugal love, which, in its essence, is celestial love, and from this love is produced spiritual good, which, in its form, is truth from good, and, specifically, that truth from good which is in place of a principle to the rest: that which is in the place of a principle is the all in the things which succeed as to their essential, because it is the reigning principle in them; inasmuch as this is signified by him that openeth the womb, or the first born male, therefore it was sanctified to Jehovah, and thereby all the subsequent births were also sanctified. It is to be observed that the goods of heaven and the church are of three degrees, the good of the inmost degree, which is also that of the inmost heaven, is called the good of celestial love, the good of the inferior degree, which is also the good of the middle heaven, is called the good of spiritual love, and the good of the lowest degree, which is the good of the ultimate heaven, is called natural good: these goods, as they follow in order, so also they are born in order; the good of natural love is born from the good of spiritual love, and the good of spiritual love is born from the good of celestial love; hence it is that by him that openeth the womb, the first born male, is signified the good of spiritual love, born from the good of celestial love. Inasmuch as by beasts are signified affections, by beasts of the herd exterior affections, and by beasts of the flock interior affections, therefore also the first born of these were sanctified. That this is the case may also appear from this consideration, that the Levites were received in the place of all the first born; for by Levi, and thence by the Levites, is signified spiritual good from celestial good, and hence also the priesthood, by which is signified celestial good, was given to Aaron and his sons, and the ministry of this good, by which is signified truth from good, was given to the Levites; concerning this signification of the tribe of Levi, see above.<sup>o</sup> The reason why the statute concerning the first born



was given to the sons of Israel on account of all the first born of Egypt being slain, was, because by the first born are there signified falsities from evil opposed to truths from good, thus infernal evil contrary to spiritual good, and because when those falsities from evil with man are slain, that is, removed, then first truths from good, or spiritual good, flows-in from the Lord, and is received by man. From these considerations it may appear what was represented and signified by that statute in the spiritual sense. What was signified by "*God shutting every womb of the house of Abimelech on account of Sarah, Abraham's wife, and that after Abraham prayed for them, God healed Abimelech, his wife, and their maid-servants, and they brought forth*" (Gen. xx. 17, 18), may be seen explained in the *Arcana Cœlestia*.

711. *Cried, travailing, and in pain to be delivered.*—That hereby is signified non-reception by those in the church who are natural and sensual, and their resistance, appears from the signification of crying, travailing in birth, and being pained to be delivered, when predicated of the doctrine of truth in birth from celestial love, which is understood by the male child which the woman brought forth, as denoting non-reception thereof, and also resistance; the reason why this comes from those in the church who are natural and sensual, is, because such are understood by the dragon treated of in what follows. That to travail in birth and bring forth denotes to travail in birth and bring forth such things as appertain to the church, in the present case, which appertain to the doctrine of truth and good, may appear from what has been said and shewn in the preceding article concerning the womb, those that open it, and concerning birth; and also from the following parts of this chapter, where the expression to bring forth is made use of. In the mean time it is sufficient here to observe only, that by the male, which the woman brought forth, is understood the doctrine of the New Jerusalem, which was given from the Lord out of heaven; that the dragons then stood around, and vehemently, and with all their might, withstood, and this even to the crying out and torment of those who were in favour of that doctrine, I can testify: hence it may appear that they who are like them in the world will also withstand that doctrine to prevent its being received; the nature and quality of such will be explained in what follows, where the dragon and the beasts are treated of. But what is specifically signified by crying out, travailing in birth, and being pained to be delivered, in other parts of the Word, may be seen in the article<sup>p</sup> below, where the expressions are explained.

712. Verses 3, 4. *And another sign was seen in heaven: and, behold, a great red dragon, having seven heads, and ten horns, and upon his heads seven diadems. And his tail drew the*

*third part of the stars of heaven, and cast them to the earth : and the dragon stood before the woman that was ready to be delivered, that when she had brought forth he might devour her child.*

“*And another sign was seen in heaven,*” signifies divine revelation concerning the assaulting of the doctrine which is for the new church, and by whom : “*and, behold, a great red dragon,*” signifies all who are merely natural and sensual from the love of self and of the world, and still know some things, more or less, from the Word, from doctrine thence derived, and from preaching, and think to be saved by knowledge alone without life : “*having seven heads,*” signifies the knowledge of the holy things of the Word, which they have adulterated : “*and ten horns,*” signifies much power : “*and upon his heads seven diadems,*” signifies divine truths in the ultimate of order, which are the truths of the literal sense of the Word, adulterated and profaned : “*and his tail drew the third part of the stars of heaven,*” signifies the falsification and adulteration of all the truths of the Word : “*and cast them to the earth,*” signifies their extinction and destruction : “*and the dragon stood before the woman that was ready to be delivered,*” signifies the hatred of those who are understood by the dragon against the church, with those who will be in the doctrine, and thence in the life of love and charity from the Lord : “*that after she had brought forth he might devour her child,*” signifies that they might destroy the doctrine of that church in its first rise.

713. *And another sign was seen in heaven.*—That hereby is signified divine revelation concerning the assaulting of the doctrine which is for the new church, and by whom, appears from the signification of a great sign, as denoting divine revelation, manifestation, and testification, concerning which see above :<sup>9</sup> that it is concerning the assaulting of the doctrine which is for the new church, and by whom, appears from the following verse, in which this sign is described. They who will assault this doctrine are understood by the great red dragon, the serpent of old, and the assaulting itself is described by the dragon standing before the woman about to be delivered, that he might devour her child, and afterwards, by the combat of the dragon with Michael, and lastly, by his pursuing the woman into the wilderness, and there casting out water after her as a flood ; and moreover in the following verses. But the nature and quality of those who are understood by the dragon will be explained in the following article : here we shall only observe that they are those who have communication with the angels of heaven, but only by things external, but not by things internal ; for it is said that that dragon was seen in heaven, whereas they who have no communication with heaven cannot be seen there, for they are in hell ; such are they who deny God, especially the Lord, who

make no account of and blaspheme the Word, and who have no faith concerning life eternal; in a word, all those who love themselves and the world above all things, and live a life of enmity, hatred, revenge, and deceit, in which they perceive delight. These things are said in order that it may be known that such persons are not understood by the dragon, but they who, during their abode in the world, have an external communication with heaven, which communication is derived to them from the reading of the Word, from preaching thence derived, and from external worship according to the statutes of their church, but who still are not in any life according to the precepts of the Lord; hence it is that such have indeed communication with heaven, but not internal; whence it is that they are called the devil and Satan will also be explained in what follows.

714. *And, behold, a great red dragon.*—That hereby are signified all who are merely natural and sensual from the love of self, and still know some things, more or less, from the Word, from doctrine thence derived, or from preaching, and think to be saved by knowledge alone without life, appears from the signification of the dragon, as denoting the merely natural and sensual man, who is, notwithstanding, in the science of things in themselves spiritual, whether they be from the Word, or from preaching, or from religion, concerning which we shall speak presently; and from the signification of great and red, as denoting to be in the love of self, and in the evils thereof; for great, in the Word, is predicated of good, and, in the opposite sense, of evil, as much is predicted of truths, and, in the opposite sense, of falsities, as may be seen above; and red is predicated of love in each sense, namely, of celestial love, which is love to the Lord, and, in the opposite sense, of diabolic love, which is the love of self, concerning which also see above: hence it may appear that by a great red dragon are understood all who are merely natural and sensual from the love of self, and still know some things, more or less, from the Word, either from doctrine thence derived, or from preaching, and think to be saved by knowledge alone without the life of charity; the reason why they so think, is, because all those become merely natural and sensual who live to the body and the world, and not to God and heaven; for every one is interiorly formed according to his life, and to live to the body and the world is to live a natural and sensual life, and to live to God and heaven is to live a spiritual life: every man is born sensual from his parents, and, by a life in the world, becomes natural more and more interiorly, that is, rational, according to moral and civil life, and the lumen thence acquired, but afterwards he becomes a spiritual man by truths from the Word, or from doctrine derived from the Word, and by a life according to them: hence it may appear that he

\* N. 336, 337, 424.

\* N. 364.

who knows those things which the Word, or which doctrine or a preacher teaches, and does not live according to them, however learned and erudite he may appear, still is not spiritual, but natural, yea, sensual, for science and the faculty of reasoning do not make man spiritual, but life itself; the reason is, because science with the faculty of reasoning thence derived is only natural, wherefore it can also be given with the evil, yea, with the worst of men, but truths from the Word, together with a life according to them, make man spiritual; for life is to will truths and to do them from the love thereof, and this cannot be given from the natural man alone, but from the spiritual, and from the influx of this into the natural; for to love truths, and from love to will them, and from that will to do them, is from heaven, that is, through heaven from the Lord, and is in its nature heavenly and divine; this cannot flow-in immediately into the natural mind, but mediately through the spiritual mind, which can be opened and formed to the reception of heavenly light and heat, that is, to the reception of divine truth and divine good: the reason why these cannot flow immediately into the natural mind, is, because in this mind reside man's hereditary evils, which are of the love of self and the world, whence the natural man, viewed in himself, loves only himself and the world, and from love wills, and from will does those hereditary evils, and these are the things which oppose the influx of any thing out of heaven, and the possibility of its reception; wherefore it is provided of the Lord that these evils may be removed, and so a place may be given for the truths and goods of spiritual love, namely, by the opening and formation of the spiritual mind, which is above the natural mind, and by the influx thence of heaven from the Lord thereby into the natural mind. These things are said, in order that it may be known, that to know the things which are of the Word, and of the doctrine of the church, does not make man spiritual, but a life according to those things which the Lord has commanded in the Word; consequently, that it is possible to know many things from the Word, and yet remain natural and sensual. These are therefore they who are signified, in the Word, by the dragon; and the reason why they are signified is, because the dragon is a kind of serpent, which not only creeps upon the ground, but also flies, and thence appears in heaven; and it is from this flight and this appearance that they who are in the science of truths from the Word, and not in a life according to them, are understood by the dragon: for by serpents in general are signified the sensual things of man, as may be seen above,<sup>l</sup> and hence also it is that the dragon, in the ninth verse of this chapter and in the second verse of chap. xx., is called the serpent of old.

<sup>l</sup> N. 581.

Forasmuch as in the following parts of this chapter, and also afterwards, the dragon is treated of, it shall be explained what sort of persons, generally and specifically, are thereby signified: in general are signified those who are more or less natural, and yet in the knowledge of things spiritual from the Word, but those are specifically signified who have confirmed themselves in faith separate from charity in doctrine and life: these constitute the head of the dragon; but they who from their own intelligence hatch for themselves dogmas from the Word constitute the body; and they who study the Word without doctrine constitute the external parts: all these also falsify and adulterate the Word, inasmuch as they are in the love of self, and thence in the pride of their own intelligence, from which they become merely natural, yea, sensual, and the sensual man cannot see the genuine truths of the Word, by reason of fallacies, of obscurity, of perception, and of the evils of the body there residing, for the sensual principle adheres to the body, whence such things are derived.

1. It is to be explained that by the dragon in general are understood those who are natural, more or less, and yet in the knowledge of things spiritual from the Word: the reason why these are so signified is, because by serpents in general are signified the sensual things of man, and thence sensual men, wherefore by the dragon, which is a flying serpent, is signified the sensual man, who yet flies towards heaven, in that he speaks and thinks from the Word, or from doctrine derived from the Word: for the Word itself is spiritual, because it is in itself divine, and thence in heaven; but inasmuch as the mere knowledge of spiritual things from the Word does not make man spiritual, but a life according to those things which are commanded in the Word, hence all those who are in knowledge from the Word, and not in a life according thereto, are natural, yea, sensual. The sensual, who are understood by the dragon, are those who see nothing from the light of heaven, but only from the light of the world, and who from this light alone can speak concerning divine things, and also reason with acuteness and alacrity excited by the fire of the love of self and the conceit of their own intelligence thence derived; but still such persons cannot see whether the things they so argue for be truths or not, calling that truth which they have imbibed from their childhood from a master or preacher, and afterwards from doctrine, and which they have since confirmed from some passages of the Word not interiorly understood: inasmuch as these see nothing from the light of heaven, they do not see truths, but in place thereof falsities, which they call truths; for truths themselves cannot be seen except in the light of heaven, and not in the light of the world, unless the latter light be illustrated by the former: and whereas such is their nature and quality,

they love no other life than what is corporeal and worldly; and inasmuch as the pleasures and concupiscences of this life reside in the natural man, hence their interiors are filthy and beset with evils of every kind. which close every way for the influx of the light and heat of heaven; whence they are inwardly devils and satans, howsoever they may appear, from their discourse and simulated gestures, as spiritual men and Christians; hence also it may appear that such persons are merely sensual, for they can speak outwardly concerning the holy things of the church, whilst inwardly they believe nothing, and they who suppose themselves to believe, have only a belief in what is historical, and thence of a persuasive kind, derived from an instructor or from their own intelligence, which in itself is false, but which they still believe for the sake of fame, honour, and gain; such are the dragons in general. But there are several species of those who are signified by the dragon, for there are those who have reference to the head, those who have reference to the body, and to the external parts.

2. They who specifically have reference to the head of the dragon are those who are in faith alone, which is a faith separate from charity, and have confirmed themselves therein in doctrine and in life; the reason why these have reference to the head of the dragon is, because they are for the most part men of erudition and believed to be learned; for they have confirmed themselves in the persuasion that, by thinking only the things which the church teaches, and which they call believing, they shall be saved: but the quality of their doctrine and their life shall be unfolded: their doctrine is, that God the Father sent His Son, born from eternity, into the world, that He might become man, fulfil all things of the law, bear the iniquities of all, and suffer the cross, and that thereby God the Father was reconciled and moved to compassion, and that those would be received into heaven who should be in a faith concerning those things, grounded in confidence, and that the confidence of that faith, together with the Lord, would intercede and save; consequently, that that faith is given to mankind, who were separated from God the Father, as a medium of reception and salvation, because after Adam ate of the tree of knowledge man was no more in a state to do good of himself, for with the image of God he thence lost his free will; lastly, that the things above mentioned are the merit of the Lord, by which alone man can be saved: these are the primary things of the faith which has place with those who are in faith alone as to doctrine. That it is not possible for any one to perceive and thereby believe anything of those dogmas from any spiritual sight, which is of the understanding, but only to know scientifically, and thence to speak such things from the memory, without any understanding, so that there is nothing of intelligence in that doctrine, shall, the

Lord willing, be expounded and illustrated elsewhere. But what is the nature and quality of the same persons, as to the life, shall also be explained: they teach that man is led of God by faith alone, even to the effort of doing good, and that the good in act contributes nothing itself to salvation, but only faith; and that then nothing of evil condemns him, because he is in grace, and justified: they also devise in their thought certain degrees, which they call progressions of faith alone unto the ultimate state of justification: the first degree or progression is information in such things as appertain to faith, especially in those above mentioned; the second is confirmation from the Word, or from preaching; the third is mental inquisition, whether it be so or not; and whereas there then flows-in a doubting, and thence wavering, which is temptation, they hold it necessary to confirm themselves from the Word concerning the operation of faith, whence comes the confidence which they call victory: they add that care is to be taken lest the understanding proceed any further than to confirmations from the Word concerning justification by faith alone, and if it go further, and be not kept under the obedience of faith, that then they fall; the fourth and last degree is the effort to do good, and they affirm that that is an influx from God, and nothing thereof from man; also, that it is the fruit of faith; for they say that when man is thus fully justified, nothing of evil can afterwards condemn him, nor does anything of good save him, but faith alone: from these observations it may appear what is the quality of such persons as to life, namely, that they live to themselves and not to God, and to the world and not to heaven, for this follows of consequence from the faith which teaches that evils do not condemn and that goods do not save; neither do they know that faith without the life of charity is not faith, and that man ought to shun evils and do good as of himself, yet believing that it is from the Lord, and that otherwise evils cannot be shaken off, nor goods appropriated: but more also will be elsewhere said on these subjects. Such is the doctrine and life with those who form the head of the dragon, who for the most part are learned dignitaries, but few among the vulgar; the reason is, because the former consider those things as the secrets of theology which cannot be apprehended by the vulgar, by reason of their secular employments; another reason why such are dragons as to the head is, because they pervert and falsify all the things of the Word, which teach love, charity, and life; for the Word, viewed in itself, is only the doctrine of love to the Lord and of charity towards the neighbour, and in no case the doctrine of faith separate from charity: they falsify all things of the Word by this, that they call them either faith, or fruit of such a quality, which they do not eat, consequently do not nourish themselves by it, because they think nothing about

doing: neither do they admit those principles any further than into the memory, and thence into the thought proximate thereto, which is the sensual thought in which there is nothing spiritual, and which does not explore the truth of a thing; wherefore they take heed lest anything should enter the interior sight which is of the understanding, being unwilling to know that all those things which are said concerning their faith are contrary to an enlightened understanding as they are contrary to the genuine sense of the Word. Hence also it is that they who constitute the head of the dragon have not any genuine truth, for from a false principle, such as is that of faith alone, there cannot possibly flow anything but falsities in a continual series, nor is faith alone possible to be given, for faith without charity is not faith, inasmuch as charity is the soul of faith, wherefore to speak of faith alone is to speak of what is without a soul, and thus without life, which in itself is dead.

3. That they who from their own intelligence have hatched for themselves dogmas from the Word, constitute the body of the dragon, may appear from this consideration, that all those who study the Word and are in the love of self are also in the conceit of their own intelligence, and all who are in this conceit, and at the same time excel in ingenuity from natural lumen, hatch for themselves dogmas thence; from this origin are all the heresies and all the falsities in the Christian world: it may be expedient here to explain what the intelligence from man's nature is, and what that is which is not from his nature: the intelligence from a man's nature is that which is from himself, but the intelligence which is not from his nature is from the Lord: all those derive intelligence from their nature who are in the love of self, for the love of self is the nature of man himself, and they are in the love of self who read the Word and thence collect dogmas for the sake of fame, honour, and glory; and inasmuch as they cannot see any truths, but only falsities, therefore they are in the body of the dragon; for they collect and hatch such things from the Word as favour their loves and the evils thence arising, and those things which are contrary to their dogmas, which are truths from good, they either do not see, or pervert; but all those have intelligence from the Lord who are in the spiritual affection of truth, that is, who love truth because it is truth, and because it is serviceable to eternal life, and to the life of the souls of men: it is said that their intelligence is not from nature but from the Lord, because these are elevated from their nature whilst they read the Word, and this even into the light of heaven, and are thereby illustrated, for in this light truth appears from the truth itself, because the light of heaven is divine truth: but they who are in the love of self, and thence in the conceit of their own intelligence, cannot be elevated from their nature, for they continually regard them-



selves, and this in everything which they do; hence also it is that such place the all of salvation in the faith of their own dogmas, thus in knowing and thinking, and not at the same time in the life, thus not at the same time in willing and doing: these, therefore, constitute the body of the dragon: the heart of this body is the love of self, and the soul of the respiration or of his spirit is the conceit of his own intelligence; from these two the dragon is called a great red dragon, and the term red, in the original Greek text, is from flame or what is fiery, thus from love and pride.

4. That they who study the Word without doctrine, and at the same time are in the love of self, constitute the externals of the draconic body. Externals are what proceed from the interiors, and involve, include, and contain them, as the skins, scales, and prominences on every part: the reason why such persons constitute these externals of the body of the dragon is, because they are without any intelligence of the spiritual things of the Word: for they know the Word only as to the sense of the letter, which is of such a nature, that if doctrine does not shine through it, it may lead into errors and falsities of every kind; consequently, they who study the Word without doctrine can confirm as many heresies as they will, and also embrace and even defend them from the loves of self and of the world, and the evils thence arising; for the literal sense of the Word is the ultimate sense of divine truth, thus for the natural and sensual man, accommodated to his apprehension, and oft times to favour him, wherefore unless it be read and viewed from doctrine, as from a lamp, the mind may be carried thereby into darkness concerning many things appertaining to heaven and the church; and yet such persons believe themselves to be wise above all others, when notwithstanding they know nothing of genuine wisdom.

5. That all those who constitute the dragon adore God the Father, and view the Lord as a man like themselves, and not as God, and if they do regard Him as God, regard His Divinity as above the Humanity, and not within it, will be illustrated when we come to treat concerning the combat of the dragon with Michael.

6. From these observations it may now appear that by the tail of the dragon is understood the falsification and adulteration of the Word by those who constitute his head, his body, and the extreme parts: for the tail, as is the case with the tail of every animal, is a continuation of the spine, which is extended from the brains, and so is moved, bent, and vibrated, according to the appetites, desires, and pleasures of the head and body, with which it is as it were soothed: and inasmuch as all those who constitute the dragon, being natural and sensual from the love of self, and thence in the conceit of their own intelligence,

falsify and adulterate the Word, therefore it is said that the dragon with his tail drew the third part of the stars of heaven and cast them to the earth; by the stars of heaven are signified the knowledges of truth and good from the Word, consequently truths from good thence derived, and by casting them to the earth is signified to pervert and adulterate, and so to destroy them. That the persons above described constitute the dragon, and that the adulteration and destruction of the truth of the Word are understood by his tail, it has been given me to see twice or thrice in the spiritual world, for in this world all things which appear are representative of things spiritual: when such persons are seen in the light of heaven, they are seen as dragons with a long tail; and when several such are seen, the tail appears extended, from the south, through the west, into the north, and that tail appears also as it were to draw down stars from heaven and cast them to the earth.

Inasmuch as such persons are understood by the dragon, and the falsification and adulteration of the Word by the tail of the dragon, hence by the habitation and den or bed of dragons, mentioned in the Word, is signified where there is nothing but what is merely false and evil. As in the following passages; thus in Isaiah: "*The dry place shall become a lake, and the thirsty land springs of waters; in the habitation of dragons, its bed, grass instead of reed and rush*" (xxxv. 7): treating concerning the advent of the Lord, and the establishment of a new church from Him with the Gentiles; and by those words is understood that the truths and goods of the church shall be where they were not before, yea, where there were falsities and evils: where falsities and evils were before is signified by the dry and thirsty place, and by the habitation of dragons, likewise by the reed and rush; but the truths and goods which they shall then have are signified by the lake, by the springs of waters, by the bed where dragons were before, likewise by grass. And in Jeremiah: "*I will lay Jerusalem in heaps, a habitation of dragons, and the cities of Judah will I reduce to wasteness that there be no inhabitant*" (ix. 11); and again: "*The voice of a report, behold, a great tumult cometh from the land of the north, to reduce the cities of Judah to wasteness, to a habitation of dragons*" (x. 22): by Jerusalem is understood the church as to doctrine; and by the cities of Judah are understood doctrinals, which are truths from the Word; the falsification of truth, and adulteration of good, from which arise mere falsities and evils, are signified by laying Jerusalem in heaps, and by reducing the cities of Judah to wasteness, to a habitation of dragons, for truth falsified is mere falsity, and good adulterated is merely evil; the voice of a report and a great tumult from the land of the north signifies falsities combating against truths, and evils against goods; the land of the north is where they are who are in the falsities of evil. Again: "*Hazor shall become a habi-*

*tation of dragons, a desolation even for an age; a man shall not dwell there nor shall the son of man tarry there*" (xlix. 33): by Hazor are signified spiritual treasures, which are the knowledges of truth and good from the Word; the vastation thereof even until they are no more, but in the place thereof falsities and evils, is signified by Hazor shall become a habitation of dragons, a desolation even for an age; that there will not be any truth of the church remaining is signified by a man shall not dwell there, nor shall the son of man tarry there; the son of man is the truth of the church. And in Isaiah: "*The thorn shall come up in her palaces, the thistle and bramble in the fortresses thereof; it shall be a habitation of dragons, a court for the daughters of the owl*" (xxxiv. 13): treating concerning Edom, and concerning the Gentiles, by whom are understood those who are in falsities and evils: the falsities and evils in which they are, are signified by thorns, the thistle, and bramble; the dogmas defending them are signified by palaces and by fortresses; the devastation of all good and truth is signified by being a habitation of dragons, and a court for the daughters of the owl, owls denoting those who for truth see falsities, and their daughters the concupiscences of falsifying truths. Again: "*The Ijim shall answer in her paluces, and dragons in the temples*" (xiii. 22): treating of Babel, whereby is signified the adulteration and profanation of good and truth; by her palaces in which are the Ijim, and by the temples in which are dragons, are signified the goods and truths of the Word and of the church, which are adulterated and profaned; by the Ijim are signified adulterated and profaned truths, and by dragons adulterated and profaned goods.

And in Micah: "*Upon this will I wail and howl, I will go stripped and naked, I will make a wailing as dragons, and a mourning as the daughters of the owl*" (i. 8): treating of the vastation of Samaria, whereby is signified the spiritual church as to doctrine, in the present case vastated: devastation as to truth and good is signified by going stripped and naked; lamentation thereupon is signified by wailing and howling, lamentation upon devastated good by making a wailing as dragons, and lamentation upon devastated truth by making a mourning as the daughters of the owl; the wailing and mourning being like dragons and daughters of the owl is said representatively, as also his going stripped and naked, stripped signifying the same as the dragon, namely, to be destitute of goods, and naked the same as the daughters of the owl, namely, to be destitute of truths. And in Jeremiah: "*Nebuchadnezzar, king of Babel, hath made me an empty vessel, he hath swallowed me up as a whale, he hath filled his belly with my delicacies, he hath thrust me out: let Babel be a heap, a habitation of dragons, a hissing and astonishment, and without inhabitant*" (li. 34, 37): here also by Babel and by Nebuchadnezzar is signified the adul-

teration and profanation of good and truth : the dispersion of all truth, and consequent destruction of all good, is signified by he hath made me an empty vessel, he hath swallowed me up as a whale, he hath filled his belly with my delicacies, he hath thrust me out ; by a whale is signified the same as by a dragon ; they are also denoted by the same expression in the original tongue ; the devastation of all truth and good by reason of the adulteration and profanation of them is signified by Babel being a heap, a habitation of dragons, for a hissing and astonishment, and having no inhabitant, no inhabitant denoting no good with any one. And in Job : *“ I walked in darkness without the sun, I stood in the congregation, I cried out, I am become a brother to the dragons, and a companion of the daughters of the owl ”* (xxx. 28, 29) : speaking of his state in temptations, in which man thinks himself to be damned ; wherefore to walk in darkness without the sun signifies as a devil, without the good of love ; to stand in the congregation and cry out signifies amongst truths and yet in falsities ; to become a brother to the dragons, and a companion to the daughters of the owl, signifies to be in conjunction and one with those who are in evils without good, and who are in falsities without truths, dragons denoting those who adulterate goods and pervert them into evils, and the daughters of the owl those who do the same to truths.

And in David : *“ Our heart is not turned back, nor hath our step declined from thy way, yet thou hast crushed us in the place of dragons, and covered us with the shadow of death ”* (Psalm xlv. 18, 19) : treating also concerning temptations : that he was then secluded from influx out of heaven, like the sensual man, so as not to perceive what was good and what was true, is signified by God crushing him in the place of dragons, and covering him with the shadow of death, the place of dragons denoting where they who are dragons are in hell, namely, who have destroyed all good in themselves ; the falsity in which the same are is called the shadow of death. Again : *“ Thou shalt tread upon the lion and the asp, the lion and the dragon shalt thou trample under foot ; because he hath set his desire upon me, I will deliver him, I will exalt him, because he hath known my name ”* (Psalm xci. 13, 14) : to destroy falsities interior and exterior, which vastate the truths of the church, is signified by treading upon the lion and asp, and to destroy the falsities interior and exterior, which vastate the goods of the church, is signified by trampling under foot the lion and dragon ; to withdraw from falsities, and to lead to interior truths and goods him who is in doctrine from the Word, is signified by I will deliver him, I will exalt him, because he hath known My name ; to deliver is to withdraw from falsities, to exalt is to lead to interior truths, and to know My name is to be in doctrine from the Word. And in Malachi : *“ Esau have I hated ; and I have laid*

*his mountains waste, and his heritage for the dragons of the wilderness*" (i. 3) : by Esau are understood those who are in good as to the natural man, in this case those who are in evil as to the same, wherefore it is said, Esau have I hated ; that the goods of love appertaining to the natural man were destroyed is signified by I have laid his mountains waste ; and that the truths of those goods were destroyed by the falsities of the sensual man is signified by his heritage for the dragons of the wilderness. And in Ezekiel : "*Behold, I am against thee, Pharaoh, king of Egypt, the great dragon [or whale] that lieth in the midst of his rivers, who hath said, My river is mine, and I have made it for myself*" (xxix. 3, 4 ; xxxii. 2) : the arrogance of his own intelligence appertaining to the natural and sensual man is here described ; Pharaoh, king of Egypt, signifies the natural and sensual man ; the dragon, or whale, the same as to scientifics, which are made falsities or falsified from the pride of his own intelligence : but these words may be seen explained above."

And in Moses : "*Their vine is of the vine of Sodom and of the fields of Gomorrah ; their grapes are grapes of gall, clusters of bitternesses : their wine is the poison of dragons, and the cruel gall of asps*" (Deut. xxxii. 32, 33) : these words also may be seen explained above," where it is shewn that their wine being called the poison of dragons, and the cruel gall of asps, signifies that the truth of the church, with the posterity of Jacob, was external, in which inwardly were infernal evils and falsities ; dragons and asps signify sensual things which are the ultimates of the natural man, full of horrible evils, and falsities confirming them ; the reason whereof is, because the natural principle in such case receives nothing through the spiritual mind from the Lord, wherefore what it receives is from hell. That by the dragon are signified such things as are above related may more fully appear from what follows in this chapter, namely, from his enmity against the woman about to bring forth, and flying into the wilderness ; likewise from his combat with Michael ; and moreover in chaps. xvi. 13—15, and xx. 2, 7, 8, 10, 14, where it is said concerning him that he was bound for a thousand years, and afterwards being loosed went forth to seduce the nations, and assemble Gog and Magog to war against the saints, but that afterwards he was cast into a lake of fire and brimstone ; from all which circumstances it may appear that by the dragon are understood those who do not possess any good of charity and love by reason of their not acknowledging it as any means servicable to salvation, but only somewhat scientific, which from persuasion they call faith ; and when the good of charity and love is not implanted from the life of man, evil is in the place thereof, and where evil is, there is falsity.

Inasmuch as by serpents are signified sensual things which are the ultimates of the natural man, and these are not evil except with those who are evil, and inasmuch as dragons are expressed by the same word, in the original tongue, as serpents not poisonous, hence by dragons, when such serpents are thereby understood, are signified, in the Word, sensual things not evil, or, as applied to persons, sensual men not evil. That dragons and such serpents are expressed in the Hebrew tongue by the same word, may appear in Moses: "*When it was commanded him, out of the bush, to cast his rod to the ground, and when it became a serpent he took hold of it by the tail, and it became again a rod in his hand*" (Exod. iv. 3, 4); and afterwards: "*That Moses took the rod, and cast it down before Pharaoh, when it became a serpent [dragon], and that the magicians did the like with their rods; but the rod of Moses, then a serpent [dragon], swallowed up the serpents [dragons] of the magicians*" (Exod. vii. 9—12): in the original tongue the serpent in the former passage is expressed by a different word to what it is in the latter: in the former passage the common word by which it is expressed in other parts of the Word is used, but in the latter the same word is used as is used for dragon; so that it may also be interpreted that the staff or rod of Moses cast before Pharaoh was converted into a dragon: from this it follows that by the dragon, equally as by the serpent, in a good sense, is signified the sensual principle, which is the ultimate of the natural man, not evil or not malignant. In this milder sense also dragons are mentioned in Isaiah: "*The wild beast of the field shall honour me, the dragons and the daughters of the owl, because I will give waters in the wilderness, rivers in the desert, to give drink to my chosen people*" (xliii. 20); and in Jeremiah: "*The hind brought forth in the field, but left it because there was not grass: and the wild asses stood upon the hills, they snuffed up the wind as dragons, their eyes were consumed because there was no herb*" (xiv. 6): in these passages the same word is used for dragons as for serpents in general, and whales in the sea are also expressed by the same word, by which also the same is signified, namely, the natural principle of man in common, which is the sensual principle; wherefore in the place last cited it may also be interpreted, They snuffed up the wind as whales.<sup>10</sup> There are also men merely sensual who are good.

715. *Having seven heads.*—That hereby is signified the knowledge of the holy things of the Word, which they adulterated, and thence insanity, but still cunning, appears from the signification of head, as denoting intelligence and wisdom, and, in the opposite sense, insanity and foolishness, concerning

<sup>10</sup> In like manner as in Isaiah li. 9; in Jeremiah li. 34; in Ezekiel xxix. 3, 4; and in David, Psalm lxxiv. 33, 34.

which see above;<sup>z</sup> and that it also denotes cunning or craftiness;<sup>y</sup> and from the signification of seven, as denoting all men and things, and as being predicated of what is holy, concerning which see above,<sup>z</sup> in this case therefore of the holy things of the Word, which they adulterated: inasmuch as the number seven is predicated of things holy, it is also, in the opposite sense, predicated of those things adulterated and profaned, for every expression in the Word has also an opposite sense, and the opposite to what is holy is what is profane: from these considerations it is evident that by the seven heads, which the dragon was seen to have, are not understood heads, nor seven, but the knowledge of holy things from the Word, which they adulterated, and thence insanity, but still cunning. The reason why insanity is signified by the head of the dragon, is, because the intelligence appertaining to the man of the church is derived from genuine truths which are from the Word; the understanding which is truly human is formed and perfected by truths natural, civil, moral, and spiritual, the interior understanding by truths spiritual, but the exterior by truths moral and civil; hence the quality of the understanding is according to the quality of the truths from which it is formed: all spiritual truths are from the Word, and make one with the good of love and charity; if therefore man places the all of the church and of heaven in faith, and separates from that faith the good of charity and love, as they do who constitute the head of the dragon, as was said in the preceding article, then the interior understanding cannot be formed, whence, instead of intelligence in things spiritual, they have insanity: for from a false principle flow falsities in a continual series, and, by reason of the separation of the good of charity, no genuine truth can possibly be given them, inasmuch as all truth is of good, yea, is good in form: from hence it is evident that by the head of the dragon is signified insanity in things spiritual. The reason why by the head of the dragon is also signified cunning, is, because all those who constitute his head are merely natural and sensual, who, if they have at the same time studied the Word and the doctrine of the church, and have seized upon falsities for truths, and also confirmed these scientifically, are cunning above all others: but this cunning does not so manifest itself in the world as afterwards when they become spirits: for in the world they cover over their cunning with an external piety and feigned morality, which conceal it from view, but, whereas it resides in their spirits, it becomes very manifest when externals are removed, as is the case after death in the spiritual world: it is however to be observed that the cunning which is signified by the head of the dragon is cunning in perverting the truths and goods of the Word by reasonings

<sup>z</sup> N. 553, 578.<sup>y</sup> N. 578.<sup>z</sup> N. 257.

grounded in fallacies and in sophistry, also in persuasive principles, by which the understanding is fascinated, thus inducing upon falsities the appearance of truths: that this is the case may also appear from the serpent which seduced the first parents, concerning which it is said, "*That he was cunning above every wild beast of the field*" (Gen. iii. 1): for by that serpent is signified the same as by the dragon here mentioned, wherefore the latter is also called the serpent of old that seduceth the whole world, verse 9th of this chapter.

716. *And ten horns.*—That hereby is signified much power appears from the signification of horn, as denoting the power of truth against falsity and evil, and, in the opposite sense, the power of falsity against truth and good, concerning which see above;<sup>a</sup> and from the signification of ten, as denoting all men and things, likewise many men and things, concerning which also see above;<sup>b</sup> hence it may appear that by the ten horns is signified much power. That the dragon had much power appears from the things which follow, namely, that on account thereof the male child which the woman brought forth was caught up unto God; that his tail drew down from heaven the third part of the stars; likewise, that he fought with Michael and his angels; and afterwards, that he excited Gog and Magog, and a great number of the nations, to war against the saints. The reason why such power is attributed to the dragon, is, because by him are understood those who separate faith from the goods of charity, which are works, and confirm themselves therein by the literal sense of the Word, which they thus bend back from its genuine sense, and as it were draw down from heaven; and because, in the end of the church, which the Apocalypse treats of, there is no charity remaining, whence the dragon then has power; for every one at the end of the church desires to live to himself, to the world, and to his own natural temper, and few to the Lord, to heaven, and to life eternal, and the principle concerning faith alone, which is faith separate from charity, favours that life, and like the current of a river carries away all so to believe and so to live: hence it is that the dragon, by which such persons and such things are signified, appeared to have ten horns. It has been said before that falsities from evil have not the least power, but it is to be observed that they have no power against truth derived from good; for truth derived from good is from the Lord, and all power belongs to the Lord by His divine truth; but the reason why falsities from evil are said to have power, which is signified by the ten horns of the dragon, is, because they prevail against those who are principled in them, for they act as one, and man is in evil and thence in falsities hereditarily from his parents, and afterwards

<sup>a</sup> N. 316, 567.<sup>b</sup> N. 675.



from actual life, especially in the end of the church, and those falsities from evil cannot be expelled from man in a moment, but by degrees, for if they were to be expelled in a moment, man would expire, inasmuch as they constitute his life; and whereas the state of man is such at the end of the church, therefore the falsities of evil prevail, although they have not the least power against truth from good: the Lord by His divine truth could immediately reject the falsities of evil which are with man, but this would be to cast man immediately into hell, for they are first to be removed, and so far as they are removed, so far room is given for truths from good to be implanted, and man is reformed. The same persons who are here understood by the dragon are also understood by the goat who fought with the ram, in Daniel, chap. viii., and also by the goats in Matthew, chap. xxv.; for by the goats are there signified those who are in faith separate from charity, and by the ram and the sheep, those who are in charity.

717. *And upon his heads seven diadems.*—That hereby are signified divine truths in the ultimate of order, which are the truths of the literal sense of the Word, in this case those truths adulterated and profaned, appears from the signification of the heads of the dragon, as denoting the scientific truths of the Word, which are adulterated and profaned; that they signify insanity in things spiritual, but still cunning in deceiving and seducing, may be seen above;<sup>c</sup> and from the signification of diadems or precious stones, as denoting divine truths in the ultimate of order, which are the truths of the literal sense of the Word, concerning which we shall speak presently; and from the signification of seven, as denoting all things, and being predicated of things holy, and, in the opposite sense, of things profane, concerning which see above;<sup>d</sup> in this case concerning things profane, because concerning the truths of the Word adulterated, and thereby profaned: hence it is evident that the seven diadems upon the heads of the dragon signify divine truths in the ultimate of order, in the present case adulterated and profaned. The reason why precious stones, which are diadems, signify divine truths in the ultimate of order, which are the truths of the literal sense of the Word, is, because a stone signifies truth, whence precious stones signify divine truths: the reason why they denote divine truths in the ultimate of order, which are the truths of the literal sense of the Word, is, because those truths are translucent, for in them there is a spiritual sense, and in this sense is the light of heaven, from which all things of the literal sense of the Word are pellucid, and also, according to the series of things treated of in the internal sense, are variegated, whence arise modifications of heavenly light, which present colours such as appear in the heavens, and

<sup>c</sup> N. 714.<sup>d</sup> N. 715.

thence in precious stones of various kinds. The reason why diadems were seen upon the heads of the dragon, is, because the truths of the literal sense of the Word shine wherever they are, as well with the evil as with the good, for the spiritual light which is in them is not extinguished by their being with the evil, for heaven still flows into those truths: but whereas the evil adulterate them, and thence do not see anything of the light of heaven in them, yet still believe them to be holy, by reason of their applying them to confirm the falsities of their religion, hence from the faith they have in their sanctity they still shine before them; and inasmuch as this is the case, and by those truths they procure to themselves communication with the heavens, therefore they are at length deprived of them, and left to their own falsities in which there is not any light, which takes place when they are let down into hell. That the truths of the literal sense of the Word appear as diadems may be manifest from the diadems in the spiritual world: in the palaces of the angels in heaven there are various things which are refulgent from precious stones; and precious stones are also sometimes sent down into the parts below, and are presented as a gift to those who have done any good, yea, they are also sold there as in the world, especially by the Jews, who also trade with them there; the reason why it is given and granted to the Jews in the spiritual world, as in the natural world, to trade with them, is, because they account the Word holy as to the literal sense; hence also it is that the noble women below the heavens also adorn themselves with diadems in like manner as in the world: and when it is enquired whence those diadems are in heaven, and thence in the parts below, it is said that they are from the Lord, and from the spiritual light which is from Him, and that they are the ultimates of that light, which are called effects; also, that they are representative forms of the affections of truth from good, thus that they are divine truths in the ultimate of order, such as are the truths of the literal sense of the Word. Such being the origin of precious stones, it is therefore also permitted to some in the world of spirits to form diadems by ingrafting certain truths from the literal sense of the Word, but these diadems are not genuine and of a crystalline hardness, because made by art.

From these considerations it may now appear what is signified by diadems, or by precious stones, in the following passages; as in Isaiah: "*O thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones with stibium, and thy foundations in sapphires, and I will make thy suns a carbuncle, and thy gates into fire-stones [pyropus], and all thy border into stones of desire, and all thy sons shall be taught of Jehovah*" (liv. 11—13): these things are said of the barren who brought not forth, and who should have many sons; and by the barren are signified the

Gentiles, who had not divine truths, because they had not the Word, whence they are called the afflicted and tossed with tempest and not comforted, to be afflicted and tossed with tempest being predicated of falsities, by which they were infested and carried every way; that the Lord, when He came, would reveal to them divine truths, and instruct them, is signified by, I will lay thy stones with stibium, and thy foundations in sapphires, and I will make thy suns a carbuncle, and thy gates into fire-stones [*pyropus*], and all thy borders into stones of desire; that by the precious stones here mentioned are understood divine truths in the ultimate of order, such as are those of the literal sense of the Word, in which are contained internal truths, such as are those in the spiritual sense of the Word, is evident, for by the foundations, gates, and borders which were to be laid with those stones, are signified ultimate principles, whence it follows that in the above passage by stones in general, and by sapphires, carbuncle, and fire-stones, are signified such truths as are in the literal sense of the Word, which are ultimate truths, because for the natural and sensual man; inasmuch as the instruction of the Gentiles in divine truths is thereby understood, therefore it follows, and all thy sons shall be taught of Jehovah; but what is specifically signified by the sapphire, carbuncle, and fire-stone, it is not necessary to explain in this place, only that precious stones in general signify ultimate truths.

Inasmuch as the city of the New Jerusalem signifies the doctrine of the New Church, and the foundation of its wall ultimate divine truths, and the gates introductory divine truths, therefore the foundations are described by twelve precious stones, and the gates by pearls, in the Apocalypse: "*The foundations of the wall of the city of the New Jerusalem were adorned with every precious stone: the first foundation jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh hyacinth, the twelfth amethyst. The twelve gates were twelve pearls, every gate was a pearl. And the street of the city was pure gold, as it were pellucid glass*" (xxi. 18—21): by these twelve precious stones, of which were the foundations, and by the twelve pearls, of which were the gates, are signified ultimate divine truths, which are the truths of the literal sense of the Word, upon which the doctrine of that church is founded, and by which man is introduced as by gates: the reason why the foundations are said to be of precious stones, and the gates of pearls, is, because the literal sense of the Word contains in itself the spiritual sense, thus the light of heaven, from which the literal sense is pellucid, as those stones are from light and from fire: but more will be said upon this subject when we come to the explication of that chapter.

Similar things are signified by the precious stones which

made the breast-plate of judgment, called Urim and Thummim, which was upon the ephod of Aaron, and also by those which were set upon the shoulder of the ephod; as in Moses: "*They shall make the ephod of gold, blue, purple, scarlet double-dyed, and fine twined linen, the work of a contriver; thou shalt take two onyx stones, and shalt engrave upon them the names of the sons of Israel, the work of the engraver of stone, with the engravings of a seal thou shalt engrave the two stones upon the names of the sons of Israel; thou shalt make them to be set in ouches of gold; and thou shalt put the two stones upon the shoulders of the ephod. And thou shalt make the breast-plate of judgment with the work of a contriver, as the work of the ephod shalt thou make it, and thou shalt fill it with filling of stones: there shall be four orders of stones: the first order a ruby, a topaz, a carbuncle; the second order a chrysoprasus, a sapphire, and a diamond; the third order a cyanus, an agate, and an amethyst; and the fourth order a beryl, an onyx, and a jasper: the stones shall be upon the names of the sons of Israel, twelve upon their names, the engravings of a seal for every one upon his name, they shall be for the twelve tribes: this is the breast-plate of judgment, Urim and Thummim*" (Exod. xxviii. 6—30): what these things involve no one can know, unless it be known what Aaron represented, and what his garments thence signified, and the ephod in particular, for it was on account of their being significative that they were called the garments of holiness: likewise what was signified by the breast-plate upon the ephod, which was called the breast-plate of judgment, Urim and Thummim; also what was signified by the twelve tribes of Israel, and what by the twelve stones upon their names: as to what respects Aaron himself, he represented the Lord as to the priesthood, which is His celestial kingdom: but his garments in general represented the spiritual kingdom, for this in the heavens invests the celestial kingdom: for there are two kingdoms into which the heavens are distinguished, the celestial kingdom and the spiritual kingdom; that is called the celestial kingdom where the divine good proceeding from the Lord is received, and that the spiritual kingdom where divine truth is received; wherefore divine truth is signified by the garments of Aaron in general, and by the ephod divine truth in ultimates, inasmuch as that was the ultimate clothing; that garments in general signify truths, and that the garments of the Lord, which appeared bright as light, when He was transfigured before the three disciples, signified the divine truth proceeding from Him, and in like manner the garments divided by the soldiers, may be seen above:<sup>c</sup> hence it may appear that by the twelve stones in the breast-plate of the ephod were signified divine truths in ultimates, in like manner as by the twelve sons of Israel, and by

<sup>c</sup> N. 64, 65, 195, 271, 395, 475, 476, 637.

the twelve tribes; that both these, in the Word, signify the truths of the church collectively, may be seen above.<sup>f</sup> The reason why that breast-plate was composed of precious stones, under which were the names of the twelve sons of Israel, was, that responses might be made thereby from heaven, which were represented in the breast-plate, and from it, by variegations of the colours effulgent from those stones, according to the representations of divine truths in the heavens; for the divine truths which flow down from the Lord through the heavens towards the parts below are there exhibited or presented to view by variegations of colours; from which it may appear that by precious stones are also signified divine truths in ultimates: but these things may be seen more fully explained in the *Arcana Cœlestia*.<sup>g</sup>

Similar things are also signified by the precious stones by which the sciences of the knowledges of truth and good, and thence the intelligence of the king of Tyre, is described in Ezekiel: "*King of Tyre, thou full of wisdom and perfect in beauty; thou hast been in Eden, the garden of God; every precious stone was thy covering, the ruby, the topaz, and the diamond, the beryl, the sardonyx, and the jasper, the sapphire, chrysopterus, and the emerald, and gold. Thou art the cherub the expansion of covering, and I have set thee; thou hast been in the mountain of the holiness of God, thou hast walked in the midst of the stones of fire*" (xxviii. 12—14): inasmuch as by the king of Tyre are signified the knowledges of the truth of the church from the Word, and indeed from the literal sense thereof, hence it is said that he was in Eden the garden of God, Eden the garden of God signifying intelligence by the Word from the Lord; for Eden, as the east, denotes the Lord, and the garden of God is intelligence from Him, and whereas true intelligence can only be procured, that is, be given, by the knowledges of truth and good from the Word understood according to their genuine sense, hence it is said every precious stone was thy covering, every precious stone signifying the knowledges of truth and good, and covering signifying the external of the Word, which covers the internal thereof; the external of the Word is the literal sense covering the internal, which is the spiritual sense; inasmuch as man has thence wisdom and intelligence, therefore it is said, King of Tyre, thou full of wisdom and perfect in beauty, beauty signifying intelligence, because all beauty in the heavens is

<sup>f</sup> N. 431, 657.

<sup>g</sup> N. 9856—9099; and concerning the two onyx stones which were upon the shoulders of the ephod, n. 9831—9855; that the ephod signified the external of the spiritual kingdom, which is divine truth in ultimates, n. 9824; but what is specifically signified by the ruby, the topaz, and the carbuncle, n. 9865; what by the chrysopterus, the sapphire, and the diamond, n. 9868; what by the cyanus, the agate, and the amethyst, n. 9870; and what by the beryl, the onyx, and the jasper, n. 9872.

according thereto: the literal sense of the Word is also understood by the cherub the expansion of covering, for cherubs signify defence that the Lord may not be approached except by the good of love, and the literal sense of the Word, inasmuch as it covers the interiors thereof, is what defends: the mountain of holiness signifies the church as to the doctrine of love and charity; and the stones of fire, in the midst of which he walked, signify truths from the good of love, according to which is the life; that by precious stones are here signified truths pellucid from the light of heaven, which is divine truth, may manifestly appear from this consideration, that by Tyre, in the Word, are signified the knowledges of truth and good, which knowledges are ultimate truths, such as are of the literal sense of the Word: that Tyre signifies the knowledges of truth and good may be seen above.<sup>h</sup> Again in the same prophet: "*Syria was thy trader by reason of the multitude of thy works, purple, and needle-work, and fine linen, and coral, and fire-stone [pyropus] with chrysoprasus, they gave in thy tradings; the traders of Sheba and Raamah, these were thy traders by the chief of all spices, and by every precious stone and gold*" (xxvii. 16, 22): treating also of Tyre, whereby are signified the knowledges of truth and good appertaining to the church from the Word, as above: inasmuch as by Syria and by Sheba and Raamah are likewise signified the knowledges of truth and good, and by tradings the acquisitions thereof, therefore it is said that those nations gave precious stones in their tradings; the knowledges of truth and good are truths in ultimates, such as are those of the literal sense of the Word.

And in Job: "*A place the stones thereof are of sapphire, and its dust of gold; whence is wisdom found, and what is the place of intelligence? gold is not given in comparison with it, neither is silver weighed for the price of it; it cannot be valued with the gold of Ophir; the precious onyx and the sapphire, the gold and the diamond, cannot equal it, the coral and the gubish shall not be mentioned with it; and the choice of wisdom is above pearls, the topaz of Ethiopia shall not contend with it: lo, the fear of the Lord is wisdom, and to depart from evil is intelligence*" (xxviii. 6, 12, 13, 15—19, 28): inasmuch as all wisdom and intelligence is from ultimate divine truths spiritually understood, and those truths are understood by the precious stones there named, as the onyx, the sapphire, the diamond, the topaz, and pearls, and inasmuch as these stones, so far as they are of earthly materials, and accounted precious in the world, are of no account to intelligence and wisdom, therefore it is said that they are not to be compared therewith, neither gold and silver; comparisons are made with such things, because they are significative, and it is meant that otherwise they are respectively as nothing. And in David:

<sup>h</sup> N. 514.

“*Thou, Jehovah, shalt arise and have mercy upon Zion, because Thy servants desire the stones thereof*” (Psalm cii. 14, 15): by the stones of Zion which the servants of Jehovah desire are understood divine truths, for by Zion, upon which Jehovah shall have mercy, is understood the church which is in celestial love. And in Zechariah: “*Behold, the stone which I have given before the chief priest Joshua, upon one stone seven eyes: behold, I engrave the engraving of it; in that day a man shall cry aloud to his companion, under the vine and under the fig-tree*” (iii. 9, 10): these things are said concerning the advent of the Lord: and by the stone given before Joshua the priest is signified divine truth, which is the Word; seven eyes in one stone signify divine wisdom and intelligence, which are of divine truth, thus of the Word, seven being predicated of the holy things of heaven and the church, and eyes denoting intelligence and wisdom; to engrave an engraving signifies the representative and significative thereof; by the vine and the fig-tree under which they shall come is signified the church and doctrine from internal and external truths, internal truths are what are called spiritual, and external truths are what are called natural, and the former are signified by the vine, and the latter by the fig-tree.

And in Moses: “*They saw the God of Israel, and under His feet was the work of sapphire stone, as the substance of heaven as to cleanness*” (Exod. xxiv. 10): by the God of Israel is understood the Lord; by the work of sapphire stone under His feet is understood divine truth in ultimates, such as the Word is in the letter, for the sole of the feet signifies the ultimate, which alone could be seen by the Jewish nation, for they were in the external of the Word, of the church, and of worship, and not in internals; the sapphire stone signifies translucidity from internal truths; as the substance of heaven as to cleanness signifies the translucence of the angelic heaven; but these things are explained more fully in the *Arcana Cælestia*.<sup>i</sup> Inasmuch as a precious stone signifies divine truth in ultimates translucent from interior truths, therefore the luminary of the city New Jerusalem is described in the Apocalypse as “*Like to a stone most precious, as jasper stone, like resplendent crystal*” (xxi. 11): and inasmuch as by the white horse in the same book is signified the understanding of the Word, and by Him that sat thereon the Lord as to the Word, therefore it is said, “*That upon the head of Him who sat upon the white horse were many diadems, and that His name was called the Word of God*” (Apoc. xix. 12, 13).

So far concerning precious stones with those who are in divine truths; something shall now be said concerning the same with those who are in infernal falsities, to whom precious stones are also given whilst they live in the world, because they also

<sup>i</sup> N. 9406—9408.

have the knowledges of truth and good from the natural sense of the Word, which is the sense of the letter, whence it is that precious stones or diadems are equally ascribed to them, as in the present case to the dragon, upon whose heads were seen seven diadems; the reason is, because the Word is still the Word, and the truths thereof are still truths in themselves, whether they be with the evil or with the good; the perversion and falsification of them by the evil does not change their essence. From hence it is that in the following parts of the Apocalypse, the like were seen upon the woman sitting on the scarlet beast, by whom Babylon is described; thus it is written: "*The woman that sat upon the scarlet beast was full of names of blasphemy, and had seven heads and ten horns; she was clothed in purple and scarlet, and adorned with gold, and precious stones, and pearls, and upon her forehead a name written, Babylon the great*" (Apoc. xvii. 3—5): but more of this in what follows. In like manner it is written in another passage in the Apocalypse: "*The merchants of the earth shall weep and wail over Babylon the great, that her merchandize no one buyeth any more, the merchandize of gold and silver, and precious stone, and of pearl and fine linen, and of purple, and silk and scarlet: and the merchants shall say, Alas! alas! the great city which was clothed in fine linen, and purple, and scarlet, adorned with gold, precious stone, and pearls*" (xviii. 11, 12). Inasmuch as by precious stones, purple and fine linen, are signified the knowledges of truth and good from the Word, therefore it is said, concerning "*The rich man at whose gate lay Lazarus, that he was clothed with purple and fine linen*" (Luke xvi. 19, 20): by the rich man is understood the Jewish nation, which, because it had the Word in which are divine truths, is said to be clothed in purple and fine linen; and by the poor Lazarus are understood the Gentiles, who had not the Word, nor consequently truths; hence it is evident that garments of purple and fine linen appertained to the rich man although he was evil, and afterwards cast into hell.

It is also said concerning the king of the north, who made war against the king of the south, in Daniel: "*That as God, fortifications upon his station he will honour, a God whom his fathers knew not shall he honour, with gold, silver, and precious stones, and desirable things; he shall make strong holds of fortifications with a strange god, whom he shall acknowledge and greatly honour*" (xi. 38, 39): the subject treated of in this chapter is concerning the war of the king of the north with the king of the south; and by the king of the north are understood those who are in science from the Word, and yet not in the life thereof, thus also those who are in faith alone so called, and yet not in charity, the latter being rejected as not conducing to salvation; but by the king of the south are understood those



who are in intelligence from the Word, because in charity; these are the king of the south, or kings of the south, for the south signifies light, and light signifies intelligence, and the light of intelligence is from the Word with those who are in charity, which is the life of faith; but the reason why the former are understood by the king of the north, is, because the north signifies night, and also a cold light, such as is the light of winter, from which, inasmuch as there is no heat, there is no fructification; for spiritual heat is charity, and all germination is from heat by light: by the war between those kings is described the last time of the church, when the all of salvation is placed in science from the Word, and nothing thereof in the life, thus, with the Jewish nation, in traditions, by which they falsified the Word, and the truths of the Word become traditions when there is no life of charity; in like manner, the truths of the Word become falsities when faith is separated from charity: from these considerations it may appear that by the king of the north are also understood those who are in faith alone, that is, in faith without charity. The same are also understood in Daniel by the he-goat which fought with the ram: and also by the dragon in this chapter, with this difference, that by the dragon are properly understood the men of erudition who have confirmed themselves by doctrine and life in faith separate from charity, for these have poison as dragons, which destroys charity; hence it is that the angel Michael is also mentioned in Daniel, as well as in this chapter (see Dan. xii. 1): that they pervert and falsify the truths of the Word who place the all of the church in the science of knowledges thence derived, and nothing in the life, is understood by the king of the north honouring a strange god which their fathers knew not, and by honouring him with gold, silver, precious stones, and pearls; his god denoting the truths of the Word falsified, inasmuch as where God is mentioned in the Word the Lord is understood as to divine truth, thus also the divine truth proceeding from the Lord, and when Jehovah is mentioned, the Lord is understood as to divine good, thus also the divine good proceeding from the Lord, therefore it is that by the strange god whom his fathers knew not are understood the truths of the Word falsified, which in themselves are falsities, and not acknowledged by those who were before of the church: those truths and goods of the Word themselves, although falsified, are signified by precious stones and by desirable things, likewise by gold and silver, for the truths of the Word do not change their essence by being with those who are evil: by the fortifications upon the station, and by the strong holds of fortifications, are signified such things as are of their own intelligence, confirmed by the literal sense of the Word, which is of such a nature, that if it be not interiorly understood, it may be construed to confirm any heresies whatever. From these considerations it

may now appear, what is signified by the seven diadems upon the heads of the dragon.

718. *And his tail drew the third part of the stars of heaven.*—That hereby is signified the falsification and adulteration of all the truths of the Word, appears from the signification of drawing with the tail, when predicated of the dragon, as denoting falsification and adulteration, concerning which we shall speak presently; and from the signification of the third part, as denoting all and as predicated of truths, concerning which see above;<sup>j</sup> and from the signification of the stars of heaven, as denoting the knowledges of truth and good from the Word, concerning which also see above;<sup>k</sup> thus also as denoting truths, for the knowledges of truth and good are the truths of the natural man, from which is the intelligence of the rational and spiritual man: hence it may appear that by drawing with the tail the third part of the stars of heaven, when spoken of the dragon, is signified to falsify and adulterate the truths of the Word. The reason of this signification, is, because by the dragon in general are understood all who acknowledge the Word, and read it, and still do not live according to it, and this because they separate life, which is charity, from faith, and believe it is enough to think those things which are in the Word, and to persuade themselves that they are saved by thinking and speaking certain expressions thereof from trust and confidence, and that faith alone justifies and saves, without any regard to the life or works; that these are understood by the dragon, may be seen above:<sup>l</sup> since in order to confirm their dogmas from the Word, such persons adduce the passages wherein faith is mentioned, and where faith is spoken of, but where love and charity are mentioned, and doing is spoken of, they pervert them by application to faith alone, and so falsify the Word, which from beginning to end is the doctrine of love to the Lord and of charity towards the neighbour, therefore this falsification and adulteration of the truths of the Word is understood by the dragon drawing down with his tail the third part of the stars of heaven; for the tail is the continuation of the cerebrum through the spine of the back, of which it is an appendage, and so is actuated from the head and the body according to the appetites and desires of the natural man, wherefore the motions of the tail are effects flowing from the delights of the loves in which the sensual man is, and the loves of the sensual man are what falsify and adulterate the truths of the Word: that the tail signifies the sensual principle, which is the ultimate of the natural man, may be seen above:<sup>m</sup> whether we say that the loves of the sensual man falsify and adulterate the truths of the Word, or that the sensual principle does this, it amounts to the same, for the sensual principle loves to live to

<sup>j</sup> N. 384, 506.<sup>k</sup> N. 72, 402.<sup>l</sup> N. 714.<sup>m</sup> N. 559.

the body and the world, thus to its own inclination, and this life is perceived sensitively, but not the interior life, wherefore the latter it denies.

719. It is said that the sensual principle falsifies and adulterates the truths of the Word, but it is also expedient to be known how this can be effected, for they who do not know how the case herein is, and the quality of the Word, may suppose that the truths of the Word, inasmuch as they are truths, and are extant in the literal sense thereof, cannot be made falsities: to illustrate this we will take an example from nature, which is thence perceptible to the natural man: it appears before the eyes as if the sun was carried every day about the earth, and also once every year, and hence it is said in the Word that the sun rises and sets, and thereby causes the day, noon, evening, and night, also the seasons of spring, summer, autumn, and winter, and thus days and years, when notwithstanding the sun stands unmoved, and the earth revolves daily, and is carried about the sun yearly, consequently the progression of the sun is only an appearance, and thence a fallacy: when therefore this truth is known and received that the sun is not moved, but the earth, then each becomes true, namely, that the sun stands unmoved in the centre of its world, and also that he progresses; that he stands unmoved is true for the rational man, and that he progresses for the sensual, thus in both cases it is truth, actually for the rational man, and apparently for the sensual: but if that phenomenon be not illustrated by the rational man, then what is false is believed, namely, that the sun actually progresses, and so the truth that the sun is not moved out of its place, but the earth, is falsified, but it is not falsified when the rational man illustrates the matter. The case is similar with every thing of the Word in the sense of the letter; this sense, inasmuch as it is the ultimate, is natural, and adapted to the apprehension of the sensual man, thus of infants and of the simple, wherefore most things in that sense are appearances of truth, which, unless they are at the same time perceived from a spiritual, that is, from an enlightened understanding, become falsities, for they are then believed as if they were actually and not only apparently true; but the case is otherwise when they are at the same time perceived intellectually and spiritually, for then all things of the Word become true, in the genuine sense actually true, and in the literal sense apparently true, as was said above concerning the sun: from these considerations it may appear how innumerable things in the Word are falsified and adulterated; as that God tempts, that He is angry, that He does evil, that He casts into hell; likewise, that at the day of the last judgment the Lord will come in the clouds of heaven, that then the sun and the moon will withdraw their light, and that the stars will fall from heaven; also that the world with the earth will perish, and

a new creation of all things take place; besides other things of a like nature, which are truths of the literal sense of the Word, but which become falsities if they are not at the same time perceived from an enlightened understanding: but in what follows it will be explained how faith alone, which is faith separate from charity, falsifies all things of the Word.

720. *And cast them to the earth.*—That hereby is signified the extinction and destruction thereof, appears from the signification of casting to the earth, when predicated concerning the stars, by which are signified the knowledges of truth and good from the Word, consequently truths, as denoting to extinguish and destroy them, since truths are extinguished and destroyed when they are falsified and adulterated; truths falsified and adulterated are greater falsities than those from any other origin, for falsities from any other origin do not so extinguish and destroy truths, but give some room for them, either in or near themselves; by falsities from other origins are meant especially those which arise from ignorance, from fallacies, and from religion with those who have not the Word. It is to be observed that they who live in evil, and yet say that they are saved, because they have faith, have scarce any genuine truth, however many things they know and draw forth from the literal sense of the Word; for such is the nature of this sense, that if it be not interiorly comprehended it may be explained in different manners, and if it be not viewed from genuine truths, is believed according to the letter only, and so is falsified, according to what was shewn in the preceding article by comparison with the progression and station of the sun; that such persons have scarce any genuine truth, was discovered from some in the spiritual world, who had confirmed faith alone in doctrine and life, who being explored by the angels, it was found that they did not even know or acknowledge one genuine truth, at which the angels wondered: hence it was evident that they had extinguished and destroyed in themselves the truths of the Word: this therefore is signified by the dragon drawing down the third part of the stars of heaven with his tail, and casting them to the earth; as is also said of the he-goat in Daniel: "*The horn of the he-goat of the she-goats grew even to the army of the heavens, and cast down of the army to the earth, and of the stars, and trampled them under foot; and he cast truth to the earth*" (viii. 10, 12): by the army of the heavens are understood all the truths and goods of heaven and the church. The like is signified by "*The stars which shall fall from heaven*" (Matt. xxiv. 29).

721. *And the dragon stood before the woman that was ready to be delivered.*—That hereby is signified the hatred of those who are understood by the dragon, against the church with those who will be in the doctrine, and thence in the life of love and charity from the Lord, appears from the signification of the dragon, as

denoting those who are in the science of the knowledges of truth from the literal sense of the Word, and not in a life according thereto, concerning which see above;<sup>n</sup> and from the signification of the woman, as denoting the church which is in the doctrine, and thence in the life, of love to the Lord and charity towards the neighbour, concerning which see above;<sup>o</sup> that it denotes the hatred of those who are signified by the dragon, against that church and its doctrine, is meant by standing before the woman ready to be delivered, and by wishing to devour the birth; and from the signification of bringing forth, as denoting to produce such things as appertain to the church, which are doctrinals, in the present case concerning love to the Lord and concerning charity towards the neighbour, for by the male child which the woman brought forth is signified the doctrine of that church. The reason why such things are signified by bringing forth, is, because by generations, births, and nativities, in the Word, are understood spiritual generations, births, and nativities, which are effected by truths and by a life according thereto; hence it is that where spiritual generation, which is called regeneration, is treated of in the Word, it is described by natural generation and birth; as in John: "*Jesus said to Nicodemus, Unless a man be born again, he cannot see the kingdom of God. Nicodemus said, How can a man be born when he is old, can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Unless a man be born of water and the spirit, he cannot enter into the kingdom of God; that which is born of the flesh is flesh, but that which is born of the spirit is spirit*" (iii. 3—6): inasmuch as Nicodemus understood not the spiritual sense of the Lord's words that a man must be born again, the Lord explained that to be born again signified to be born of water and the spirit, thus to be regenerated, namely, by truths from the Word, and by a life according thereto, for water signifies truths, and a spirit a life according to them. But in other passages in the Word, where to travail in labour, to bring forth, to beget, and to generate, are mentioned, spiritual travail-ing, birth, nativity, and generation are understood, although they are not explained, inasmuch as the Word in the letter is natural, but in the bosom, spiritual: the reason why to bring forth signifies to bring forth spiritually, is, because the man who is being regenerated is also in like manner as it were conceived, carried in the womb, born, and educated, as a man is conceived from his father, carried in the womb of his mother, born, and afterwards educated.

In order to confirm the spiritual signification of births and nativities, some passages shall be here adduced from the Word; thus in Isaiah: "*Be ashamed, O Zidon, the sea hath said, the*

<sup>n</sup> N. 714.<sup>o</sup> N. 707.

*fortification of the sea, saying, I have not travailed nor brought forth, I have not brought up young men, nor raised up virgins; when the report shall come to Egypt, they shall be seized with grief as at the report of Tyre*" (xxiii. 4, 5): by Zidon and Tyre are signified the knowledges of good and truth from the Word: that the church has not thereby procured for itself any intelligence and wisdom, nor effected any uses, is signified by not travelling nor bringing forth, by not bringing up young men, nor raising virgins, young men denoting the truths of the church, and virgins the goods thereof; but these things may be seen explained above.<sup>p</sup> Again: "*Thy chastening is upon them, as a pregnant woman that draws near to her delivery, crying out in her pangs; so have we done before Thee, Jehovah: we have conceived, we have travailed in labour, we have as it were brought forth wind, we have not wrought salvation in the earth, neither have the inhabitants of the world fallen; thy dead shall live*" (xxvi. 16—19): these things are said of the last times of the church, when falsities and evils so far increase, that men cannot be reformed and regenerated; this state is understood by the chastening of Jehovah upon them; that then the perception and acquisition of any degree of truth is effected with difficulty is signified by a pregnant woman, who draws near to her delivery, crying in her pangs; that in the place of truths they imbibe vanities, in which there are no truths, is signified by We have conceived, we have travailed, we have as it were brought forth wind, wind denoting such vanities; that no uses of life are from them is signified by We have not wrought salvation in the earth; that still when the Lord should come they should be taught and regenerated by truths from Him is signified by Thy dead shall live, and by the things which follow. Again: "*Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail with child, for more are the sons of the desolate than the sons of the married*" (liv. 1): treating of the advent of the Lord and of the new church to be established by Him with the Gentiles, who are understood by the barren who did not bear, and by the desolate who shall have many sons; they are called barren because they knew not the Lord, neither had the Word where truths are, wherefore they could not be regenerated; sons denote truths from the Lord by the Word; the church which is in possession of the Word, from which the Lord is known, is understood by the married who hath no sons; the joy of those who are of the new church, and who before had not truths, is signified by her breaking forth into singing, and crying aloud who did not travail, to travail denotes to bear in the womb.

And in 1st Samuel: "*They who were stricken are girt about*

*with strength, they that were full have hired themselves out for bread, and the hungry have ceased, even till the barren have borne seven, and she that bare many hath failed*" (ii. 5): this is the prophetic song of Hannah, the mother of Samuel; by the stricken who are girt about with strength are understood the Gentiles with whom the church was to be established, who are said to be stricken by reason of the want of the knowledges of truth, and being thence rejected by those who were of the Jewish church; to be girt about with strength signifies that they are gifted with truths from good, and thence with power; by the full who were hired for bread, and the hungry who ceased, are understood those who were of the Jewish church, who are said to be full because they had truths in abundance, and to be hired for bread because they could not be brought to learn and to do them, except as hirelings; that they neither desired to know them is signified by the hungry have ceased; the same church is also understood by she that bare many hath failed; but the Gentiles or nations which would acknowledge the Lord, and receive the Word, and thence suffer themselves to be regenerated into the church, are understood by the barren who shall bear seven, seven denoting all and many, and being predicated of the holy things of the church. And in Jeremiah: "*She that bare seven shall languish, she shall breathe out her soul, her sun shall set whilst it is yet day*" (xv. 9): by these words is signified that the church which possesses all truth, because it possesses the Word, shall perish, until nothing of truth and good remains; by bearing seven is signified to be gifted with all truths from the Word; by languishing, and by her sun setting, is signified successively, and at length altogether to perish; by breathing out the soul is signified to perish as to all truths, and by the sun setting is signified as to all the goods of love; when it is as yet day signifies whilst the Word is still acknowledged. Again in Isaiah: "*Before she travailed she brought forth, before grief came upon her she was delivered of a male child; who hath heard such a thing, who hath seen such a thing? shall the earth be made to travail in one day? shall a nation be born at once? as soon as Zion travailed she brought forth her sons; shall I break and not generate, saith Jehovah, shall I cause to be generated, and shut the womb? rejoice with Jerusalem, exult in her, all ye that love her, that ye may suck and be satisfied from the breast of her consolations*" (lxvi. 7—10): treating also of the advent of the Lord and of the establishment of the church with the Gentiles; their reformation and regeneration is described by travailing, bringing forth, being delivered of a male, and by breaking the matrix and generating; for, as was said above, the man who is generated anew is, in like manner, as it were conceived, carried in the womb, born, brought up, and grows to adolescence, as from a father and mother; by Zion and Jerusalem is understood the church and its doctrine; and by

sucking and being satisfied from the breast of her consolations is signified to be fully instructed in truths originating in good from the delight of love according to desire; by one day in which those things shall take place is signified the advent of the Lord.

Again in David: "*From before the Lord bring forth, O earth, from before the God of Jacob*" (Psalm cxiv. 7): by Bring forth, O earth, is signified the establishment of the church, or the reformation of those who will be of the church; to bring forth denoting to receive truths and to be reformed, and the earth denoting the church; it is said from before the Lord and from before the God of Jacob, because reformation is understood as to good and as to truth, for the Lord is called Lord from good and God from truth. Again in Jeremiah: "*Behold, I bring them from the land of the north, and I will gather them together from the sides of the earth; amongst them the blind and the lame, the pregnant woman and her that is bringing forth together, they shall return hither a great company*" (xxxv. 8): treating also of the restoration of the church with the Gentiles by the Lord: the Gentiles or nations which are in falsities, and which are in appearances of truth, such as the truth of the Word in the literal sense, are understood by the land of the north, and by the sides of the earth, the north signifying falsities, and the sides of the earth such ultimate truths, hence it is also said, The blind and the lame, the woman with child and her that brings forth together, the blind denoting those who are not in truths, and the lame those who are not in goods, the woman with child those who receive truths, and her who brings forth those who do them; the establishment of the church with them is signified by, Behold, I bring them, I will gather them together, and they shall return hither a great company. Again in Isaiah: "*Look unto the rock from which ye were hewn, and to the digging of the pit from which ye were digged; look unto Abraham, your father, and unto Sarah who bare you; for I have called him only, and I will bless him, and will multiply him; for Jehovah shall console Zion, He shall console all her wastenesses, and shall make her wilderness as Eden, and her desert as the garden of Jehovah*" (li. 1—3): these things also are said concerning the Lord, and concerning the new church from Him: the Lord as to divine truth, and as to the doctrine of truth, is understood by the rock from which they were hewn, and by the pit from which they were digged, see above:<sup>9</sup> but the Lord as to the Divinity, from which comes reformation, is understood by Abraham to whom they should look, and by Sarah who bare them; for by Abraham, Isaac, and Jacob, in the Word, are not understood those persons, but the Lord as to His Divinity Itself, and the Divine Humanity, as may

<sup>9</sup> N. 411.



be seen in the *Arcana Cœlestia*;<sup>r</sup> but the heavenly marriage, which is of divine good and divine truth, from which comes all reformation, and thence the church, is signified by Abraham, and Sarah, who bare them; inasmuch as the Lord is understood by Abraham, therefore it is said, I have called him only, and I will bless him, and will multiply him, and afterwards that Jehovah shall console Zion and all her wastenesses, Zion denoting the new church, wastenesses, truths destroyed, and consolation, the restoration of the church; that they who will be of that church will acknowledge the Lord, and receive love to Him, and thence wisdom, is signified by his making her wilderness as Eden, and her desert as the garden of Jehovah, Eden signifying love to the Lord, and the garden of Jehovah wisdom thence derived.

And in Micah: "*O mount of the daughter of Zion, unto thee shall come and shall return the kingdom, the kingdom of the daughter of Jerusalem: now wherefore dost thou shout in shouting? is not the king in thee, hath thy counsellor perished, that grief seizeth thee as a woman in travail? be in travail, and bring forth, O daughter of Zion, for thou shalt go out from the city, and shalt dwell in the field*" (iv. 8—10): the subject there treated of is concerning the spiritual captivity in which the faithful are, when they tarry in the church where there is no more truth and good; their lamentations that they are in that church is signified by Wherefore dost thou shout in shouting, likewise by Wherefore does grief seize thee as a woman in travail; when notwithstanding they have the truths of doctrine and also the understanding of them is signified by Is not the king in thee, hath thy counsellor perished, king denoting truth of doctrine from the Word, and counsellor the understanding thereof; that there shall be a church with those who are in the good of charity, and thence in truths of doctrine, is signified by the daughter of Zion to whom the kingdom shall come, and by the daughter of Jerusalem, kingdom also denoting the church; the establishment of the church and reformation of those who are of the church is understood by Travail and bring forth, O daughter of Zion; for thou shalt go out from the city, and dwell in the field, signifies that they shall recede from the doctrine in which there is no more any truth and good, and shall abide where they are in abundance; the city denotes the doctrine from which they shall recede, the field denotes where there are truths and goods in abundance, and to go out denotes to recede, namely, from that doctrine, and so to be liberated from spiritual captivity. Again in David: "*Jehovah raiseth the afflicted out of the dust, He lifteth up the needy from the dunghill, to place him with princes, with the princes of his people, who maketh the barren to dwell in the house, the mother of sons glad*" (Psalm exiii. 17—19): that they who

<sup>r</sup> N. 1893, 2833, 2836, 3245, 3251, 3305, 3439, 3703, 4615, 6089, 6185, 6276, 6804, 6817.

are in falsities from ignorance, and thence not in goods, are to be instructed from the Lord in truths, is signified by Jehovah raising the afflicted from the dust, and lifting up the needy from the dunghill, the afflicted and the needy denoting those who are in falsities from ignorance, and thence not in goods; the primary truths of the church in which they are to be instructed are signified by princes, the princes of the people, with whom they are to be placed; that the life derived from the marriage of truth and good shall be with those with whom it was not before is signified by making the barren to dwell in the house, the mother of sons glad, to dwell denoting to live, the house of the barren, where there was no marriage of truth and good, and the glad mother of sons, the church, wherein are truths born from good. And in Hosea: "*As to Ephraim, as a bird his glory shall fly away, from the birth and from the belly and from conception*" (ix. 11): that by these words is signified that all understanding of truth will perish from ultimates to first principles, may be seen above,<sup>s</sup> where they are explained. And in Luke: "*Woe to them that bear in the womb, and to them that give suck, in those days, for there shall be great distress, and anger upon this people*" (xxi. 23); again: "*Behold, the days shall come, in which they shall say, Blessed are the barren, and the bellies which have not borne, and the paps which have not suckled*" (xxiii. 29; also in Matt. xxiv. 19; Mark xiii. 17): that these things are said concerning those who are in the end of the church, when no genuine truths, but what are falsified, can be received, may also be seen above.<sup>t</sup> And in Jeremiah: "*The partridge gathereth but doth not bring forth, making riches, but not with judgment: in the midst of his days he forsaketh them, and in his latter end becomes foolish*" (xvii. 11): by the partridge are understood those who learn many things from the Word, and from the doctrines of the church, but not for the sake of the uses of life, to bring forth denoting to perform uses, thus to live, and so to be reformed; by the riches not gotten with judgment are signified spiritual riches, which are the knowledges of truth and good, to procure which to himself not for the sake of use is to make riches not with judgment; that those knowledges which are not made knowledges of the life perish is signified by his forsaking them in the midst of his days; that at length they will have no knowledges of truth but what are falsified is signified by In his latter end he shall become foolish.

Forasmuch as a mother signifies the church, and sons and daughters the truths and goods thereof, and in the ancient churches, and afterwards in the Jewish churches, all things were representative, and thence significative, therefore it was a reproach and ignominy to women to be barren, and hence it is written, that

<sup>s</sup> N. 710.<sup>t</sup> N. 710.

“*Rachel was angry with Jacob that she bare no children, and said, when she brought forth Joseph, God hath gathered my reproach*” (Gen. xxx. 1, 23). For the same cause, Elisabeth, after she had conceived, said, “*Thus hath the Lord dealt with me in the days in which He looked upon me to take away my reproach among men*” (Luke i. 24, 25): hence also it is evident that to travail with child, to bring forth, and to generate, signify the procreation of such things as appertain to the church. Thus again in Isaiah: “*Woe to him that saith to the father, What begetteth thou? or to the woman, What bringest thou forth?*” (xlv. 10): treating also of reformation, and that it is from the Lord and not from man. Again: “*King Hezekiah said, when he heard the words of Rabshakeh, This day is a day of straitness, and of reproach, and contumely, and the sons are come to the mouth of the matrix, and there is not strength to bring forth*” (xxxvii. 3): that truths from the Word may be heard and known, and yet reformation not be effected thereby, is signified by the sons coming to the matrix, and no strength to bring forth; to bring forth signifies to make truths fruitful by doing them, whence comes reformation; that this was a grief of heart and mind, and disgraceful to the church, is signified by a day of straitness, reproach, and contumely. And in Ezekiel: “*I will pour out my fury upon Sin, the strength of Egypt, and will cut off the multitude of No; I will give fire in Egypt; Sin shall travail in labour, and there shall not be [strength] to break through*” (xxx. 15, 16): by Egypt, Sin, and No, are signified the scientifics and fallacies appertaining to the natural man, which hinder his being reformed by truths from the Word; that these will be known, but still not received in the life, and thus no reformation effected, is signified by Sin shall travail in labour, but there shall not be [strength] to break through, namely, the matrix. Inasmuch as by travelling in labour is signified to receive the truths of the Word by hearing or reading, and by bringing forth is signified to make fruitful and produce them in act, which is to live according to them, and so to be reformed, therefore when these things are effected with straitness and difficulty, on account of the falsities and evils which rule in the church, and which hinder and pervert truths and goods, therefore it is then said that they are seized with grief as a woman in labour; and inasmuch as this is the case in the end of the church, therefore it is said in the Word concerning those who live at that time; as in this chapter of the Apocalypse: “*That the woman being with child, cried out, travailing in birth, and being pained to be delivered*” (verse 2): whereby is signified that spiritual truths and goods, which are from the Word, cannot be received, but with the greatest difficulty and with straitness, by reason of the hindrance arising from the evils and falsities which are then in the church, and which occupy the minds of those who attend to religion.

This is also signified by the griefs as of a woman in travail, in Jeremiah: *"I heard a voice as of one sick, as of one in travail with her first-born, the voice of the daughter of Zion: she sigheth, she stretcheth out her hands: woe to me now, for my soul is desolated by the slayers"* (iv. 31): by the daughter of Zion is understood the church which is in truths of doctrine from the good of love; this is said to sigh and to stretch out the hands, being desolated by the slayers, the slayers denoting those who destroy the spiritual life of man by falsities and evils; and whereas on this account spiritual truths and goods cannot be received except with straitness and difficulty, therefore there is said to be lamenting as of a woman sick and bringing forth the first-born: by the first-born is signified the first principle of the church, from which all other things flow as from their beginning. Again: *"We have heard the report of a people coming from the land of the north; our hands are slackened, straitness hath seized us, grief as of a woman in travail; go not out into the field, and go not into the way, because of the sword of the enemy, terror on every side"* (vi. 24, 25): by the people coming from the land of the north are understood those who are in the falsities of evil, and, abstractedly, the falsities of evil which are in the church, then vastated; that then the reception of truths in faith and in love will be attended with difficulty, through the hindrances arising from the falsities of evil, and that thence there will be pain and grief of mind and heart, is signified by the hands being slackened, straitness seizing them, and grief as of a woman in travail; that then the things which are of the church and of the doctrine thereof are not to be consulted is signified by Go not out into the field, go not into the way, the field denoting the church, and the way, doctrine; the reason of this, namely, because falsity from hell assaults, from which the truth is falsified and extinguished, is signified by the sword of the enemy and terror being on every side, sword denoting falsity destroying truth, enemy denoting hell, and terror, spiritual death. From these considerations it may appear what is understood by the words of the Lord in Matthew: *"Then let not him who is upon the house come down to take any thing out of the house, and let not him who is in the field return back: woe to them that are with child, and to them that give suck in those days; then shall be great affliction, such as was not from the beginning of the world until now"* (xxiv. 17—19, 21): these things are also said concerning the state of the church about its end, when falsities of evil and evils of falsity have rule, and the truths of the Word are not received except falsified and adulterated: this is understood by Woe to them that are with child, and to them that give suck in those days, and also by the great affliction which shall then take place: but these and the other particulars of that chapter may be seen explained in their order in the *Arcana Cœlestia*.

Again in Jeremiah: "*Ask and see; doth a man bring forth? Wherefore do I see every man, his hands upon his loins, as a woman in travail, and all faces are turned into paleness, because it is a great day, there is none like it*" (xxx. 6, 7): treating also of the last state of the church, when the last judgment takes place; the great day is the advent of the Lord and judgment then from Him; by asking and seeing whether a male bringeth forth is signified whether the truth of the Word without the good of life can produce any thing of the church, inasmuch as the all of the church is produced by the marriage of good and truth, the male signifying the truth of the church, and the wife the good of the church; Wherefore do I see every man his hands upon his loins as a woman in travail signifies why is it thought that truth without good produces such things as appertain to the church; the loins signify marriage, in the spiritual sense, the marriage of truth and good, but the loins of a man as of a woman in travail signify, as if there was a marriage of truth alone without good; All faces are turned into paleness signifies that there is nothing of good, because nothing of love and charity; the face denoting the affections which are of the love of good, whence paleness signifies those affections extinguished. And in Isaiah: "*My loins are filled with great pain, pains take hold upon me, as the pains of a woman in travail*" (xxi. 3): speaking also of the last state of the church, when the truths and goods thereof cannot be received, except with much painful effort, by reason of the evils and falsities which then hinder; the loins, which are said to be filled with pain, signify the marriage of good and truth, from which is heaven and the church, which are said to be filled with pain, when truth cannot be conjoined with good; those hindrances therefore are signified by the pains as of a woman in travail which take hold upon her.

Grief or pain as of a woman in travail is also predicated of those who, on account of falsities conjoined with evils of life, cannot receive truths any more, which they nevertheless desire to receive when destruction hangs over them, especially in the spiritual world, when the last judgment is at hand: the efforts of such, which are then in vain, are signified by the griefs of a travailing woman in the following passages; as in Isaiah: "*Howl ye, for the day of Jehovah is nigh: on account thereof, all hands are slackened, and every heart of man melteth, and they are sore afraid: gripings and pains seize them, they labour as a woman in travail, a man is amazed towards his companion, their faces are faces of flames*" (xiii. 6—8): the day of Jehovah which is near signifies the last judgment performed by the Lord when He was in the world; their terror on account of the destruction then impending is signified by all hands are slackened, and every heart of man melteth, and they are sore afraid; that their attempts to receive the truths and goods of heaven and the

church are then in vain, by reason of the falsities of evil in which they were and still are, is signified by Gripings and pains seize them, they labour as a woman in travail; that they are in the evils of hatred and anger is signified by their faces being faces of flames. And in Jeremiah: "*O inhabitant of Lebanon, who makest thy nest in the cedars, what favour will thou find when pains shall come upon thee, pain as of a woman in travail? I will give thee into the hands of them that seek thy soul*" (xxii. 23): treating of those who have the Word, and thence truths and the understanding thereof, who are said to dwell in Lebanon, and to have their nests in the cedars; their destruction at the last judgment, and their effort then to receive truths, but in vain, from the hindrances arising from the falsities of evil, is signified by What favour wilt thou find when pains come upon thee, pain as of a woman in travail; that the falsities of evil which are from hell will then carry them away is signified by I will give thee into the hand of them that seek thy soul. Again in the same prophet: "*Damascus is made feeble, and hath turned herself to flee, and horror hath seized upon her, straitness and pains have taken hold of her as a woman in travail*" (xlix. 24); and again: "*The king of Babel heard the fame of the people coming from the north, whence his hands were made feeble, trouble took hold of him, pain as of a woman in travail*" (l. 43); and in Moses: "*The people heard, the pain of travailing women seized the inhabitants of Philistea*" (Exod. xv. 14): by the pains of travailing women, in these passages, are signified similar things as above. And in Hosea: "*The pains of a travailing woman shall come upon Ephraim, he is a son not wise, for he doth not stay his time in the womb of sons*" (xiii. 13): these words are explained above." Again in Moses: "*Jehovah God said unto the woman, In multiplying I will multiply thy pain; and thy conception in pain shall thou bring forth sons; and thy obedience shall be to thy husband, and he shall rule over thee*" (Gen. iii. 16): it is not understood by these words that women shall bring forth sons in pain, but by the woman is understood the church, which from celestial was become natural, this being signified by eating of the tree of science; that the man of the church can scarcely, or with difficulty, be regenerated by truths, and by a life according to them, and that he will undergo temptations in order that truths may be implanted, and conjoined to good, is signified by pain and conception being multiplied, and by bringing forth sons in pain, conception signifying the reception of truth which is from good, and to bring forth sons signifying to produce truths from the marriage of truth and good; inasmuch as the natural man is full of concupiscences from the love of self and of the world, and these cannot be removed except by truths, therefore it is said, Thy obedience shall be to thy man or husband, and he

shall rule over thee, the man denoting in this, as well as in other parts of the Word, the truths of the church; that man is reformed and regenerated by truths, and by a life according to them, has been frequently shewn above. From these considerations it may now appear that by conceptions, births, nativities, and generations in the Word, are understood spiritual conceptions, births, nativities, and generations.

722. *That after she had brought forth, he might devour her child.*—That hereby is signified that they might destroy the doctrine of that church in its first rising, appears from the signification of the child which the woman was about to bring forth, as denoting the doctrine of the church, for that this is understood by the male child whom she brought forth will be seen in the following article; and from the signification of devouring as denoting to destroy; for predicates follow their subjects, and when the dragon is the subject, then the predicate thereof is to devour, but when the doctrine of the church is the subject, then the predicate thereof is to destroy, hence it is that to destroy is here signified by devouring; the reason why it is signified to destroy in its first rising is, because it is said that after the woman brought forth, he might devour her child. That to devour and to eat signifies to destroy in other passages also of the Word, when predicated of wild beasts, by which are signified falsities and evils, appears in Ezekiel: “*One of the whelps of the lion grew up, which became a young lion, which learned to seize the prey, and devoured man*” (xix. 3, 6): where to devour man signifies to destroy the understanding of truth and intelligence. And in Hosea: “*I will meet them as a bear bereaved, and I will devour them as a fierce lion, a wild beast of the field shall tear them*” (xiii. 8); and in Daniel: “*Lo, a beast like to a bear, which had three ribs in the mouth between the teeth, to which it was said, Rise, devour much flesh*” (vii. 5). Moreover, in the Hebrew tongue, to eat is in many passages put for consuming, ruining, and destroying; as in Jeremiah: “*They have eaten Jacob, they have eaten him and consumed him, and have laid waste his habitations*” (x. 25; and elsewhere).

723. Verse 5. *And she brought forth a man child, who is to rule all nations with a rod of iron: and her child was caught up unto God and to His throne.*

“*And she brought forth a man child,*” signifies the doctrine of truth for the church which is called the New Jerusalem: “*who is to rule all nations with a rod of iron,*” signifies which, by the power of natural truth from spiritual, shall convince and convict those who are in falsities and evils, and yet in the church, where the Word is: “*and her child was caught up unto God and to His throne,*” signifies protection of the doctrine by the Lord, because for the New Church.

724. *And she brought forth a man child.*—That hereby is

signified the doctrine of truth, which is for the New Church, which is called the New Jerusalem, appears from the signification of a son, as denoting truth, and of a man child, as denoting the genuine truth of the church, consequently also the doctrine thereof, for the truth of the church from the Word is doctrine, inasmuch as this contains the truths which are for the church: howbeit the genuine doctrine of the church is the doctrine of good, thus the doctrine of life, which is of love to the Lord and of charity towards the neighbour, but still it is a doctrine of truth, for doctrine teaches life, love, and charity, and so far as it teaches these it is truth; for when man knows and understands what good is, what life is, what love is, and what charity is, he then knows and understands those things as truths, for he knows and understands the quality of good, how he is to live, also what is meant by love and charity, and the quality of the man who is in the life thereof; and so long as these things are things of science and of the understanding, they are nothing but truths, and thence doctrines; but as soon as they pass from science and from the understanding into the will, and thence into act, they are then no longer truths but goods, for man interiorly wills nothing but what he loves, and what he loves that is to him a good: from these considerations it may appear, that all the doctrine of the church is a doctrine of truth, and that the truth of doctrine becomes good, and the good of love and charity, when from doctrine it passes into life. This doctrine, which is here signified by a man child, is especially the doctrine of love to the Lord, and of charity towards the neighbour, thus the doctrine of the good of life, which nevertheless is still a doctrine of truth: that the doctrine of the good of love, and thence of life, is here signified by a man child, may appear from this consideration, that the woman, who brought forth the son, was seen encompassed with the sun, and upon her head a crown of twelve stars, and by the sun is signified love to the Lord, and by the crown of twelve stars are signified the knowledges of good and truth, and from a woman and mother of such description no other offspring could be generated but that of love and that of good, consequently doctrine concerning them; this therefore is the man child. The reason why that doctrine is for the New Church, which is called New Jerusalem, is, because the woman treated of in this chapter is the same who is called the bride the lamb's wife, which was the holy city Jerusalem descending from God out of heaven (xxi. 9, 10): hence it is that she was seen encompassed with the sun, for by the sun is understood the Lord as to divine love, as may be seen above:" another reason why a man child signifies the doctrine of the church is, because a son, in the Word, signifies truth, and the doctrine of the church is truth collectively. That

" N. 401, 525, 527, 708.



a son, in the Word, signifies truth, may appear from what has been said before concerning the woman, concerning the womb, and concerning bringing forth, namely, that the woman signifies the church, the womb the inmost of love and the reception of truth from good, and to bring forth the production and fructification thereof:<sup>w</sup> hence it follows that by sons and daughters, inasmuch as they are births, are signified the truths and goods of the church, by sons, truths, and by daughters, goods; in a word, that by all names which appertain to marriage, and thence to procreation, on earth, are signified such things as appertain to the marriage of good and truth, consequently by father, mother, sons, daughters, sons-in-law, daughters-in-law, grandsons, and several others, are signified goods and truths procreating, and goods and truths procreated, and moreover goods and truths thence derived in their order: but it is to be observed that goods and truths procreating are in the spiritual man, and those which are procreated are in the natural man, and that the former, which are in the spiritual man, are as father and mother, and that the latter, which are in the natural man, being derived from the former, are as brothers and sisters; and that afterwards the truths and goods which are procreated anew as from sons married within affinity, and from daughters married also within the same, are in the natural man, after that the former as parents have been elevated into the spiritual man, for there all conception takes place, and all travail or gestation in the womb, but the birth itself takes place in the natural man; hence the spiritual man is continually enriched by the elevation of truths and goods out of the natural man, which as parents will procreate anew; there also all things are consociated as the societies of heaven, according to the affections of truth and good, and their relationship and affinities: hence it is evident that those spiritual procreations, as the natural procreations from a father and mother, are multiplied as families and houses on earth, and as trees fructify from seeds, whence come gardens, which are called paradises in the spiritual man, but groves and orchards in the natural, and shady forests in the sensual.

But whereas sons are frequently mentioned in the Word, and it has not yet been known that they signify the truths of the church and of doctrine, out of many passages the following only shall be adduced by way of confirmation; thus in the Evangelists: "*Jesus said, He who leaveth houses, brethren, sisters, father, mother, wife, children, lands, for My name's sake, shall receive a hundredfold, and shall obtain an inheritance of life eternal*" (Matt. xix. 29; Mark x. 29, 30). "*Every one who cometh to Me, and hateth not his father, wife, children, brethren, and sisters, yea, his own soul, is not My disciple*" (Luke xiv. 26).

<sup>w</sup> Concerning the woman, see above, n. 707; concerning the womb, n. 710; and concerning bringing forth, u. 721.

who cannot see that a father, a mother, a wife, children, brethren, and sisters, also houses and lands, are not here understood, but such things as are of the man himself, and are called the things of his nature? for these things man is to relinquish and hate, if he desires to worship the Lord, and to be His disciple, and to receive a hundredfold, and to obtain an inheritance of life eternal; the things which are a man's own are those which are of his love, and thence of the life into which he is born, consequently they are evils and falsities of every kind; and whereas those things are of his love and life, therefore it is said that he ought also to hate his own soul: these evils and falsities are signified by father and mother, wife, children, brethren, and sisters; for all things which are of the love and life of man, or which are of the affection and thence of the thought, or of the will and thence of the understanding, are formed and conjoined as generations, descending from one father and one mother, and are also distinguished as into families and houses; the love of self and the love of the world thence derived are their father and mother, and the cupidities thence arising, and the evils and falsities thereof are the children, which are brethren and sisters: that these things are understood may manifestly appear from this consideration, that it is not the will of the Lord that any one should hate his father and mother, neither wife and children, nor brethren and sisters, inasmuch as this would be contrary to the spiritual love implanted in every one from heaven, which is of parents towards children, and of children towards parents, likewise contrary to conjugal love, which is of the husband towards the wife, and of the wife towards the husband, as also contrary to mutual love, which is of brothers and sisters towards each other; yea, the Lord even teaches that enemies are not to be hated, but loved. From these considerations it is evident that by the names of consanguinities, affinities, and kindreds, in the Word, are understood consanguinities, affinities, and kindreds in a spiritual sense.

Again: "*Jesus said to His disciples, The brother shall deliver the brother to death, the father the son, and children shall rise up against their parents, and shall put them to death*" (Matt. x. 21; Mark xiii. 12); "*The father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother, the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law*" (Luke xii. 53): that neither are these things to be understood according to the letter appears from the words proceeding, where Jesus says that He came not to give peace upon the earth, but division, and that there shall be five in one house divided, three against two, and two against three, by which is signified that falsities and evils will combat against truths and goods, and *vice versá*, as is the case when man comes into tempta-

tions and is being reformed; this combat is signified by division and insurrection; that the father shall be divided against the son, and the son against the father, signifies that evil will fight against truth, and truth against evil, the father there denoting the evil, which is man's nature, and the son denoting the truth which man has from the Lord; that the cupidity of falsity will fight against the affection of truth, and the affection of truth against the cupidity of falsity, is signified by the mother shall be divided against the daughter, and the daughter against the mother, the mother there denoting the cupidity of falsity, and the daughter the affection of truth; and so on: that these words are to be so understood is also evident from the words of the Lord elsewhere, where He says, that "In Him they shall have peace," and consequently not division (John xiv. 27; xvi. 33).

Again in Luke: "*The angel said to Zechariah concerning John, He shall go before the Lord in the spirit and power of Elias, to convert the hearts of the fathers to the sons*" (i. 17); and in Malachi: "*I will send to you Elias the prophet, before the great and terrible day of Jehovah cometh, that he may convert the heart of the fathers to the sons, and the heart of the sons to their fathers, lest I come and smite the earth with a curse*" (iii. 23, 24): it was by baptism that John the Baptist was to prepare the people for the reception of the Lord, for baptism represented and signified purification from evils and falsities, and also regeneration through the Word by the Lord; and unless this representation had preceded, it would not have been possible for the Lord to manifest Himself, to teach and to abide in Judea and in Jerusalem, inasmuch as the Lord was the God of heaven and God of earth under a human form, who could not possibly be with a nation which was in mere falsities as to doctrine, and in mere evils as to life, wherefore unless the representative of purification from falsities and evils by baptism had prepared that nation for the reception of the Lord, it would have perished with diseases of every kind at the presence of the Divine Being Himself; this therefore is what is signified by, Lest I come and smite the earth with a curse; that this would have been the case is well known in the spiritual world, for there they who are in falsities and evils are direfully tormented and spiritually die at the presence of the Lord. The reason why such preparation could be effected by the baptism of John was, because the Jewish church was a representative church, and all conjunction of heaven with them was by representatives, as may also appear from the washings there commanded; as that all who were made unclean should wash themselves and their garments, and were thence accounted clean; in like manner that the priests and Levites should wash themselves before they entered the tent of assembly and then the temple, and before they ministered in holy offices; in like manner that Naaman was cleansed from leprosy by washing in Jordan; the

washing and baptism itself did not indeed purify them from falsities and evils, but only represented, and thence signified, purification from them, which notwithstanding was received in heaven, as if they themselves were purified: thus heaven was conjoined with the people of that church by the baptism of John, and when heaven was thus conjoined to them, the Lord, who was the God of heaven, could manifest Himself, teach, and abide amongst them: that "*Jerusalem and all Judea went out to John, and all the confines of Jordan, and were baptized by Him in Jordan, confessing their sins,*" may appear in Matthew (chap. iii. 5, 6); and that he said to them, "*O generation of vipers, who hath warned you to flee from the wrath to come*" (Luke iii. 7): that the conjunction of heaven with the Jews and Israelites was by representatives, may be seen in the *Doctrine of the New Jerusalem*.<sup>x</sup> This now was the reason why John was sent before to prepare the way of the Lord, and to prepare a people for Him. From these considerations it may be concluded what is signified by converting the heart of the fathers to the sons, and the heart of the sons to the fathers, namely, that it is to induce a representation of the conjunction of spiritual goods with truths, and *vice versá*, thus of regeneration by the Word from the Lord; for regeneration is the conjunction of goods with truths, and of truths with goods, and it is the Lord who regenerates, and the Word which teaches. The reason why it is said concerning John that he should go before the Lord in the spirit and power of Elias, and that he was Elias, was, because John, in like manner as Elias, represented the Lord as to the Word, and thence signified the Word, which is from the Lord; and whereas in the Word there is divine wisdom and divine power, this is what is understood by the spirit and power of Elias: concerning the Word, as being of such a nature, see the work concerning *Heaven and Hell*;<sup>y</sup> and in the small work concerning the *White Horse*.

That sons signify truths from the Word, may also appear from the following passages; thus in David: "*Lo, sons are the heritage of Jehovah, the fruit of the belly a reward; as arrows in the hands of the mighty, so are sons of the youth; blessed is the man who hath his quiver full of them, they shall not be ashamed when they speak with enemies in the gate*" (Psalm cxxvii. 3—5): by the sons who are the heritage of Jehovah, and by the fruit of the belly which is a reward, are understood the truths and goods of the church, by sons, truths, and by the fruit of the belly, goods, for both these are rewards and the heritage of Jehovah, that is, heaven, which is from truths and goods, namely, from the reception of them; by sons of the youth, who are as arrows in the hands of the mighty, are signified the truths of the ancient

<sup>x</sup> N. 248.<sup>y</sup> N. 303—310.

church, which were natural truths from a spiritual origin; this church is understood by youth; and whereas all power is in those truths against evils and falsities, therefore it is said, As arrows in the hand of the mighty, arrows denoting truths destroying falsities; doctrine from truths is signified by the quiver the same as by the bow; and whereas they who are in doctrine from those truths fear nothing from falsities, it is said, Blessed is the man who hath his quiver full of them; they shall not be ashamed when they speak with enemies in the gate; not to be ashamed denoting not to be conquered, and enemies in the gate denoting the falsities from evil which are from hell. Again: *“Deliver me out of the hand of the son of the stranger, whose mouth speaketh vanity, and their right is the right hand of a lie; for our sons are as plants made great in their youth, and our daughters as corners cut out in the figure of a palace”* (Psalm cxliv. 11, 12): that by the sons of the stranger are here understood falsities is evident, for it is said, Whose mouth speaketh vanity, and their right hand is the right hand of a lie; and that by our sons are signified truths is also evident, for it is said that they are as plants made great in their youth, plants also denoting truths, and youth denoting here, as above, the ancient church, which was in genuine truths; by our daughters are signified the affections of truth, which are therefore compared to corners cut out in the figure of a palace, because a palace is a representative of the understanding in which truths are in a beautiful form, and they are in a beautiful form, when they are from the affection of truth.

And in Micah: *“Bring on baldness and shear thyself, because of the sons of thy delight, enlarge thy baldness as the eagle, because they have departed from thee”* (i. 16): mourning on account of the truths of the church being destroyed is described by bringing on and enlarging baldness, and by shearing themselves, for the hair signifies truths in ultimates, and they who are without truths in ultimates are also without internal truths; hence it is that, in the spiritual world, they who are in no truths from good appear bald; the truths of the church being destroyed is signified by Thy sons have departed from thee; and they are called sons of delight from the love of them and the delights thence arising. And in Zechariah: *“I saw two olive trees at the right hand of the candlestick and at the left, and he said, These are the two sons of the olive standing near the Lord of the whole earth”* (iv. 11, 14): by the two olive trees are signified the two churches, the celestial church and the spiritual church, the former at the right hand of the candlestick, and the latter at the left; by the sons of the olive are signified the truths of those churches, which are doctrinals. Again: *“I will bend Judah for me, I will fill Ephraim with the bow, and I will stir up thy sows, O Zion, with thy sows, O Javan, and I will set thee as the sword of the mighty”*

(ix. 13): by the sons of Zion and by the sons of Javan are signified the truths of the Word internal and external, by the sons of Zion truths internal, and by the sons of Javan truths external; what the rest signify may be seen above,<sup>z</sup> where they are explained; inasmuch as by sons are signified truths, it is said, that they shall be placed as the sword of the mighty, the sword of the mighty signifying truth powerfully destroying falsity. And in Isaiah: "*I will raise up against them the Medes, whose bows shall dash in pieces the young men, and they shall have no compassion on the fruit of the belly, their eye shall not spare the sons*" (xiii. 17, 18): inasmuch as by the Medes are understood those who make no account of the truths and goods of the church, therefore it is also said, Their eye shall not spare the sons, for sons are the truths of the Word and of the church; but these things may be seen explained above.<sup>a</sup>

And in Jeremiah: "*My tent is laid waste, and all my cords plucked away; my sons have departed from me, and they are not*" (x. 20): by the tent which is laid waste is signified the church as to the good of love and worship therein originating, for all worship in old time was performed in tents, and afterwards in the tent of assembly, in memory whereof the feast of tents or tabernacles was instituted; All my cords are plucked away signifies that there is no conjunction of truth with good, nor of truths with each other, which thereby fall asunder, and thence no conjunction of heaven with the church; My sons have departed from me, and they are not, signifies that the truths of the church from the Word are dissipated, and that man has thereby removed himself from the Lord. Again in the same prophet: "*Behold, I bring back the captivity of the tents of Jacob, and I will have mercy on his dwelling places, that the city may be built on its own heap, and the palace shall be inhabited after its own manner, and his sons shall be as aforetime, and his congregation shall be established before me*" (xxx. 18, 20): by the tents of Jacob and his dwelling places are signified all things of the church and its doctrine, by tents the goods thereof, and by dwelling places the truths; by their captivity is signified spiritual captivity, which is, when on account of falsities, which have rule, the truths and goods of the Word cannot be perceived; to shake off falsities and teach truths is signified by bringing back the captivity; that the city may be built upon its own heap signifies doctrine derived from truths, which was fallen away by means of falsities; the city is doctrine; and the palace shall be inhabited, according to its manner, signifies the spiritual understanding of truths, as with the ancients, palace denoting the understanding of spiritual truths, for in the understanding are spiritual truths in their forms, which, when they are presented

<sup>z</sup> N. 357, 433.<sup>a</sup> N. 710.

to be seen, appear as palaces; his sons shall be as aforetime, and his congregation shall be established before Me, signifies that the truths of the church shall be as with the ancients, and that their forms shall abide as they did with them in a repaired conjunction; the sons there denote truths, and the congregation denotes the conjunction of them and disposition into forms, such as has place with the man of the church in the understanding, whence he has intelligence; according to its manner and aforetime denotes as with the ancients.

And in Lamentations: "*Mine eye runneth down with waters, because the counsellor who refresheth my soul is far from me; my sons are made desolate, because the enemy hath prevailed*" (i. 16); mourning on account of the church being devastated is understood by *Mine eye runneth down with waters*; the devastation thereof as to truths is signified by *My sons are made desolate*; that this is done by the falsities of evil, is signified by *The enemy hath prevailed*, the enemy denoting the falsity of evil, and the hell whence it arises. Again in Isaiah: "*Stir up, stir up, arise Jerusalem, who hast drunk out of the hand of Jehovah the cup of His anger; thou hast sucked out the dregs of the cup of trembling; there is none who leadeth her of all the sons whom she hath brought forth, nor any who taketh her by the hand of all the sons whom she hath brought up; thy sons have fainted, they lie at the head of all the streets*" (li. 17, 18, 21): the restoration of the church, which was fallen into mere falsities of evil, is signified by, *Stir up, stir up, arise Jerusalem, who hast drunk out of the hand of Jehovah the cup of His anger, thou hast sucked out the dregs of the cup of trembling*; Jerusalem denotes the church as to doctrine, to stir up and arise denotes the restoration thereof, to drink the cup of anger denotes falsity, and the dregs of the cup mere falsities from which are evils, and to attract them is signified by drinking and sucking them out; *There is none who leadeth her of all the sons whom she hath brought forth, nor any who taketh her by the hand of all the sons whom she hath brought up*, signifies that no truths of the Word which she has learned and imbibed withdraw her, sons there denoting truths; *Thy sons have fainted, they lie at the head of all the streets*, signifies that truths are dissipated by falsities of every kind; inasmuch as sons denote truths, by fainting is signified to be dissipated, and by lying at the head of all the streets is signified by falsities of every kind, for the street of a city signify doctrinal truths, but here doctrinal falsities. Again in the same prophet; "*Fear not, Jacob, from the east I will bring thy seed, and from the west I will gather thee, I will say to the north, Give, and to the south, Keep not back, bring my sons from afar, my daughters from the extremity of the earth*" (xliiii. 5): these things are not said concerning the posterity of Jacob, but concerning the Gentiles, of whom the church is to be formed:

by Jacob and his seed are understood those who will be of that church: that it is to be formed of those who are in falsities from ignorance, and thence in obscurity as to truths, is signified by, From the west I will gather thee, and I will say to the north, Give; and that these are not to be repelled by those who are in the good of love and in the truths of doctrine in their clearness, but to be accepted, is signified by From the east will I bring thy seed, and I will say to the south, Keep not back, for the east signifies the good of love in clearness, the south the truth of doctrine in clearness, the west the good of love in obscurity, and the north the truth of doctrine in obscurity, such as exists with those who, from ignorance of truth, are in falsities, and yet desire truths; the reason why those quarters have such significations, is, because, in the spiritual world, all dwell distinctly in those quarters according to the light of truth and affection of good in which they are principled: similar things are signified in Matthew, where it is said, "*That the elect are to be gathered together from the four winds, from the boundaries of heaven even to their boundaries*" (xxiv. 31): that all who are in falsities from ignorance, and yet in the desire of truth, are to be brought into that church, is signified by, Bring my sons from afar, and my daughters from the extremity of the earth, sons denoting those who are in truths, and daughters those who are in the affection thereof, and hence also, abstractedly from persons, they signify truths and their affections, and afar off and the extremity of the earth signify removal from the light of truth, because in falsities from ignorance, by reason of their not having the Word, or not understanding the sense thereof.

Again in the same prophet: "*They shall hasten thy sons; thy destroyers and they that lay thee waste shall go out from thee; behold I will lift up My hand towards the nations, and towards the peoples will I raise up My sign, that they may bring thy sons in the bosom, and carry thy daughters upon the shoulder*" (xlix. 17, 22): also treating of the establishment of a new church by the Lord: and by the sons whom they shall hasten, and whom they shall bring in the bosom, and by the daughters whom they shall carry upon the shoulder, are understood all who are in truths and in the affection thereof, and abstractedly from persons, truths themselves and their affections with those who will be of the new church; destroyers and they that lay waste signify the falsities of evil; that these will be removed is signified by They shall go out from thee. Again: "*The isles shall trust in Me, and the ships of Tarshish in the beginning, to bring thy sons from afar, their silver and their gold with them*" (lx. 9): also treating of the church of the Gentiles; and by the sons who shall be brought are signified those who will receive truths; the rest may be seen explained above.<sup>b</sup> And in Hosea: "*I will not*

<sup>b</sup> N. 50, 406, 514.



*destroy Ephraim, they shall go after Jehovah, as a lion he shall roar, because he shall roar, and with honour shall sons approach from the sea, with honour they shall come, as a bird from Egypt, and as a dove from the land of Assyria, and I will cause them to dwell in their own houses*" (xi. 9—11): by the sons from the sea are signified scientific and rational truths; wherefore it is said, that they shall come as a bird from Egypt, and as a dove from the land of Assyria; by Egypt is signified the natural, and by Assyria the rational man, both as to truths; but these things are also explained above.<sup>c</sup> And in David: "*Hear this, all ye people, perceive in the ear, all ye inhabitants of the world, as well the sons of Adam as the sons of man, the rich and the needy together; my mouth shall speak wise sayings, and the meditation of my heart shall be of intelligence*" (Psalm xlix. 2—4): by the sons of Adam are signified spiritual truths which are from the Lord by the Word, which are doctrinals, and by the sons of man are signified rational and natural truths, which are from the understanding, thus the understanding of the Word; by the rich and the needy are signified those who attain much wisdom from them, and those who attain but little. Again in David: "*Jehovah, return, look down from the heavens, and see and visit this vine, and the shoot which Thy right hand hath planted, and upon the son whom Thou hast made strong for Thyself; let Thy hand be for the man of Thy right hand, for the son of man whom Thou hast made strong for Thyself*" (Psalm lxxx. 14, 15, 17): David spake these words concerning the church and concerning himself, which is the sense of the letter, for he understood himself by the shoot and by the son; but in the spiritual sense, by the vine and by the shoot which Jehovah planted is signified the spiritual church, represented by the sons of Israel; by the son whom he made strong for himself is signified the truth of doctrine from the Word; by the man of the right hand, for whom is the hand, and by the son of man, whom he had strengthened for himself, is signified the truth of the Word in the natural sense, which is the sense of the letter, and the truth of the Word in the spiritual sense, which is the internal sense.

And in Ezekiel: "*Behold I will profane my sanctuary, the greatness of my strength, the desire of your eyes, and the fondness of your soul; and your sons and your daughters, whom ye have left, shall fall by the sword*" (xxiv. 21, 25): in these words are described the devastation of all truth appertaining to those who are of the church; by the sanctuary which he will profane is signified the Word from which is the church, for this is the essential sanctuary, inasmuch as it is divine truth; from its power against falsities and evils, which are from hell, it is called the greatness of the strength of Jehovah; from the intelligence

<sup>c</sup> N. 275, 601, 654.

and heavenly life thence derived, it is called the desire of your eyes and the fondness of your soul; that all truths with the affection of them will perish by falsities is signified by, Your sons and your daughters shall fall by the sword, sons denoting truths, daughters, the affections of truth, and the sword, falsity destroying the truth. And in Moses: "*When the Most High gave to the nations an inheritance, when He separated the sons of man, He appointed the boundaries of the people, according to the number of the sons of Israel*" (Deut. xxxii. 8): these things are said concerning the ancient churches, which were before the Israelitish, and concerning the establishment of them by the Lord; by the nations are understood those who were in the good of love, and by the sons of man those who were in the truths of doctrine from that good; that all truths and goods were granted them is signified by He appointed the boundaries of the people according to the number of the sons of Israel; that the twelve tribes, or the twelve sons of Israel, represented and thence signified the church as to all truths and goods, may be seen above.<sup>d</sup> And in Jeremiah: "*Shame hath devoured the labour of our fathers from our childhood, their flock and their herd, their sons and their daughters; we lie in our shame, and our ignominy covereth us*" (iii. 24, 25). Again; "*Behold I bring upon you a nation from afar, O house of Israel, which shall devour thy harvest and thy bread, they shall devour thy sons and thy daughters, they shall devour thy flock and thy herd, they shall devour thy vine and thy fig tree, they shall impoverish thy fortified [cities] in which thou trustest, with the sword*" (v. 17): by these words, in the spiritual sense, is described the devastation of all things of the church with the Israelites; by the nation from afar is signified the falsity of evil, which is the falsity of the sensual man, destroying truths; by harvest, bread, sons, daughters, flock, herd, vine, and fig-tree, which that nation shall devour, are signified all things of the church, by harvest and bread the truths and goods thereof as to nourishment, by sons and daughters the truths and goods thereof as to generation, by flock and herd, truths and goods spiritual and natural, by vine and fig-tree, the spiritual church internal and external thence derived.

And in Ezekiel: "*Though these three men, Noah, Daniel, and Job, were in the midst thereof, as I live, if they shall deliver their sons or their daughters, they only shall be delivered, and the land shall become a desolation; I will bring a sword upon the land, and will cut off from it man and beast*" (xiv. 16—18, 20): by these words also is described the devastation of the church as to all truths of good and goods of truth, except with those who, by truths from the Word, and by temptations, are reformed;

<sup>d</sup> N. 39, 430, 657.

these are signified by Noah, Daniel, and Job: that with the rest all the truths of good and goods of truth will perish is signified by They shall not deliver their sons or their daughters, but they only shall be delivered; the devastation of the church by falsities is signified by The land shall become a desolation, and I will bring a sword upon the land, the land denoting the church, and the sword falsity destroying the truth; that all truth, spiritual and natural, will be destroyed, and that all intelligence and science of truth will thence perish, is signified by I will cut off from it man and beast. Again in the same prophet: "*The fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; I will execute judgments in thee, and I will disperse all thy remnant into all the winds*" (v. 10): and in Moses it is said amongst the curses, "*that they should eat the flesh of their sons and daughters*" (Levit. xxvi. 29): by the fathers shall eat the sons, and the sons the fathers, is signified that evils will destroy truths, and falsities destroy goods, the fathers denoting evils and goods, and the sons falsities and truths; and whereas everything appertaining to spiritual life with man thereby perishes, it is said that judgments shall be executed, and the remnant dispersed into all the winds, the remnant or remains denoting the truths and goods stored up in man from his infancy and childhood by the Lord.

We read also, that they led away their sons to idols to be devoured, and for meat, also through the fire; as in the following passages: thus in Ezekiel: "*Thou hast taken thy sons, whom thou hast brought forth to me, and hast sacrificed them to be devoured; is this of thy whoredoms a small matter? thou hast slaughtered my sons, and hast delivered them up, whilst thou madest them to pass through to them: thou art the daughter of thy mother, and the sister of thy sisters, who loathed their husbands and their sons*" (xvi. 20, 21, 45): these things are said concerning the abominations of Jerusalem; and by sacrificing their sons and daughters to idols to be devoured is signified to destroy and consume all the truths and goods of the church; in like manner the truths from the Word, by slaughtering the sons, and making them to pass through to them; that they destroyed the truths and goods of the Word by falsifications and adulterations, is signified by whoredoms there and elsewhere in that chapter. Again: "*I will pollute them with their gifts, in that they led away every opening of the womb, that I might desolate them: wherefore offer ye gifts, when ye lead away your sons through the fire? ye are polluted by all your idols*" (xx. 26, 31): to destroy truths by the evils of the love of self, and by the cupidities originating in their own nature, is signified by leading away the sons through the fire; and to destroy them by falsities, is signified by being polluted with idols: that idols signify falsities of doctrine, and the worship which is from man's own

intelligence, may be seen above.<sup>e</sup> Again in the same prophet: "*Aholah and Aholibah committed whoredom, and blood was in their hands, and with their idols they committed whoredom; their sons also whom they begat to Me they led away to them for food*" (xxiii. 37): by Aholah and Aholibah are understood Samaria and Jerusalem, and by Samaria is understood the spiritual church, and by Jerusalem the celestial church, each as to doctrine; the falsifications and adulterations of the Word are signified by their committing whoredom, and by blood being in their hands; the falsities which thence arise from their own intelligence, are signified by their idols with which they committed whoredom; hence it is evident what is signified by leading away their sons to the idols for food, namely, that they destroyed the truths of the Word by falsities. Inasmuch as sons signify truths, therefore the seeds which fell into the good land are called by the Lord *sons of the kingdom*; and the tares which are false, *sons of wickedness* (Matt. xiii. 38). Likewise they who are in truths are called *sons of light* (John xii. 36); they who are in the marriage of truth and good from the Lord, *sons of the nuptials* (Mark ii. 19); and they who are regenerated, *sons of God* (John i. 11—13). Inasmuch as by stones, in the Word, are signified truths, John the Baptist said, "*God is able from these stones to raise up sons unto Abraham*" (Luke iii. 8): that by stones are signified the truths upon which the interior truths of the Word are founded, may be seen in the *Arcana Cælestia*.<sup>f</sup>

As by sons are signified truths, so in the opposite sense they also signify falsities; as in some of the passages adduced above, and in these words of Isaiah: "*Prepare the slaughter for her sons, for the iniquity of their fathers, that they may not rise and possess the earth, and the faces of the earth be filled with cities. I will rise against them, and I will cut off from Babel the name and the residue, and the son and the grandson: and I will make her a heritage for the bittern, and lakes of waters, and I will sweep her with the besom of destruction*" (xiv. 21—23): the subject there treated of is concerning the total vastation of truth with those who are understood by Babel, whereby is signified the adulteration of the Word and profanation; that truths were altogether destroyed with them by the adulteration of the Word, is signified by, Prepare the slaughter for her sons, that they may not rise and possess the earth, and the faces of the earth be filled with cities; by the earth is understood the church in which are truths, and by cities are understood doctrinals from mere falsities; that all truths would perish from first to last, is signified by cutting off from Babel the name and the residue, the son and the grandson; that nothing of truth would remain, is signified by sweeping her with the besom of destruction. It is to be observed

<sup>e</sup> N. 587.<sup>f</sup> N. 643, 1298, 3720, 6426, 8609, 10376.

that by sons, in the passages above adduced, are signified those who are in truths, or those who are in falsities; but whereas the spiritual sense of the Word has not any thing in common with persons, therefore in that sense by sons are signified truths or falsities abstracted from the idea of person; the reason why the spiritual sense is of such a quality is, because the idea of person confines the thought and the extension thereof into heaven in every direction; for all thought which proceeds from the affection of truth makes its way through heaven on all sides, nor is it terminated except as light into shade, but when person is at the same time thought of, then the idea is terminated where the person is, and therewith also intelligence; this is the reason why by sons, in the spiritual sense, are signified truths or falsities abstractedly.

725. The reason why a man child signifies the doctrine of truth for the church which is called the New Jerusalem, is, because by son is signified truth, as has been just now shewn above, and by a man child the truth of doctrine from the Word, consequently the doctrine of genuine truth which is for the church the reason why it denotes doctrine for the church which is called the New Jerusalem, is, because by the woman who brought forth the man child, that church is understood, as was also shewn above. The doctrine of truth which is for the church, is also signified by male in the following passages; thus in Moses: "*God created man into His image, into the image of God created He him, male and female created He them*" (Gen. i. 27); again: "*Male and female created He them, and blessed them, and called their name Man, in the day in which they were created*" (Gen. v. 2): what those things involve which are related in the first chapter of Genesis concerning the creation of heaven and earth, concerning paradise, and concerning the eating of the tree of science, no one can know unless from the spiritual sense, for those historical circumstances are factitious historical circumstances, but still holy, because all the particulars thereof inwardly, and in their bosom, are spiritual. The subject there described is the establishment of the most ancient church, which was the most excellent of all the churches in this earth; its establishment is described by the creation of heaven and earth, the intelligence and wisdom thereof by the garden of Eden, and the declension and fall thereof by the eating of the tree of science: hence it is evident that by the man, who is called Adam and Eve, is understood that church, for it is said, Male and female created He them, and called their name Man; and whereas that church is understood by both, it follows that by male is understood the truth thereof, and by female the good, thus also by male the doctrine, and by female the life, inasmuch as the doctrine of truth is also the doctrine of love and charity, thus a doctrine of life, and the life of good is also the life of love and

charity, thus a life of doctrine, that is, a life according to doctrine; these two are understood by male and female, and, taken together and conjoined in marriage, are called man, and also make the church, which, as was said above, is understood by man; therefore also Adam was so called from ground, and ground, from the reception of seeds, signifies the church as to truths of doctrine, for seeds in the Word signify truths; and Eve was so called from life, as it is said, "*Because she was to be the mother of all living*" (Gen. iii. 20). The reason why these two, namely, doctrine and life, taken together and as it were conjoined in marriage, are called man, and also make the church, is, because man is man from the understanding of truth and from the will of good, consequently from the doctrine of life, because this is of understanding, and from the life of doctrine, because this is of the will; the case is the same with the church, for the church is in man, and is the man himself. That those two, which are signified by male and female, shall not be two but one, the Lord teaches in the Evangelists: "*Jesus said, Have ye not read, that He who made them from the beginning of the creation made them male and female, and they two shall be one flesh? wherefore they are no more two but one flesh*" (Matt. xix. 4—6; Mark x. 6): these things also, as is the case with every part of the Word, are to be understood not only naturally, but also spiritually, otherwise no one can know what is signified by male and female, or husband and wife, being no more two but one flesh, as it is also said in Gen. ii. 24: by male and female, in the spiritual sense, is signified here, as above, truth and good, consequently also the doctrine of truth, which is a doctrine of life, and the life of truth, which is the life of doctrine; these must be not two but one, inasmuch as truth does not become truth with man without the good of life, nor does good become good with any one without the truth of doctrine, for good does not become spiritual good except by truths, and spiritual good is good, but not natural good without it; when these are one, then truth is of good and good is of truth, and this one is understood by one flesh: the case is the same with doctrine and life; these also make one man of the church, when the doctrine of life and the life of doctrine are conjoined with him, for doctrine teaches how he is to live and do, and the life lives and does it: from these considerations also it may appear, that by a man child is signified the doctrine of love and charity, consequently, the doctrine of life. Inasmuch as the truth of doctrine, or the doctrine of truth, is signified by a male, therefore a law was enacted, "*That every male opening the womb should be holy to Jehovah*" (Exod. xiii. 12, 15; Deut. xv. 19; Luke ii. 23); for from the marriage of truth and good, which is understood in the spiritual sense by the marriage of a man and woman, as was said above, are born truths and goods, which thence are signified in that

sense by sons and daughters, truths by sons, and goods by daughters; and whereas every man is reformed and regenerated by truths, for without truths man does not know what is the nature and quality of good, nor, consequently, the way to heaven, hence it is that the truth first born from the marriage of truth and good was sanctified to Jehovah; the truth first born is also the doctrine of truth, for that which is first is the all in what follows, thus it is all truth, and all truth is doctrine: it is, however, to be well observed, that by the first-born is signified the truth which originates in the good of charity, consequently the good of charity in its form and in its quality, thus truth, for the form of good and the quality of good is truth; the reason why this is signified by the first-born, is, because from the good of love, which is signified by the womb and the infant there, nothing else can be born but the good of charity, and this good does not become good until it is formed and qualified, thus until it is in the form in which it has its quality, and its form is called truth, but still is good in form.

From all that has been said it may also appear why it was commanded, "*That every male should appear three times in the year before the face of the Lord Jehovah*" (Exod. xxiii. 17; xxxiv. 23; Deut. xvi. 16); namely, in the three feasts, by which was signified the all of regeneration, from first to last; and whereas the all of regeneration is effected by truths of doctrine made of the life by the Lord, therefore all the males, by whom were signified truths, were to present themselves before the Lord, that they might be cleansed and afterwards led of Him; by three times in the year, also, is signified continually, and by the face of Jehovah the divine love, by which man is led: moreover, this was done because by Jerusalem was signified the church as to doctrine, and thence also the doctrine of the church. Inasmuch as the burnt-offerings and sacrifices were significative of things celestial and spiritual, the burnt offerings of things celestial, and the sacrifices of things spiritual, therefore the law concerning them was, "*That the burnt-offerings should be of males that were entire, either from the flock or from the herd; but the sacrifices either of males or females*" (Levit. i. 2, 3; iii. 1, 6); the reasons were, because celestial things are those which are of love to the Lord, thus of the marriage of good and truth, but spiritual things are those which are of charity towards the neighbour, thus not of the marriage but of the consanguinity of truth with good, and truths and goods in consanguinity are as sisters and brothers, but in marriage they are as husband and wife; hence it was that the burnt-offerings were of males that were entire, by which are signified genuine truths from the Word, or from doctrine derived from the Word, which were conjoined to the good of love to the Lord, which good was signified by the altar and its fire; but the reason why the sacri-

fices were either of males or females, was, because by males were signified truths, and by females goods, but not conjoined by marriage but consanguinity; and whereas both, as brothers and sisters, are from one parent, worship was accepted from truths equally as from goods, that is, from males equally as from females. Inasmuch as all spiritual nourishment is from truths which are from good, therefore it is said in the law, "*That a male should eat the holy things among the priests*" (Levit. vi. 11, 22; vii. 6); the reason of this statute was, because by males are signified truths of doctrine, which are doctrinals, as above, and by priests the goods of love, which are goods of the life, and by their eating together of the holy things which belonged to Aaron and his sons, was signified spiritual nourishment.

Again in Moses: "*When they draw near unto a city and fight against it, thou shalt invite it to peace; if it accept not, thou shalt smite every male thereof with the edge of the sword, but the women, the infants, the beasts, and the booty, thou shalt take*" (Deut. xx. 10—14); the reason why every male in a city which did not accept peace should be smitten with the edge of the sword, but not the women, infants, and beasts, was, because by a city is signified doctrine, and by a city of the Gentiles in the land of Canaan, the doctrine of falsity; in like manner by the males of that city; and by not accepting peace is signified the not agreeing with the truths and goods of the church, which were signified by the sons of Israel; by the edge of the sword, with which the males should be smitten, is signified truth destroying falsity; and whereas falsities only fight against truths and goods, and destroy them, but not evils without falsities, therefore the women, infants, and beasts, which with the Gentiles signified evils, were not smitten, for by truths evils can be subdued, amended, and reformed. And in Jeremiah: "*Cursed be the man who brought glad tidings to my father, saying, A man child is born to thee, in gladdening he hath made him glad; let this man be as the cities which Jehovah overthrew*" (xx. 15, 16); treating of those who are in the devastated church, in which nothing but falsities have rule and are accepted; hence by Cursed be the man who hath brought tidings to my father, saying, A son is born to thee, is signified, who acknowledges falsity and declares it for truth, thus the doctrine of falsity for a doctrine of truth; by gladdening he made him glad, is signified acceptance of falsity from affection; Let this man be as the cities which Jehovah overthrew signifies, as with the doctrines which are from mere falsities, which the Lord exterminated from the church, and destroyed as the cities in the land of Canaan; comparison is made with cities, because cities also signify doctrines. And in Ezekiel: "*Thou hast taken the vessels of thine adorning, of my gold and of my silver, which I gave to thee, and hast made thee images of a male with which thou hast*"



*committed whoredom*” (xvi. 17); treating of the abominations of Jerusalem, by which are signified the falsifications and adulterations of the Word, which are made by applications to the cupidities of corporeal and earthly loves: the vessels of adorning from the gold and silver of the Lord signify the knowledges of good and truth, which are the goods and truths of the literal sense of the Word; these are called vessels, because they contain in themselves spiritual truths and goods, and vessels of adorning, because they are the appearances, and thus the forms of things interior; those which are of gold signifying those which are from good, and the silver those which are from truth; thou hast made to thee images of a male, with which thou hast committed whoredom, signifies falsities appearing as truths of doctrine, which are falsified, the images of a male denoting appearances of truth, which yet are falsities, and to commit whoredom denoting to falsify. And in Malachi: “*Cursed be the defrauder in whose flock is a male, and he voweth and sacrificeth what is corrupt to the Lord*” (i. 14): by a male in the flock is signified genuine truth of doctrine from the Word; by what is corrupt is signified what is falsified; and by vowing and sacrificing is signified to worship, thus from things falsified; when the truth is known that such a worship, inasmuch as it is fraudulent, is infernal, is signified by Cursed be the defrauder.

From all that has been now said and shewn from the Word concerning the signification of a male, and concerning the signification of sons, it may appear that by the man child, which the woman who was encompassed with the sun, and upon whose head was a crown of twelve stars, brought forth, is signified the doctrine of truth, thus the doctrine of love and charity for the church which is called the New Jerusalem, which is treated of in chap. xxi. in this book.

726. *Who is to rule all nations with a rod of iron.*—That hereby is signified which by the power of natural truth from spiritual shall convince and convict those who are in falsities and evils, and yet in the church where the Word is, appears from the signification of ruling or driving to pasture, as denoting to teach, concerning which see above,<sup>g</sup> but in this case to convince and convict, because it is said that he is to rule them with a rod of iron; and from the signification of all nations, as denoting those who are in falsities and evils, concerning which see above;<sup>h</sup> and from the signification of a rod of iron, as denoting the power of natural truth from spiritual, for by a rod or staff is signified power, and it is predicated of divine truth spiritual, and by iron is signified truth in the natural man; the reason why it is the power of the truth of the natural man from the spiritual which is signified by the rod of iron, is, because all the

<sup>g</sup> N. 482.<sup>h</sup> N. 175, 531, 625.

power which appertains to truths in the natural man is from the influx of truth and good from the spiritual man, that is, from the influx of divine truth from the Lord through the spiritual man into the natural; for power appertains to the Lord alone, and he exercises it by the divine truth which proceeds from Him.

But in order that these things may be more clearly perceived, it is to be shewn:—I. That the Lord has infinite power. II. That the Lord has this power from Himself by His divine truth. III. That all power is together in ultimates, and that hence the Lord has infinite power from first principles by ultimates. IV. That angels and men, in proportion as they are receptions of divine truth from the Lord, in the same proportion are powers. V. That power resides in the truths of the natural man, in proportion as he receives influx from the Lord through the spiritual man. VI. That the truths of the natural man have nothing of power, without that influx.

I. *That the Lord has infinite power*, may appear from these considerations; that He is the God of heaven and the God of earth; that He created the universe, full of innumerable stars, which are so many suns, consequently so many starry systems therein, and earths in these systems; that they exceed many hundred thousands in number; and that He alone continually preserves and sustains the same, inasmuch as He created them; likewise, that as He created the natural worlds, so also He created the spiritual worlds above them, and perpetually fills these with angels and spirits to the number of myriads of myriads; and that He has concealed the hells under them, which are also as many in number as the heavens; moreover, that He alone gives life to all and everything in the worlds of nature and in the worlds above nature; and whereas He alone gives life, that no angel, spirit, or man, can move a hand or foot, except from Him: the nature of the infinite power of the Lord is especially evident from this consideration, that He alone receives all who come from so many earths into the spiritual worlds, who are several myriads from our earth every week, and consequently as many myriads from many thousand earths in the universe, He alone receives, and by a thousand secret ways of divine wisdom leads every one to the place of his life, the faithful to their places in the heavens, and the unfaithful to their places in the hells, and that wherever they may be He rules the thoughts, intentions, and wills of all, particularly as well as universally, and causes all and every one in the heavens to enjoy their felicity, and all and every one in the hells to be held in their bonds, insomuch that not one of them can lift up a hand, much less rise out, to the injury of any angel; also that all are thus held in order, and in bonds, howsoever the heavens and the hells may be multiplied, to eternity: these and several other things, which

by reason of their abundance cannot be enumerated, would not be possible, unless the Lord had infinite power. That the Lord alone rules all things, He Himself teaches in Matthew: "*All power is given to Me in heaven and in earth*" (xxviii. 18): "*And that He is the life*" (John v. 26; xi. 25, 26; xiv. 6).

II. *That the Lord has infinite power from Himself by His divine truth*: the reason is, because the divine truth is the Divine Proceeding, and from the Divine sphere which proceeds from the Lord, all those things take place which have been said above concerning His infinite power: divine truth viewed in itself is the divine wisdom, which extends itself in every direction, as the light and heat in our world from the sun; for the Lord appears in the spiritual world, where angels and spirits are, as a sun, from divine love, and all which proceeds from that sun is called divine truth; and that which proceeds produces, and also is Himself, because from Him, wherefore the Lord in the heavens is divine truth. In order, however, that it may be known that the Lord has infinite power by divine truth, somewhat shall be said concerning its essence and existence: this cannot be comprehended from the natural man and his light, unless by means of such things as proceed from the sun of the world, from which and by which it has all power in its world, and in the earths which are under its heat and light: from the sun of the world, as from their fountain, issued forth auras and atmospheres, which are called ethers and airs, whence next to it is pure ether, and more remote from it ethers less pure, and at length airs, but both the former and latter surrounding the earths: those ethers and airs driven off in volume give heat [*volumatin actæ*], and measured off one by one give light [*singillatim modificatæ*]; and by these the sun exercises all its power, and produces all its effect out of itself, thus through ethers and airs, by the medium of heat and at the same time by the medium of light. From these considerations some idea may be formed concerning the infinite power of the Lord by divine truth: from Him as a sun emanated in like manner auras and atmospheres, but spiritual, because from divine love, which constitutes that sun: that there are such atmospheres in the spiritual world, may appear from the respiration of angels and spirits: those spiritual auras and atmospheres which are next to the Lord as a sun are the most pure, but according to the degree in which they are removed from Him, they are less and less pure: hence it is, that there are three heavens, the inmost heaven in a purer aura, the middle heaven in an aura less pure, and the ultimate heaven in an aura still less pure; those auras or atmospheres, which are spiritual, because they existed from the Lord as a sun, driven off jointly, present themselves as heat, and measured off one by one, present themselves as light; and that heat, which in its essence is love, and that light, which in its essence is wisdom, specifically, are

called divine truth, but taken together with the auras, which are also spiritual, they are called the Divine Proceeding: from these then the heavens were created, and also the worlds; for from the spiritual world all things which are in the natural world exist, being produced thence as effects from their efficient causes. From these considerations now, as in a natural mirror, may be viewed the creation of heaven and earth by the divine truth proceeding from the Lord as a sun, which is above the angelic heavens; and also it may in some degree be comprehended, that the Lord has infinite power by the Divine Proceeding, which in general is called divine truth: this is also understood by these words in John: "*In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by Him, and without Him was not anything made that was made: and the world was made by Him*" (i. 1, 3, 10): and in David; "*By the Word of Jehovah were the heavens made*" (Psalm xxxiii. 6): the Word signifies divine truth.

III. *That all power is together in ultimates, and that hence the Lord has infinite power from first principles by ultimates.* In order to understand this, it shall first be explained what is understood by ultimates: first principles are those which are in the Lord, and which, next in order, proceed from Him; ultimates are the things which are most remote from Him, which are things in nature, and the ultimate things of nature; these are called ultimates, because spiritual things, which are prior, terminate in them, and subsist and rest upon them as upon their bases, wherefore they are motionless; hence these are called the lowest things of divine order. The reason why all power is in ultimates is because prior things are together in them, for they co-exist therein in order, which is called simultaneous order: for there is a connexion of all things from the Lord Himself through the things which are of heaven and which are of the world even to those ultimates; and whereas in ultimates are prior things, as was said, which successively proceed, it follows that in ultimates from first principles resides essential power: but the divine power is power by the Divine Proceeding which is called divine truth, as was shewn in the preceding article. Hence it is that the human race, with respect to the heavens, is as the basis to a column, or the foundation to a palace; consequently, the heavens subsist in order upon those things of the church which are with men in the world, thus upon divine truths in ultimates, such as are the divine truths in the literal sense of the Word: the nature of the force which is in these truths cannot be described in a few words; they are the ultimates with man into which the Lord flows-in from Himself, thus from first principles, and directs, and keeps together in order and connection, all things which are in the spiritual world. Now inasmuch as the divine power itself resides in those ultimates,

therefore the Lord Himself came into the world, and was made man, that He might be at once in ultimates as He is in first principles, to the end that by ultimates, from first principles, He might reduce all things into order which had become disarranged, namely, all things in the hells, and also in the heavens: this was the cause of the advent of the Lord: for at the time just before His advent, there was not any divine truth in ultimates with men in the world, nor any at all in the church, which was then with the Jewish nation, but what was falsified and perverted, in consequence of which there was not any basis to the heavens; wherefore unless the Lord had come into the world, and so taken upon Himself ultimate truth, the heavens, which were from the inhabitants of this earth, would have been translated elsewhere, and all the human race in this earth would have perished in eternal death: but now the Lord is in His fulness, and so in His omnipotence, in the earths, as He is in the heavens, because He is in ultimates and in first principles together: thus the Lord can save all who are in divine truths from the Word, and in a life according to them, for with these He can be present and dwell in the ultimate truths from the Word, inasmuch as ultimate truths also are His, and are Him, because from Him: according to His words in John: "*He who hath My precepts, and doeth them, he it is who loveth Me; and My Father loveth him, and we will come unto him, and make our abode with him*" (xiv. 21, 23).

IV. *That angels and men, in proportion as they are receptions of divine truths from the Lord, in the same proportion are powers.* This may appear from what has been said above, namely, that the Lord has infinite power, and that power appertains to Him alone by His divine truth; also from this consideration, that angels are nothing else but forms recipient of divine truth, and in like manner men: hence it is that by angels, in the Word, are signified divine truths, and that they are called gods; it therefore follows of consequence, that according to the measure and quality of their reception of divine truth from the Lord, in the same measure and quality they are powers.

V. *That power resides in the truths of the natural man, in proportion as he receives influx from the Lord through the spiritual man.* This also follows of consequence from what has been before observed, concerning all power being in divine truths in ultimates from first principles, the natural man being the receptacle of ultimates. But it is to be observed, that to the natural mind of man there are two ways, one from heaven, the other from the world; the way from heaven leads through the spiritual mind into the rational, and through this into the natural, and the way from the world through the sensual mind, which appears next to the world, and adheres to the body: hence it may be seen that the Lord does not flow in with Divine Truth

into the natural man, unless through the spiritual: and in proportion as the natural man thence receives influx, in the same proportion power resides there. By the power there is understood power against the hells, which is the power of resisting evils and falsities, and of removing them; and in proportion as they are resisted and removed, in the same proportion man comes into angelic power, and also into intelligence, and becomes a son of the kingdom.<sup>i</sup>

VI. *That the truths of the natural man have nothing of power without that influx.* This also follows as a consequence from what has been just now said; for the truths of the natural man, without influx through the spiritual man, have in themselves nothing of the Lord, consequently also nothing of life, and truths without life are not truths, yea, interiorly viewed, they are falsities, and falsities have not the least of power, inasmuch as they are opposite to truths, to which all power appertains. These things have been now adduced, in order that it may be known what is understood by the power of natural truth from spiritual, which is signified by the rod of iron, with which the man child born of the woman will rule all nations.

727. That a rod and a staff signify power, and indeed the power of divine truth, arises especially from their being branches or boughs of trees, which signify the knowledges of truth and good, which are the truths of the natural man: and whereas they also support the body, they signify power; this is still more the case with a rod of iron, because iron, in like manner, signifies the truth of the natural man, and, by virtue of its hardness, it signifies power which cannot be resisted. It is from correspondance that rods and staffs hence derive the signification of the power of divine truth; it is from this circumstance that the use of staffs, in the spiritual world, where all things which appear are correspondences, is representative of the power of the inhabitants; in like manner in the Jewish church, which, like the ancient churches, was a representative church; hence it is, that miracles and signs were performed in Egypt, and afterwards in the wilderness, by Moses, by the stretching forth of his staff: as that "*The waters being smitten by the staff were turned into blood*" (Exod. vii. 1, 21): that "*Frogs came up from the rivers and ponds, over which the staff was stretched forth*" (Exod. viii. 1, and following): "*That from the dust smitten with the staff there came forth lice*" (Exod. viii. 16, 17): "*That the staff being stretched out to heaven there came thunders and hail*" (Exod. ix. 23): "*That locusts were thereby produced*" (Exod. x. 12): "*That the sea Suph, the staff being extended upon it, was divided and afterwards returned*" (Exod. xiv. 16, 21, 26): "*That from the rock in Horeb, being smitten with the staff, waters*

<sup>i</sup> Concerning the power of the angels, see the work concerning HEAVEN AND HELL, n. 228—233; and concerning their wisdom and intelligence, n. 265—275.

issued forth" (Exod. xvii. 6; Numb. xx. 7—13): "That Joshua prevailed against Amalek when Moses lifted up his hand with the staff, and that Amalek prevailed when Moses let it down" (Exod. xvii. 9—12); likewise, "That fire issued out of the rock, and consumed the flesh and the unleavened cakes which Gideon offered, when the angel of Jehovah touched it with the end of his staff" (Judg. vi. 21): the reason why those miracles were performed by the stretching out of the staff, was, because the staff, from correspondence, signified the power of the Lord by divine truth, which power was treated of in the preceding article.

That divine truth as to power is also signified in other parts of the Word by rods and staffs, may appear from the following passages: thus in David: "*Also when I walk in the shady valley I will fear no evil, Thy rod and Thy staff shall console me; Thou shalt set before me a table before mine enemies; and Thou shalt make fat my head with oil, my cup shall abound*" (Psalm xxiii. 4, 5): to walk in a shady valley, in the spiritual sense, signifies obscurity of the understanding, in which truths do not appear in their light: Thy rod and Thy staff shall console me signifies that divine truth spiritual, together with divine truth natural, shall protect, because power is in them; the rod is divine truth spiritual, the staff divine truth natural, both together as to the power of protecting, for to console is to protect; inasmuch as a rod and staff signify divine truth as to power, therefore it follows, Thou shalt set before me a table, Thou shalt make fat my head with oil, my cup shall abound, by which is signified spiritual nourishment by divine truth; for by setting a table is signified to be spiritually nourished, by making fat the head with oil is signified by the good of love, and by the cup is signified by the truth of doctrine from the Word; the cup being there substituted for wine. And in Ezekiel: "*Thy mother was as a vine planted near the waters: whence she had rods of strength, for sceptres of them that rule; but she lifted herself up in her stature, among the intwisted branches, wherefore she is overturned in anger, she is thrown to the ground, and the east wind hath dried up her fruit; the rods of her strength are torn off and withered, the fire hath devoured them all: now she is planted in the wilderness, in a land of drought and thirst; a fire hath issued from the rod of her branches, and hath devoured her fruit, that there is not in her a rod of strength, a sceptre of them that rule*" (xix. 10—14): by these words is described the desolation of all truth in the Jewish church; the princes, against whom the lamentation is taken up, signify truths, and the mother who was made a lioness signifies the church; these things are said concerning the latter and the former; thy mother was a vine planted near the waters signifies that the spiritual church, from its establishment, was instructed in truths, mother denotes the church in general, a vine the spiritual church specifically, waters

denoting truths, and to be planted denoting to be established; whence she had rods of strength for sceptres of them that rule signifies divine truth in its power, and thence dominion over the falsities of evil which are from hell, rods of strength denoting divine truth as to power, and sceptres divine truth as to dominion, for the sceptres of kings were short staffs, from a significative tree, in the present case, from the vine; but she hath lifted up herself in her stature amongst the intwisted branches signifies the pride of their own intelligence from the scientifics of the natural man, that pride is signified by lifting up herself in her stature, and the scientifics of the natural man are signified by the intwisted branches; she is overturned in anger, thrown to the ground, signifies the destruction thereof by falsities of evil; the east wind hath dried up her fruit signifies the destruction of the good thereof, the east wind denoting destruction, and fruit denoting good, which, with those who are in falsities of evil, is the good of remains from the Word, the destruction whereof is signified by the drying up the fruit by an east wind; the rods of her strength are torn off and withered signifies that all divine truth is dissipated, whence the church has no power against the hells; a fire hath devoured them all signifies pride originating in the love of self, which destroyed; now she is planted in a wilderness, in a land of drought and thirst, signifies desolation, until there is not any good of truth and truth of good remaining; a fire hath issued from the rod of her branches signifies pride in every thing thereof; hath devoured her fruit signifies the consumption of good: so that there is not in her a rod of strength, a sceptre of them that rule, signifies the desolation of divine truth as to power and as to dominion, as above.

And in Jeremiah: "*Say ye how is the staff of strength broken, the staff of gracefulness; come down from thy glory and sit in thirst, O inhabitress, daughter of Dibon, for the waster of Moab cometh up against thee, and hath destroyed thy strong holds*" (xlvi. 17, 18): by the daughter of Dibon is signified the external of the church, and thence the external of the Word, which is the literal sense thereof; and the waster of Moab signifies the adulteration thereof; hence it is evident what is signified by the staff of strength being broken, the staff of gracefulness, namely, that they had no longer divine truth in its power, which, as it is in the natural sense of the Word, is signified by the staff of strength, and in the spiritual sense by the staff of gracefulness: come down from thy glory, and sit in thirst, O inhabitress, daughter of Dibon, signifies the deprivation and deficiency of divine truth, to descend from glory denoting the deprivation thereof, for glory is divine truth in light, and thirst denoting the deficiency or want thereof; for the waster of Moab cometh up against thee signifies the



adulteration of the Word as to the literal sense; and hath destroyed thy strong holds signifies the taking away of defence, a strong hold or fortification denoting defence against falsities and evils, and the literal sense of the Word being that defence. And in David: "*Jehovah shall send the staff of thy strength out of Zion*" (Psalm ex. 2): by the staff of strength here also is signified divine truth in its power, and by Zion the church which is in love to the Lord, and is thence called the celestial church. And in Micah: "*Feed [or rule] thy people with thy rod, the flock of thine inheritance they shall feed in Bashan and Gilead according to the days of an age*" (vii. 14): feed [or rule] thy people with thy rod signifies the instruction of those who are of the church in divine truths from the Word, to feed [or rule] signifies to instruct; people are those who are of the church in truths, and the rod there is the Word, because it is divine truth; by the flock of the heritage are signified those of the church who are in the spiritual things of the Word, which are the truths of the internal sense thereof; they shall feed in Bashan and Gilead signifies instruction in the goods of the church and in the truths thereof from the natural sense of the Word.

And in Isaiah: "*He shall smite the earth with the rod of His mouth, and with the spirit of His lips He shall slay the impious*" (xi. 4): where also by the rod of the mouth of Jehovah is signified divine truth or the Word in the natural sense; and by the spirit of his lips is signified divine truth or the Word in the spiritual sense, both destroying the falsity of evil in the church, which is signified by smiting the earth and slaying the impious. The like is signified by *smiting with a rod* in the same prophet, chap. iv. 14; and by "*piercing through with their staffs the head of the unfaithful*" (Habak. iii. 14). And in Moses: "*Israel sang a song concerning the fountain in Beer; O fountain, the princes digged, the chiefs of the people digged out, by the legislator with their staffs*" (Numb. xxi. 17, 18): by the fountain in Beer is here signified doctrine from the Word, Beer also, in the original tongue signifies a fountain; by the princes who digged, and by the chiefs of the people who digged, are signified they who are intelligent and they who are wise from the Lord, who is there the legislator; by the staves by which they digged and digged out, is signified the understanding illustrated in divine truths. And in Zechariah: "*As yet shall old men and old women dwell in the streets of Jerusalem, and the man in whose hand is a walking staff by reason of the multitude of days*" (viii. 4): by old men and old women are signified they who are intelligent from doctrine and from the affection of truth; by the man in whose hand is a walking staff by reason of the multitude of days are signified the wise who trust not to themselves but to the Lord alone; that these will be in the church, where there is the doctrine of genuine truth, is signified by In the streets of

Jerusalem, Jerusalem denoting the church as to doctrine, and streets the truths of doctrine, in this case genuine truths. And in Jeremiah: "*Every man is become foolish by science, every founder is made ashamed by his graven image; the part of Jacob is not like them, but He is the Former of all, and Israel is the staff of His heritage, Jehovah Zebaoth is His name*" (x. 14, 16; chap. li. 17, 19): every man is become foolish by science signifies by the scientifics of the natural man separate from the spiritual; every founder is made ashamed by his graven image signifies by the falsities originating in their own intelligence: but He is the Former of all signifies the Lord from whom is all intelligence of truth; Israel is the staff of his heritage signifies the church in which is divine truth, and the power thereof against falsities; and whereas the subject here treated of is concerning intelligence by divine truth, it is added, Jehovah Zebaoth is His name, the Lord being called Jehovah Zebaoth from divine truths collectively, for Zebaoth signifies armies, and armies signify all the truths and goods of heaven and the church.

When the sons of Israel murmured in the wilderness against Moses and Aaron on account of Korah, Dathan, and Abiram, because they were swallowed up by the earth, it was commanded that "*The princes of the twelve tribes should place their staffs in the tent of assembly, before the testimony; which being done, the staff of Aaron blossomed, and produced almonds*" (Numb. xvii. 6—11): this was done, because they murmured against Jehovah, that is, against the Lord, and indeed against divine truth, which is from Him: for Moses and Aaron represented the Lord as to the law, which is the Word; on this account it was commanded that the princes of the twelve tribes should place their staffs in the tent of assembly before the testimony; for by the twelve tribes, and specifically by their princes, were signified the truths of the church collectively, and so likewise by their twelve staffs; and by the tent of assembly was represented and thence signified heaven, whence are the truths of the church, and by the testimony the Lord himself; the reason why the staff of Aaron blossomed and produced almonds, was, because his staff represented and thence signified truth from the good of love; and inasmuch as it is truth from the good of love only which produces fruit, which is the good of charity, therefore his staff blossomed, and produced almonds, almonds signifying that good, in like manner as the tribe of Levi, concerning which see above:<sup>j</sup> it is to be observed that tribe is expressed by the same word as a staff (as in Numb. i. 16; chap. ii. 5, 7); hence by the twelve staffs are signified the same as by the twelve tribes, viz., the divine truths of the church collectively, concerning which see above.<sup>k</sup>

Inasmuch as a staff signifies the power of divine truth, it also signifies the power of resisting evils and falsities; as in

<sup>j</sup> N. 444.<sup>k</sup> N. 39, 430, 431, 657.

Isaiah: "*Behold the Lord Jehovah Zebaoth, removing from Jerusalem and from Judah the staff and the stay, all the staff of bread, and all the staff of water, the mighty man and the man of war, the judge and the prophet*" (iii. 1, 2); by removing all the staff of bread and all the staff of water is here signified to take away all the good and truth of the church, which being taken away, there is no more any power of resisting evils and falsities, to prevent their free entrance; bread signifies the good of the church, water the truth thereof, and staff the same as to the power of resisting evils and falsities; hence it follows, the mighty man and the man of war, the judge and the prophet, who shall also be removed, and by the mighty man and the man of war is signified truth combating against evil and falsity, and by the judge and prophet the doctrine of good and truth. And in Ezekiel: "*Behold I break the staff of bread in Jerusalem, that they shall eat bread in weight and solicitude, and they shall drink waters in measure and astonishment*" (iv. 16): by breaking the staff of bread is signified that good and truth shall fail in the church, for bread here signifies both, wherefore it follows that they shall eat bread by weight and in solicitude, and drink waters by measure, by which is signified a deficiency of good and truth, and thence of the power of resisting evils and falsities. Similar things are signified by "*breaking the staff of bread and of water*" (Ezek. v. 16; xiv. 13; Psalm cv. 16; Levit. xxvi. 26).

Whereas a rod and a staff signify the power of divine truth, and thence divine truth as to power, therefore they also signify, in the opposite sense, the power of infernal falsity, and thence infernal falsity as to power; in this sense they are mentioned in the following passages; thus in Isaiah: "*Jehovah brake the staff of the impious, the rod of them that rule*" (xiv. 5): by breaking the staff of the impious is signified to destroy the power of falsity from evil; and by breaking the rod of them that rule, is signified the rule of falsity. And in David: "*The staff of impiety shall not rest upon the lot of the just, that the just may not put forth their hands to perversity*" (Psalm cxxv. 3): the staff of impiety signifies the power of falsity from evil; upon the lot of the just signifies over truths from good, which are with the faithful, and especially with those who are in love to the Lord, for these, in the Word, are called the just; lest the just put forth their hands to perversities, signifies lest they falsify truths. And in Lamentations: "*I am the man who hath seen misery by the rod of his fury; he hath led me and brought me in darkness, and not into light*" (iii. 1, 2): these words were spoken concerning the devastation of the church; and by the rod of fury is signified the rule of infernal falsity; he hath led me and brought me in darkness and not into light, signifies into mere falsities, and thus not unto truths. And in Isaiah: "*Thou hast broken the yoke of his burden, and the staff of his shoulder,*"

*the rod of his exactor*" (ix. 3): treating of the Gentiles or nations who were in falsities from ignorance, because they had not the Word, and to whom the Lord consequently was not known: the evil with which they were burdened, and the falsities whereby they were infested, are signified by the yoke of the burden, the staff of the shoulder, and the rod of the exactor; the destruction thereof is signified by breaking them, for to break is predicated of a yoke, a staff, and a rod, and to destroy is predicated of evil and falsity, which heavily oppress, powerfully persuade, and compel to obedience. Again in the same prophet: "*At the voice of Jehovah Ashur shall be amazed, he shall be smitten with a staff: then shall every passage of the rod of the foundation, upon which Jehovah shall cause to rest, be with timbrels and harps*" (xxx. 31, 32): treating concerning the last judgment, when a new church shall take place: by Ashur who shall be amazed at the voice of Jehovah, and shall be smitten with a staff, is signified reasoning from falsities, which shall be dissipated by divine truth; that then the truths of the literal sense of the Word shall be understood and received with joy, is signified by the passage of the rod of the foundation being then with timbrels and harps, passage signifying opening and free reception, and timbrels and harps signifying the delights of the affection of truth; the reason why the truths of the literal sense of the Word are signified by the rod of the foundation, is, because that sense is a foundation to the truths of the spiritual sense; and whereas the latter rests upon the former, it is said, upon which Jehovah causeth to rest. And in Zechariah: "*The pride of Ashur shall be cast down, and the staff of Egypt shall depart*" (x. 11): by the pride of Ashur is signified the pride of their own intelligence, and by the staff of Egypt is signified the power arising from the confirmation of the falsities thereof by the scientifics of the natural man.

Again in Isaiah: "*Woe to Ashur, the rod of Mine anger and the staff, which is in their hand, of Mine indignation: O My people, inhabitants of Zion, be not afraid of Ashur, that he smite thee with a rod, and lift up upon thee the staff in the way of Egypt*" (x. 5. 25, 26): by Ashur here also are signified reasonings from their own intelligence, by which truths are perverted and falsified; the falsities thence derived, and the perversions of truth, are signified by the rod of mine anger, and by the staff of mine indignation, which is in their hand: that truths shall not be perverted with those of the church who are in celestial love and in truths thence derived, is signified by, fear not, O inhabitant of Zion; that falsity urges, excites, and attempts to pervert by such things as appertain to the natural man, is signified by That he smite thee with a rod, and lift up a staff upon thee in the way of Egypt, the way of Egypt denoting the scientifics of the natural man, from which come

reasonings. Inasmuch as Egypt signifies the natural man with the things which are therein, and the natural man separate from the spiritual is in mere falsities, therefore, "*Egypt is called the staff of a bruised reed, which entereth and pierceth the hand, when one leaneth upon it*" (Isaiah xxxvi. 6; Ezekiel xxix. 6, 7); which may be seen explained above.<sup>l</sup> Again in Isaiah: "*Rejoice not thou, Philisthea, that the rod which smiteth thee is broken, for out of the root of the serpent shall go forth a basilisk, whose fruit is a fiery flying serpent*" (xiv. 29): that by Philisthea is signified religion concerning faith separate from charity, by the root of the serpent that false principle, by the basilisk the destruction of the good and truth of the church, and by the fiery flying serpent reasonings from the falsities of evil, may be seen above;<sup>m</sup> thus similar things are signified by these serpents as by the dragon in this chapter of the Apocalypse; that Philisthea should not be glad that the rod which smiteth her is broken, signifies that she should not glory; that the dominion of that falsity is not yet destroyed. And in Hosea: "*My people interrogate wood, and the staff thereof answereth them, because the spirit of whoredoms hath seduced them, and they have committed whoredom under their god*" (iv. 12): treating of the falsification of the Word: by interrogating wood, or an idol of wood, is signified to consult intelligence from their own nature which favours the loves thereof; by the staff answering them is signified falsity in which they confide, for when their nature is consulted falsity answers, their nature being of the will, thus of the love, and falsity being of the understanding thence derived, thus of the thought; by the spirit of whoredoms which has seduced them is signified the desire of falsifying; by committing whoredom under their god is signified to falsify the truths of the Word.

From these considerations it may now appear what is signified by a rod and by a staff in each sense, and hence also it may be known what is understood by "*the rod of iron, with which the man child should rule all nations*;" and likewise by these words in the Apocalypse: "*From the mouth of Him who sat upon the white horse went forth a sharp two-edged sword, that by it he may smite the nations, and He shall rule them with a rod of iron*" (xix. 13): also by those words above, "*To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be bruised*" (ii. 26, 27): the explication of which may be seen above:<sup>n</sup> similar things therefore are signified by these words in David: "*Thou shalt bruise them with a rod of iron, as the vessel of a potter thou shalt scatter them*" (Psalm ii. 9).

728. *And her child was caught up unto God and to his throne.*—That hereby is signified the protection of the doctrine

<sup>l</sup> N. 627.<sup>m</sup> N. 386.<sup>n</sup> N. 176.

by the Lord, because for the new church, appears from the signification of the child or man child, which the woman encompassed with the sun, under whose feet was the moon, and on whose head was a crown of twelve stars, brought forth, as denoting doctrine from the Word, and indeed the doctrine of truth, that is, the doctrine of love to the Lord and of charity towards the neighbour, and lastly of faith; and from the signification of being caught up unto God and His throne, as denoting protection by the Lord from the dragon, which stood near the woman about to bring forth, with the intent and desire of devouring the birth; thus by these words is signified that protection by the Lord from those who are understood by the dragon; and whereas that doctrine was to be the doctrine of the church, which is called the New Jerusalem, therefore it is said protection because for the new church: it is said, Caught up to God and His throne, and by God is understood the Lord, and by His throne heaven; and the reason why it is to the Lord and to heaven is, because the doctrine is from the Lord, and heaven is in that doctrine. The same as is here said concerning the child born of the woman, that it was caught up to God, is also said concerning Enoch, the son of Jared, but of the latter in these words: "*Enoch walked with God, and was no more, because God took him* (Gen. v. 24): who they are that are here understood by Enoch, and what is signified by these words, has been disclosed to me from heaven, namely, that they were those of the most ancient church who collected together the representatives and correspondences of natural things with spiritual; for the men of the most ancient church were in the spiritual understanding and perception of all things which they saw with their eyes, and thence from the objects in the world they perceived the spiritual things to which they correspond; and whereas the Lord foresaw that this spiritual perception would perish with their posterity, and with that perception also the knowledge of correspondences, by which mankind have conjunction with heaven, therefore the Lord provided that some of those who lived with the most ancient people should collect the correspondences into one, and bring them together into a code; these persons are understood by Enoch, and this code is what is there signified, for this code, inasmuch as it was to serve the churches to come, which were to be established by the Lord after the deluge, for the science and knowledge of spiritual things in natural was preserved by the Lord for their use, and also protected, lest the last posterity of the most ancient church, which was evil, should offer injury to it: this therefore is what is signified, in the spiritual sense, by Enoch being no more, because God took him. From these considerations it may appear, what is signified by the child of the woman being caught up unto God and to his throne.

729. Verse 6. "*And the woman fled into the wilderness, where she hath a place prepared by God, that there they should feed her a thousand two hundred and sixty days.*"

"*And the woman fled into the wilderness*" signifies the church amongst a few, because with those who are not in good, and thence not in truths: "*where she hath a place prepared by God,*" signifies the state thereof, that in the meantime provision may be made [for it] amongst many: "*that there they should feed her a thousand two hundred and sixty days,*" signifies until it grows to its full state.

730. *And the woman fled into the wilderness*—That hereby is signified the church amongst a few, because with those who are not in good, and thence not in truths, appears from the signification of the woman, as denoting the church, concerning which see above;° and from the signification of the wilderness, as denoting where there are not truths because there is not good, concerning which we shall speak presently; and from the signification of fleeing thither, as denoting to abide amongst those who are not in truths, because not in good; and whereas, in the end of the church, there are but few who are in truths from good, therefore its abiding with a few is also signified: hence it may appear what these words involve, namely, that the new church, which is called the holy Jerusalem, and is signified by the woman, cannot as yet be instituted, except with few, by reason that the former church is become a wilderness; and the church is called a wilderness when there is no longer any good, and where there is no good there are no truths; and when the church is of such a quality, then evils and falsities reign, which hinder the reception of its doctrine, which is the doctrine of love to the Lord and of charity towards the neighbour, with the truths thereto appertaining; and when doctrine is not received, the church is not, for the church is from doctrine. Something shall first be said concerning there being no truths where there is no good: by good is understood good of the life according to truths of doctrine from the Word, the reason is, because the Lord never flows immediately into truths with man, but mediately by his good; for good is of the will, and the will is the man himself, the understanding being thence produced and formed; for the understanding is so adjoined to the will, that what the will loves the understanding sees, and also brings forth into light, wherefore if the will is not in good, but in evil, then the influx of truth from the Lord into the understanding avails nothing, for it is dissipated, because it is not loved, yea, it is perverted, and the truth is falsified: hence it is manifest why the Lord does not immediately flow into the understanding of man, except so far as the will is in good: the Lord can illus-

° N. 707.

trate the understanding with every man, and so flow-in with divine truths, inasmuch as the faculty of understanding truth is given to every man, and this for the sake of his reformation; but still the Lord does not so flow-in, because truths do not remain, but in proportion as the will is reformed: to illustrate the understanding in truths even to faith, except in proportion as the will acts as one with it, would also be dangerous, for man can then pervert, adulterate, and profane truths, which exposes him to the worst condemnation: moreover, truths, howsoever they are known and understood, if they are not at the same time lived, are nothing but inanimate truths, and truths inanimate are as it were statues which are without life: from these considerations it may appear whence it is that there are no truths where there is no good, unless as to form and not as to essence. The reason why the man of the church is of such a quality at the end of the church, is, because he then loves such things as are of the body and the world above all things, and when these are loved above all things, then the things which are of the Lord and of heaven are not loved, for no one can at the same time serve two masters, but he will love the one and hate the other, for they are opposites: for from the love of the body, which is the love of self, and from the love of the world, which is the love of riches, when they are loved above all things, evils of every kind flow forth, and from evils falsities, which are opposite to goods and truths, which flow from love to the Lord, and from charity towards our neighbour: from these few observations it may appear whence it is that the woman is said to have fled into the wilderness, that is, amongst a few, because with those who are not in good, and thence not in truths. In the Word frequent mention is made of a wilderness, and also of a desert and waste, and thereby is signified the state of the church when there is no longer any truth therein because there is no good; the reason why this state of the church is called a wilderness, is, because in the spiritual world, where they dwell who are not in truths because not in good, there is a wilderness, where there is no verdure in the plains, nor harvest in the field, nor fruit trees in the gardens, but a barren, arid, and dry land: moreover by wilderness, in the Word, is signified the state of the church with the Gentiles who are in ignorance of truth, and yet in the good of life according to their religion, from which they desire truths: it also signifies the state of those who are in temptations, because in temptations goods and truths are shut in by the evils and falsities which emerge and are presented to the mind. That the former and the latter things are signified by wilderness in the Word, may appear from the passages therein where mention is made of wilderness.

With respect to the first, namely, *that by wilderness is under-*



stood the state of the church, when there is no more any truth therein, because there is no good, it appears from the following passages. Thus in Isaiah: "*Is this the man that moveth the earth, that maketh the kingdoms tremble, that laid the world as a wilderness, and destroyed the cities thereof*" (xiv. 16, 17): speaking concerning Lucifer, by whom is understood Babel: and by moving the earth, making the kingdoms tremble, and laying the world as a wilderness, is signified to destroy all the truths and goods of the church, the earth denoting the church, the kingdoms the truths thereof, world the goods thereof, and wilderness where these are no longer; by the cities which are destroyed are signified doctrinals, a city denoting doctrine; and the adulteration of the Word, whereby doctrine and thence the church is destroyed, is here signified by Babel. Again: "*Upon the land of my people shall come up the thorn of the briar, yea, upon all the houses of gladness in the merry city; for the palace shall be a wilderness, the multitude of the city left behind: the hill and the watch-tower shall be over caves for ever, a joy of wild asses, a pasture of flocks*" (xxxii. 13, 14): upon the land of my people shall come up the thorn of the briar, signifies falsity of evil in the church, the thorn of the briar denoting falsity of evil, and land or earth denoting the church: upon all the houses of gladness in the merry city, signifies where the goods and truths of doctrine from the Word were received with affection: but what is signified by the palace being a wilderness, the multitude of the city left behind, the hill and the watch-tower over caves, the joy of wild asses, and pasture of flocks, may be seen above,<sup>p</sup> where they are explained. Again: "*By my rebuke I dry up the sea, I make the rivers into a wilderness, the fish thereof shall stink, because there is no water, and shall die with thirst*" (1. 2): by making the rivers into a wilderness is signified to deprive the understanding of truths, consequently to deprive man of intelligence; the rest may be seen explained above.<sup>q</sup>

And in Jeremiah: "*I saw, when lo! Carmel was a wilderness, and all the cities were desolated before Jehovah; the whole earth shall be wasteness*" (iv. 26, 27): by Carmel is signified the spiritual church, which is in truths from good; its being a wilderness, signifies there being in it no truths from good; by the cities which are desolated are signified doctrinals without truths; by the whole earth being a wasteness is signified the church being destitute of good and thence destitute of truths. Again: "*Many shepherds have destroyed My vineyard, they have trodden under foot My field, they have reduced the field of My desire to a wilderness of solitude; upon all the hills in the wilderness the wasters came, because the sword of Jehovah devoureth from the end of the earth to the end thereof*" (xii. 10,

<sup>p</sup> N. 410.<sup>q</sup> N. 342.

12): that the truths of the church were altogether destroyed by falsities from evil, is signified by destroying the vineyard, treading under foot the field, reducing the field of desire to a wilderness of solitude, and by the wasters coming upon all the hills of the wilderness, because the sword of Jehovah devour-eth; the vineyard and the field signify the church as to truth and good, the field of desire the same as to doctrine, and a wilderness of solitude signifies where those things are not; the wasters in the wilderness signify evils in consequence of not having truths; the sword of Jehovah devouring signifies falsity destroying; from the end of the earth to the end of the earth signifies all things of the church. And in Lamentations: "*With the peril of our souls we bring our bread, because of the sword of the wilderness*" (v. 9); to bring bread with the peril of their souls, signifies the difficulty and danger of procuring for themselves truths of life from the Word; by reason of the sword of the wilderness signifies by reason of the falsity of evil reigning in the church falsifying truths, and thereby destroying them. And in Ezekiel: "*The vine is now planted in the wilderness in a land of drought and thirst*" (xix. 13); by vine is signified the church, which in the beginning of the chapter is called a mother who became a lioness; it is said to be planted in a wilderness when there is no longer any truth therein, because no good; a land of drought is where there is no good but instead thereof evil, and a land of thirst is where there is no truth, but instead thereof falsity.

And in Hosea: "*Contend with your mother, that she may remove her whoredoms from her faces, lest peradventure I strip her naked and set her as in the day of her birth, and set her as a wilderness, and place her as a land of drought, and slay her by thirst*" (ii. 2, 3): treating of the church which falsified the truths of the Word: mother denotes the church, and her whoredoms the falsifications of truth; the deprivation of all truth, as before reformation took place, is signified by stripping naked, and setting her as in the day of her birth; the church without good is signified by a wilderness and land of drought, and the deprivation of truth by slaying with thirst; thirst is predicated of truths, because water, which is thirsted for, signifies truth, and drought is predicated of the want of good, because it is from scorching. Again: "*He amongst the brethren is fierce, the east wind, the wind of Jehovah, shall come, coming up from the wilderness, and his spring shall become dry, and his fountain shall be dried up*" (xiii. 15); treating of Ephraim, by whom is understood the understanding of the Word, which is called fierce amongst the brethren when it defends falsities with eagerness, and combats for them against truths; by the east wind, the wind of Jehovah, is signified the ardour of desire arising from the love and pride of destroying

truths, which is said to come up from the wilderness, when, from an understanding in which there are not any truths from good but falsities from evil, such an understanding is a wilderness because it is empty and void; that from such ardour and pride everything of doctrine and of the Word is destroyed, is signified by his spring shall become dry and his fountain shall be dried up, a spring signifying doctrine, and a fountain the Word.

And in Joel: "*Unto thee, O Jehovah, do I cry, because the fire hath devoured the dwellings of the wilderness and the flame hath burned all the trees of the field; because the beasts of the field cry unto thee, because the brooks of waters are dried up, and the fire hath devoured the dwellings of the wilderness*" (i. 19, 20): the fire hath devoured the dwellings of the wilderness and the flame hath burned all the trees of the field, signifies that the love of self and the pride of their own intelligence has consumed all perception of good, and all understanding of the truth of doctrine derived from the literal sense of the Word; fire signifies the love of self, and flame the pride of their own intelligence; the dwellings of the wilderness signify the goods of doctrine from the literal sense of the Word, and the trees of the field the knowledges of the truth thereof; the literal sense of the Word is called a wilderness when it is understood only naturally, thus according to appearances, and not at the same time spiritually, or according to the genuine sense; the beasts of the field cry unto Thee, signifies the lamentations of those who are natural, and still desire truths; that beasts signify the affections of the natural man may be seen above;" because the brooks of waters are dried up, and the fire hath devoured the dwellings of the wilderness, signifies that there are thence no longer any truths and goods of life. Again: "*The day of Jehovah cometh; before him a fire devoureth, and behind him a flame burneth; as the garden of Eden is the land before him, but behind him a wilderness of wasteness, and nothing escaped him*" (ii. 1, 3): by the day of Jehovah is understood the end of the church, which is called the consummation of the age, and then the advent of the Lord: that in the end of the church the love of self, and thence the pride of their own intelligence, consumes all the goods and truths of the church, is signified by a fire devoureth before him, and behind him a flame burneth, fire signifying the love of self, and flame the pride of their own intelligence, as above; as the garden of Eden is the land before him, but behind him a wilderness of wasteness, signifies that in the beginning, when that church was established with the ancients, there was the understanding of truth from good, but at its end falsity from evil, the garden of Eden denoting

the understanding of truth from good, and thence wisdom, and a wilderness of wasteness denoting no understanding of truth from good, and thence insanity from falsities which are from evil; by nothing escaping him is signified that there is not the least of truth from good.

And in Isaiah: "*The earth mourneth and languisheth, Lebanon is ashamed and is withered, Sharon is become as a wilderness, Bashan is shaken, and Carmel*" (xxxiii. 9): by these words also is described the devastation of good and desolation of truth in the church: by Lebanon is signified the church as to the rational understanding of good and truth; by Sharon, Bashan, and Carmel, the same as to the knowledges of good and truth from the natural sense of the Word, the devastation and desolation of which is signified by mourning, languishing, and withering, and becoming as a wilderness, wilderness denoting where there is no truth, because no good. And in Jeremiah: "*Because the earth is full of adulteries, because of the curse the earth mourneth, the pastures of the wilderness have become dry*" (xxiii. 10): by the earth full of adulteries is signified the church in which the goods and truths thereof from the Word are adulterated; by the curse, on account of which the land mourneth, is signified all evil of the life and falsity of doctrine; and by the pastures of the wilderness, which have become dry, are signified the knowledges of good and truth from the Word, pastures denoting those knowledges because they nourish the mind, and wilderness denoting the Word, when it is adulterated. And in David: "*Jehovah layeth the rivers into a wilderness, and the going forth of waters into dry ground, a land of fruit into saltness, for the wickedness of them that dwell therein*" (Psalm cvii. 33, 34): by the rivers which are laid into a wilderness is signified intelligence from the understanding of truth, and also of the Word as to its interior sense, devastated by falsities from evils; rivers denoting such things as are of intelligence, and a wilderness where these things are not, but instead thereof falsities from evil; by the going forth of waters which are turned into dry ground, is signified that the ultimate things of the understanding, which are called the knowledges of truth and good, are without all light and spiritual affection of truth, waters denoting truths, dry ground the deprivation thereof by reason of there being no light and affection, and the going forth denoting the ultimates thereof, such as are the truths of the literal sense of the Word; by the land of fruit which shall be turned into saltness is signified the good of love and of life deeply vastated by falsities, saltness denoting the devastation of truth by falsities; and whereas all devastation by falsities is from the evil of the life, it is therefore added for the wickedness of them that dwell therein.

And in Jeremiah: "*Lift up thine eyes unto the hills, and see where thou hast been defiled; upon the ways hast thou sat as an*

*Arab in the wilderness, whence thou hast profaned the land with thy whoredoms and thy wickedness*" (iii. 2): by these words also is described the adulteration and falsification of the Word, which are signified by being defiled and committing whoredom; hence, Lift up thine eyes to the hills and see where thou hast been defiled, signifies to consider the knowledges of truth and good in the Word, that they are adulterated; to lift up the eyes signifies to consider, hills signify those knowledges by reason of the trees and groves which are upon them, whereby they are signified; by hills also are signified the goods of charity which are so destroyed; upon the ways hast thou sat as an Arab in the wilderness signifies to lie in wait lest any truth should come forth and be received; ways denote the truths of the church, to sit in them denotes to lie in wait, and an Arab in the wilderness denotes as a robber in the wilderness slays and deprives; thou hast profaned the land with thy whoredoms and wickedness signifies the falsification of the truths of the Word from evils which are made of the life. Again: "*O generation, see ye the Word of Jehovah; have I been a wilderness to Israel, have I been a land of darkness*" (ii. 31): that all good of life and truth of doctrine is taught in the Word, and not evil of life and falsity of doctrine, is understood by, See ye the Word of Jehovah, have I been a wilderness to Israel, have I been a land of darkness. And in Joel: *Egypt shall be a wasteness, and Edom a wilderness of wasteness, for the violence of the sons of Judah, whose innocent blood they have shed in their land*" (iv. 19): by Egypt and by Edom is signified the natural man, which had perverted the truths and goods of the Word; that it shall be destroyed, so as to see only such things as serve for confirmation, is signified by Egypt shall be a wasteness, and Edom a wilderness of wasteness; that this is on account of the adulteration of all the good and truth in the Word is signified by, For the violence of the sons of Judah, whose innocent blood they have shed, the violence of the sons of Judah denoting the adulteration of the Word as to good, and the shedding of innocent blood the adulteration of the Word as to the truths thereof; that Judah signifies the celestial church, and also the Word, may be seen above;<sup>s</sup> and that to shed innocent blood signifies to offer violence to divine truth, thus to adulterate the truth of the Word;<sup>t</sup> the adulteration of the Word is effected by the scientifics of the natural man, when these are applied to confirm falsities and evils, and this man becomes a wasteness and a wilderness, when his scientifics become confirmations of falsity and of evil; Egypt signifies those scientifics, and Edom the conceit which thereby falsifies. And in Malachi: "*Esau have I hated, and I have laid his mountains a waste, and his heritage for the dragons of the wilderness*" (i. 3): by Esau

<sup>s</sup> N. 211, 433.<sup>t</sup> N. 329.

is signified the love of the natural man; by his mountains are signified the evils from that love, and by his heritage the falsities from those evils, and by the dragons of the wilderness are signified mere falsifications from which these exist.

Inasmuch as with the Jewish nation all things of the Word were adulterated, and there was no longer any truth with them, because no good, therefore John the Baptist was in the wilderness, whereby the state of that church was represented: thus it is written in the Evangelists: "*John the Baptist was in the wilderness, until the days of his appearing unto Israel*" (Luke i. 80): that "*he preached in the wilderness of Judea*" (Matt. iii. 1—3; Mark i. 2—4; Luke iii. 2, 4, 5): and in Isaiah: "*The voice of one crying in the wilderness, Prepare the way of Jehovah, make plain in the desert a path for our God*" (xl. 3). Hence also the Lord says concerning Jerusalem, whereby is understood the church as to doctrine, "*Your house shall be left deserted*" (Luke xiii. 35): a house deserted signifies the church without truths because without good. And in Matthew; "*If they say to you, Lo, Christ is in the wilderness, go not forth, if in the secret chambers, believe not*" (xxiv. 26): but these words may be seen explained in the *Arcana Cælestia*;" for by Christ is understood the Lord as to divine truth, consequently as to the Word and as to doctrine from the Word, and by false Christs, concerning whom those things are said, are signified falsities of doctrine from the truths of the Word falsified. From the passages which have been now adduced from the Word it may appear, that by a wilderness is understood the church where there are no truths because no good, consequently where falsity is because there is evil; for where truth and good is not, there is falsity and evil; both cannot exist together, which is understood by the words of the Lord, that no man can serve two masters.

II. *That by a wilderness is also signified the state of the church with the Gentiles or nations who were in ignorance of truth, and yet in the good of life according to their religion, from which they desired truths,* may likewise appear from the passages in the Word, where the church to be established with the Gentiles is treated of; as in Isaiah: "*The spirit shall be poured out upon you from on high, then the wilderness shall be a fruitful soil, and the fruitful soil shall be counted for a forest; judgment shall dwell in the wilderness, and justice shall remain in the fruitful soil*" (xxxii. 15, 16): treating of those who are in natural good, and are being reformed: the influx out of heaven into them is signified by the spirit shall be poured out upon you from on high: that then truth from a spiritual origin shall be implanted in them, is signified by the wilderness shall be a fruitful soil, a wilderness denoting the natural man destitute of

truths, and the fruitful soil, or land of corn, denoting the natural man fructified with truths; that he has thence the science of the knowledges of truth and good, is signified by The fruitful soil shall be counted for a forest, forest being predicated of the natural man as a garden is of the spiritual, wherefore by a forest is signified science and by a garden intelligence; that what is right and just is thence in him is signified by Judgment shall dwell in the wilderness, and justice shall reside in the fruitful soil; judgment and justice, in the spiritual sense, signify truth and good, but in the natural sense, what is right and just. Again: "*I will open rivers upon the hills, and set fountains in the midst of the valleys; I will make the wilderness into a lake of waters, and the dry land into springs of waters; I will put in the wilderness the cedar of Shittah, the myrtle and the tree of oil; I will set in the desert the fir, the pine, and the box*" (xli. 18, 19); treating also of the reformation and illustration of the Gentiles or nations: and by opening rivers upon the hills, and setting fountains in the midst of the valleys, is signified to give intelligence from spiritual truth and from natural truths, rivers upon the hills signifying intelligence from spiritual truths, and fountains in the midst of valleys intelligence from natural truths; by making the wilderness into a lake of waters, and the dry land into springs of waters, is signified to fill with truths the spiritual man and the natural, where before there were not any truths; the spiritual man in which there was not before any truth is understood by a wilderness, and the natural man into which there was not before any spiritual influx is understood by the dry land; truths in abundance appertaining to the spiritual man are understood by the lake of waters, and truths in abundance appertaining to the natural man by the springs of waters: by setting in the wilderness the cedar of Shittah, the myrtle, and the tree of oil, is signified to give rational truths and the perception thereof; and by setting in the desert the fir, the pine, and the box, are signified, in like manner, natural truths, which are scientifics and knowledges, with the understanding thereof; the cedar denotes rational truth of a superior order; the myrtle, rational truth of an inferior order; and the tree of oil, the perception of good, and thence of truth; the fir denotes natural truth of a superior order; the pine, natural truth of an inferior order; and the box, the understanding of good and truth in the natural man.

And in David: "*He layeth the wilderness into a lake of waters, and the dry land into the going forth of waters; and there he maketh the hungry to dwell, that they may erect a city of habitation*" (Psalm cvii. 35, 36): here also the illustration of the Gentiles is treated of; and by making the wilderness a lake of waters are signified similar things, as above: and there he maketh the hungry to dwell, signifies for those who desire

truths, these being understood by the hungry in the Word ; that they may erect a city of habitation, signifies that from those truths they may make for themselves doctrine of life, a city denoting doctrine, and to inhabit denoting to live. And in Isaiah : *"Behold I make a new thing, now it shall spring forth, I will also make a way in the wilderness, rivers in the desert ; the wild beasts of the field shall honour me, the dragons and the daughters of the owl, because I will give waters in the wilderness, rivers in the desert, to give drink to my people, my elect"* (xliiii. 19, 20) : these things are also said concerning the new church to be established by the Lord with the Gentiles : and by wilderness is signified the state of the church with those who are in ignorance of truth, and yet in the desire of knowing it ; but what each particular signifies in the spiritual sense, may be seen explained above." Again : *"Jehovah shall comfort Zion, He will comfort all her wastes, and He will make her wilderness as Eden, and her desert as the garden of Jehovah ; gladness and joy shall be found in her, confession and the voice of singing"* (li. 3) ; likewise treating of the new church with the Gentiles which should acknowledge the Lord : that church is understood by Zion, and the establishment thereof and their reformation by being comforted ; by the wilderness, which shall be made as Eden, and by the desert as the garden of Jehovah, is signified wisdom and intelligence from love to the Lord, which is given to those who before were in no understanding of truth, and in no perception of good : but these things also may be seen explained above." And in David : *"The habitations of the wilderness drop, and the hills gird themselves with exultation ; the meadows are clothed with flocks, and the valleys are covered with corn"* (Psalm lxxv. 12, 13) ; also treating of the church with the Gentiles ; and by the dwellings of the wilderness dropping is signified that their minds, which before were in ignorance of truth, acknowledge and receive truths, to drop being predicated of the influx, acknowledgment, and reception of truth, dwellings of the interiors of man, which are of his mind, and wilderness of the state of ignorance of truth ; the hills girding themselves with exultation, signifies that goods with them receive truths with joy of heart ; the meadows being clothed with flocks, and the valleys covered with corn, signifies that both minds, the spiritual and the natural, receive truths suitable to themselves, meadows denoting those things which are of the spiritual mind, and thence of the rational, and "valleys those which are of the natural mind, and flocks spiritual truth, and corn natural truth. And in Isaiah : *"Let them sing praise, the extremity of the earth, those who go down unto the sea, and the fulness thereof, the islands and the inhabitants*



of them; let the wilderness and the cities thereof lift up the voice, the villages which Arabia inhabiteth; let the dwellers of the rock sing, let them shout from the top of the mountains" (xlii. 10, 11); treating of the church with those who were remote from the truths of the church being natural and sensual: their state of ignorance is understood by the wilderness, and their joy from the preaching and knowledge of truth, by singing praise and lifting up the voice; the rest may be seen explained above.<sup>x</sup>

Inasmuch as the state of ignorance of truth, in which the Gentiles were, is signified by a wilderness, and the desire of truth by hunger, and instruction from the Lord by feeding, therefore it came to pass that the Lord retired into a wilderness, and there taught the multitude which sought him, and afterwards fed them;<sup>y</sup> for all things which were done by the Lord, and also which were with the Lord, were representative, because they were correspondences, thus also these things; from which, and the passages that have been adduced above, it is evident that a wilderness signifies such a state with man as is not cultivated and inhabited, thus which is not yet made vital from a spiritual principle; consequently, when applied to the church, it signifies a state not vivified by truths, and thus the religion of the Gentiles, which was almost empty and void, inasmuch as they had not the Word, where truths are, and thence knew not the Lord, who teaches them; and whereas they had not truths, therefore neither could their good be any other than according to the quality of truth with them, for good is of a similar quality to its truth, the one being of the other. From these considerations it may appear that by a wilderness, where the Gentiles are treated of, is signified their ignorance of truth, and yet desire for it, to vivify their goods.

III. *That by wilderness is also signified the state of those who are in temptations, because in them truths and goods are shut in by falsities and evils, which rise up and present themselves to the mind,* may appear from the wandering of the sons of Israel forty years in the wilderness; for thereby was represented every state of temptations into which they come who are being regenerated, and of whom a church is about to be formed: every man is born natural, and also lives naturally, until he becomes rational, and when he is become rational, then he can be led of the Lord, and become spiritual, which is effected by the implantation of the knowledges of truth from the Word, and then, at the same time, by the opening of the spiritual mind, which receives those things which are of heaven, and by the calling forth and elevation of those knowledges out of the natural man,

<sup>x</sup> N. 406.

<sup>y</sup> That this took place in wildernesses may appear in Matt. xiv. 13—22; xv. 32—38; Mark vi. 31—43; viii. 1—9; Luke ix. 12—17.

and the conjunction thereof with the spiritual affection of truth: this opening and conjunction cannot be otherwise given than by temptations, because therein man combats inwardly against the falsities and evils which are in the natural man; in a word, man is introduced into the church, and becomes a church, by temptations. These things were represented by the wandering and leading about of the sons of Israel in the wilderness: the state of the natural man before he is regenerated was represented by their tarrying in the land of Egypt, for the land of Egypt signified the natural man, with the scientifics and knowledges, together with the cupidities and appetites, which reside in him, as may appear from what was said and shewn above concerning Egypt:<sup>2</sup> but the spiritual state, which is the state of the church with man, was represented by the introduction of the sons of Israel into the land of Canaan, for the land of Canaan signified the church with its truths and goods, together with the affections and delights thereof, which reside in the spiritual man: but the reformation and regeneration of man, before from natural he becomes spiritual, and thereby a church, was represented by their wanderings in the wilderness forty years.

That this is the case, and that that wilderness signified a state of temptations, may appear from the following passages in Moses: "*Thou shalt remember all the way in which Jehovah thy God led thee these forty years in the wilderness, that He might humble thee, and try thee, and know what was in thine heart, whether thou wouldest keep His precepts or no; and He humbled thee and made thee to hunger, and fed thee with manna, which thou knewest not, neither have thy fathers known, and that He might teach thee that man doth not live by bread alone, but by every declaration of the mouth of Jehovah doth man live: thy raiment waxed not old upon thee, and thy foot swelled not, these forty years*" (Deut. viii. 2, 3, 4): "*In the wilderness which thou sawest, Jehovah thy God carried thee, as a man carrieth his son, He went before you in the way to search out a place for you, in which ye might encamp, in a fire by night to shew you the way, and in a cloud by day*" (Deut. i. 31, 33): "*Jehovah, who led thee through the wilderness great and terrible, of the serpent, of the fiery serpent, and of the scorpion, and of drought, where there were no waters; who brought forth waters for thee out of the rock of flint, and fed thee with manna in the wilderness, that He might humble and try thee, to do thee good in thy latter end*" (Deut. viii. 15, 16). Again: "*Jehovah found Jacob in a land of wilderness, in emptiness, in howling, in the desert; He led him about, He instructed him, He guarded him as the pupil of the eye*" (Deut. xxxii. 10): by all these particulars, and by all

<sup>2</sup> N. 654.

that are related in the book of Exodus concerning the journeyings of the sons of Israel in the wilderness from their going forth from Egypt to their entrance into the land of Canaan, are described the temptations in which the faithful are, before they become spiritual, thus before the goods of love and charity, with their truths, are implanted, which constitute the church with man. He who knows what spiritual temptations are, knows that man, when he is in them, is infested by evils and falsities, insomuch that he scarce knows otherwise than that he is in hell; likewise that the Lord fights in man against them, from within; as also that in the mean time he sustains him with spiritual meat and drink, which are the goods and truths of heaven; that the natural man loathes these things; that the natural man is nevertheless thus subdued, and as it were dies with his concupiscences; and that thus he is subjected to the spiritual man; and that man is thus reformed, and regenerated, and introduced into the church: these things are what are involved in all the circumstances related concerning the sons of Israel in the wilderness.

But in order to make this more evident, a general explication shall be given of the passages here adduced, 1. That man in temptations is infested by evils and falsities, insomuch that he scarcely knows otherwise than that he is in hell, is understood by "Jehovah led thee through the wilderness, great and terrible, of the serpent, of the fiery serpent, of the scorpion, and of drought where there were no waters:" by the wilderness great and terrible are signified grievous temptations; by the serpent, the fiery serpent, and the scorpion, are signified evils and falsities with their persuasions arising from the sensual and natural man, serpents denoting evils thence, fiery serpents the falsities thence derived, and scorpions persuasions; by drought where there were no waters, is signified the deficiency and interception of truth. Those things are also understood by its being said, that Jehovah might humble thee, and try thee, and know what was in thine heart. 2. That the Lord fights in man against evils and falsities which are from hell, is signified by "Jehovah found Jacob in a wilderness, in emptiness, in howling, in a desert, He guarded him as the pupil of His eye;" likewise by His carrying him as a man carrieth his son; and by going before them in a fire by night and in a cloud by day. 3. That the Lord in the mean time sustains man with spiritual meat and drink, which are the goods and truths of heaven, is signified by feeding them with manna, bringing forth waters for them out of the rock of flint, and by leading and instructing them; by manna is understood the good of celestial love, and by waters out of the rock of flint are understood the truths of that good from the Lord. 4. That in temptations the natural man loathes these things, is understood by the sons of Israel so often com-

plaining of the manna, and lusting after the food of Egypt; wherefore it is here said, And Jehovah humbled thee and caused thee to hunger, and fed thee with manna. 5. That still the natural man is subdued, and as it were dies with his concupiscences, and is subject to the spiritual man, was represented by all those having died in the wilderness who went forth out of Egypt, and desired to return thither, refusing to enter into the land of Canaan; and by their children being introduced into that land: that such things were represented and signified by those circumstances, can only be known and seen from the spiritual sense of the Word. 6. That man after temptations become spiritual, and is introduced into the church, and by the church into heaven, was represented by their introduction into the land of Canaan, for the land of Canaan signified the church, and also heaven; and this is what was signified by these words: "That Jehovah might humble thee, and try thee, to do thee good in thy latter end:" their spiritual life is described by Jehovah teaching them that man doth not live by bread alone, but by every declaration of the mouth of Jehovah. By their raiment not waxing old, and their foot not swelling, was signified that the natural man is not injured by these afflictions, for garments signify the truths of the natural man, and the foot the natural man himself. Moreover by the number forty, whether years or days, is signified the entire duration of temptations, as may be seen above.<sup>a</sup>

Similar things are involved in these words in David: "*They wandered in the wilderness in a solitary way, they found not a city of habitation, hungry and thirsty; when their soul fainted in the way, they cried unto Jehovah, He led them in a straight way, that they might go to a city of habitation*" (Psalm cvii. 4—7): these words are spoken in general concerning those who are redeemed, particularly concerning the sons of Israel in the wilderness, and thereby are described the temptations of such as are being regenerated by the Lord: by the city of habitation which they found not, is signified the doctrine of life which constitutes the church in man; and inasmuch as the church is formed in man by a life according to doctrine, by means of temptations, it is said that Jehovah led them in a straight way, that they might go to a city of habitation; the deficiency of truth even to despair, and yet a desire for it, is signified by their being hungry and thirsty, and their soul fainting in the way. And in Jeremiah: "*I remembered thy youth, the love of thine espousals, when thou wentest after Me in the wilderness: they said not, Where is Jehovah, who caused us to come up out of the land of Egypt, who led us in the wilderness, in a land of desert and of the pit, in a land of drought and of dense shade, in a land*

<sup>a</sup> N. 633.

*through which no man passed, and where no man dwelt; and I led you into a land of corn, to eat the fruit thereof and the good thereof*" (ii. 2, 6, 7) : by the youth and love of espousals which Jehovah remembered is signified the state of the reformation and regeneration of man, whilst from natural he becomes spiritual; inasmuch as man is thereby conjoined to the Lord, and as it were espoused to Him, this is what is understood by the love of espousals; and inasmuch as this is effected by temptations, it is said, *When thou wentest after Me in the wilderness; the state of temptations is described by, He led me in the wilderness, in a land of desert and the pit, in a land of drought and dense shade, a wilderness denoting that state, a land of desert and the pit denoting the same as to evils and falsities which rise up, and a land of drought and dense shade denoting the perception of good and understanding of truth obscured; the state of man after temptations is described by, I led you into a land of corn, that ye might eat the fruit thereof and the good thereof, by which is signified introduction into the church in which are truths of doctrine, whereby there is an appropriation of the good of love and of charity, land signifying the church, land of corn denoting the church as to truths of doctrine, to eat denoting to appropriate, fruit the good of love, and good the good of charity and of life.*

And in Ezekiel: "*I will bring you out from the peoples, and I will gather you from the lands, and I will lead you into the wilderness of the peoples, and I will plead with you there face to face, even as I pleaded with your fathers in the wilderness of the land of Egypt; then will I cause you to pass under the rod, and I will bring you into the bond of the covenant*" (xx. 34—37) : here also the wilderness denotes a state of temptations, which state is called the wilderness of the peoples and also the wilderness of the land of Egypt, because the state of the natural man before regeneration is understood, which, by reason that there are then no goods and truths, but evils and falsities, is a wilderness and a desert, but when falsities and evils are exterminated thence, and truths and goods implanted in their place, from a wilderness he then becomes Lebanon and a garden; to plead with them in the wilderness face to face signifies to shew them to the life and to acknowledgment of what quality they are, for in temptations the evils and falsities of man rise up and appear; face to face denotes to the life and to acknowledgment; that after man has suffered hard things, conjunction is effected with the Lord, which is reformation, is signified by, *Then will I cause you to pass under the rod, and I will bring you into the bonds of the covenant, to pass under the rod denoting to suffer hard things, and the bond of the covenant denoting conjunction with the Lord.* And in Hosea: "*I will visit upon her the days of the Baalim, in which she went after her lovers; wherefore behold*

*I will bring you into the wilderness, and afterwards I will speak upon her heart, and I will give her her vineyards thence, and the valley of Achor for a door of hope, and she shall answer there according to the days of her youth, and according to the days of her coming up out of the land of Egypt; and in that day thou shalt call me my husband, and shalt no more call me my Baal*" (ii. 13—16): by the Baalim and the lovers, after whom she went, are signified such things as appertain to the natural man, and are loved, namely, cupidities and the falsities thence derived; that these are to be removed by temptations is signified by, *I will bring you into the wilderness*; that consolation will follow is signified by, *Afterwards I will speak upon her heart*; that then they will have truths spiritual and natural is signified by, *I will give her vineyards thence, and the valley of Achor*; that afterwards the influx of good from heaven and joy thence derived shall be as with those who were of the ancient churches, and from natural became spiritual, is signified by *She shall answer or sing there according to the days of her youth, and according to the days of her coming up out of the land of Egypt, the days of youth signifying the times of the ancient church, and the days of her coming up out of the land of Egypt, signifying when from natural they became spiritual*; conjunction in such case with the Lord by the affections of truth, the cupidities from the natural man being rejected, is signified by, *In that day thou shalt call me my husband, and thou shalt no more call me my Baal*.

Forasmuch as a wilderness signifies a state of temptations, and the number forty, whether years or days, the whole duration thereof from beginning to end, therefore the temptations of the Lord, which were the most cruel of all, and which He sustained from childhood to the passion of the cross, are understood by the temptations of forty days in the wilderness, concerning which it is thus written in the Evangelist: "*Jesus was led by the spirit into the wilderness, that he might be tempted of the devil; and when he had fasted forty days and forty nights, he afterwards hungered; and the tempter drew near unto him*" (Matt. iv. 1—3; Luke iv. 1—3): "*The spirit impelling Jesus caused Him to go out into the wilderness, and He was in the wilderness forty days being tempted, and was with the beasts*" (Mark i. 12, 13): by which it is not understood that the Lord was only forty days, and at the end thereof tempted by the devil, but that He was tempted through His whole life even to the last moment, as in the cruel anxiety of heart which He suffered in Gethsemane, and in the direful passion of the cross; for the Lord, by temptations admitted into the humanity which He had from the mother, subjugated all the hells, and at the same time glorified His Humanity; but concerning these temptations of the Lord, see what is related in the *ARCANA CÆLESTIA*, and

what is thence collected into the DOCTRINE OF THE NEW JERUSALEM;<sup>b</sup> all those temptations of the Lord are signified by the temptations in the wilderness forty days and forty nights, inasmuch as wilderness signifies a state of temptation, and forty days and forty nights all the duration thereof; the reason why no more is said concerning them by the Evangelists is, because there was no more revealed concerning them; but still in the prophets, and especially in the Psalms of David, they are described at large: by the beasts with which the Lord is said to have been, are signified the infernal societies; and by fasting is there signified affliction, such as takes place in the combats of temptations.

IV. *That by a wilderness is also signified hell.* The reason is, because it is called a wilderness where there are no corn fields nor habitations, likewise where there are wild beasts, serpents, and dragons, by which is signified where there is no truth of doctrine, nor good of life, consequently where there are concupiscences arising from evil loves, and thence falsities of every kind; and inasmuch as the latter things are in hell, and the former things in a wilderness, therefore from correspondences a wilderness also signifies hell. Moreover the natural man with every one, so long as it is separate from the spiritual, as is the case before regeneration, is hell, by reason that all the hereditary evil into which man is born resides in his natural man, and is not cast out thence, that is, removed, except by the influx of divine truth through heaven from the Lord; and this influx is not given into the natural man, except through the spiritual, for the natural man is in the world, and the spiritual man is in heaven, wherefore the spiritual man must first be opened before hell, which is in the natural man, can be removed by the Lord out of heaven.

How this removal is effected was represented by the he-goat, called Asasel or the scape-goat, being cast out into the wilderness; for by the he-goat from correspondence is signified the natural man, as to his affections and knowledges, and in the opposite sense, as to his cupidities and falsities; concerning this he-goat it is thus written in Moses: "*Aaron shall take two he-goats, and cast lots upon them, one for the he-goat to be sacrificed, the other for Asasel; and after that he hath expiated the tent of the assembly and the altar by the blood of the sacrificed bullock and of the sacrificed he-goat, he shall lay his hands upon the head of the he-goat Asasel, and confess upon it the iniquities and sins of the sons of Israel, which he shall put upon the head of the he-goat, and afterwards send him by the hand of a man appointed into the wilderness. So the he-goat shall bear upon himself all the iniquities of the sons of Israel into the land of excision and the wilderness; and also the flesh, the skin and the dung of the*

<sup>b</sup> N. 201.

*bullock and the he-goat of sacrifice shall be burned in the wilderness, and they should be expiated and cleansed from all their sins*" (Lev. xvi. 5—29): these things were commanded in order that expiation might thereby be represented, that is, purification from evils and falsities: the reason why two he-goats were taken to represent this, was, because the he-goat from correspondence signified the natural man, the he-goat which was to be sacrificed the natural man as to the part purified, and the he-goat which was to be sent into the wilderness the natural man not purified; and whereas this latter abounds with cupidities and impurities of every kind, as was said above, therefore that he-goat was sent out of the camp into the land of excision and the wilderness, that he might carry off the iniquities and sins of all in that church; by the land of excision and the wilderness is signified hell; the laying on of hands by Aaron upon his head, and the confession of sins, represented communication and translation; for thus it comes to pass when man is purified or expiated from sins, for the sins are then remitted to hell, and the affections of good and truth are implanted in their place; these as to a part were represented by the fat, which was sacrificed from the bullock and from the other he-goat, also by their blood, and especially by the burnt-offering from the ram, concerning which see verse 5—24 in the same chapter, for the ram from correspondence signifies the natural man as to the good of charity. It is, however, to be observed, that by these things the people were not in the least purified from their sins, but that they were representative only of the purification of the natural man, whilst he is being regenerated; all things appertaining to the regeneration of man were represented by such external things, especially by sacrifices, and this, for the sake of the conjunction of heaven with the church by those externals of worship, the internals whereof, which were represented, were regarded in the heavens; who cannot see that the sins of a whole assembly could not be transmitted into the he-goat, and carried by him to hell? From these considerations it may now fully appear what is signified by a wilderness in its various senses.

731. *Where she hath a place prepared by God*—That hereby is signified its state, that in the mean time provision may be made for it amongst many, appears from the signification of place, as denoting state, concerning which we shall speak presently; and from the signification of being prepared of God, as denoting to be provided of the Lord, for what is done by man is prepared, but what is done by the Lord is provided; to be provided is also predicated of state, which is signified by place, whilst to be prepared is predicated of place: the reason why it is signified that the state in the mean time may be provided with more is, because by the woman flying into the wilderness is signified that the church is as yet amongst few, because



amongst those who are not in good, and thence not in truths, as may be seen in the preceding article;<sup>c</sup> hence it follows, that by these words, namely, where the woman hath a place prepared of God, is signified the state of the church, that in the mean time provision may be made for it amongst more; and that by the words following, namely, that they may nourish her a thousand two hundred and sixty days, is signified until it grows to a full state, concerning which see below.<sup>d</sup> But this state of the church which is understood by the place of the woman in the wilderness is more largely treated of in the following parts of this chapter, for it is said that to the woman were given two wings of a great eagle that she might fly into the wilderness to her place, where she should be nourished a time and times and half a time from the face of the dragon; besides other circumstances. The reason why place signifies state is, because spaces, places, and distances, in the spiritual world, are, in their origin, states of life; they appear indeed altogether as in this world, but still they differ in this respect, that the quality of every one is known from the place where he dwells, as on the other hand the place where he dwells is known from his quality; thus it is in general as to the places of all according to the quarters, and in particular as to their places in societies, and also individually as to their places in houses, yea, in their chambers; hence it is evident, that the place and quality of state make one, and this by reason that all things which are in the spiritual world, which appear before the eyes, even as to the earths themselves, are correspondences of things spiritual, and hence it is that place signifies state; that spaces, places, and distances, are, in their origin, states, and thence, in the Word, signify states, may be seen in the work concerning *Heaven and Hell*,<sup>e</sup> in the article concerning space in heaven: hence also it is that it is customary in our world to express state by place, as to be set in a high place, in an eminent place, and in an illustrious place, for a high, eminent, and illustrious state. From these considerations it may appear what is understood by the Lord's saying to His disciples, "*That in his Father's house there are many mansions, and that he would go to prepare a place for them, and if he went and prepared a place, that he would come and take them to himself*" (John xiv. 2, 3): by preparing a place for them is signified to provide heaven for every one according to the state of his life, for by the disciples are understood all who were to be of His church. And in Luke: "*When the unclean spirit is gone out of a man, he wandereth through dry places seeking rest*" (xi. 24): by the unclean spirit going out of a man is signified the removal of evils and falsities thence derived from man when he performs repentance; by the dry places through which he

<sup>c</sup> N. 730.<sup>d</sup> N. 732.<sup>e</sup> N. 191—199.

wanders seeking rest, are signified the states of evil and falsity which are of his life. So in other parts of the Word where place and places are mentioned.

732. *That there they should feed her a thousand and two hundred and sixty days*—That hereby is signified until it grows to the full, appears from the signification of a thousand two hundred and sixty days, as denoting from beginning to end, and thus what is full, concerning which see above; <sup>f</sup> for that number involves three and a half years, and three and a half, whether years or days, signify such as is full, as may be seen above: <sup>g</sup> the reason why these words, that they may feed her so many days, signify whilst it grows to the full, is, because this signification follows as a consequence from that of the words preceding, which are that the woman fled into the wilderness, where she has a place prepared of God; whereby is signified that the New Church, which is understood by the woman, is first amongst a few, and in the mean time provision is made for it amongst a greater number, whence it now follows, until it grows to the full; moreover by feeding is signified to sustain life and grow. The causes why the New Church, which is called the holy Jerusalem, is first to commence with a few, afterwards with a greater number, and so at last to arrive to its full state, are several; the first is, that its doctrine, which is the doctrine of love to the Lord and charity towards the neighbour, cannot be acknowledged and thence received, except by those who are interiorly affected with truths, and no others are interiorly affected with truths but they who see them, and they only see them who have cultivated their intellectual faculty, and have not destroyed it in themselves by the loves of self and of the world. Another cause is, that the doctrine of that church cannot be acknowledged, nor consequently received, except by those who have not confirmed themselves in doctrine, and at the same time in life, in faith alone; confirmation in doctrine only does not hinder reception, but if it be at the same time in life it does hinder, for such persons do not know what love to the Lord is, nor what neighbourly love or charity is, neither are they willing to know. The third cause is, that the New Church on earth increases according to its increase in the world of spirits, for spirits from thence are with men, and they are from those who were in the faith of their church, whilst they lived on earth, and no others of them receive the doctrine but those who were in the spiritual affection of truth; such only are conjoined to heaven where that doctrine is, and conjoin heaven to man: the number of those in the spiritual world now increases daily, wherefore according to their increase the church which is called the New Jerusalem increases on earth. These also

<sup>f</sup> N. 636.<sup>g</sup> N. 532, 658.

were the causes why the Christian church, after the Lord left the world, increased so slowly in Europe, and did not arrive at its fulness until an age had elapsed.

733. Verses 7, 8. "*And there was war in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels. And prevailed not, and their place was not found any more in heaven.*"

"*And there was war in heaven*" signifies combat of falsity against truth, and of truth against falsity: "*Michael and his angels fought with the dragon, and the dragon fought and his angels,*" signifies combat amongst those who are in favour of the life of love and charity, and in favour of the Divinity of the Lord in His Humanity, against those who are in favour of faith alone or separate from charity, and who are opposed to the Divinity of the Lord in His Humanity: "*and prevailed not, and their place was not found any more in heaven,*" signifies that they yielded, and that nowhere in the heavens henceforth is given a place, corresponding to the state of their life, which is a state of thought alone, and of no affection of good and truth.

734. *And there was war in heaven*—That hereby is signified a combat of falsity against truth, and of truth against falsity, appears from the signification of war in heaven, as denoting a combat of falsity against truth and of truth against falsity, concerning which we shall speak presently: by falsity is here understood falsity from evil, and by truth is meant truth from good; for there exist falsities of various kinds, but those only which are from evil combat against truths from good, by reason that evil is opposed to good, and all truth is of good. All those are in the falsities of evil who have thought nothing concerning heaven and concerning the Lord in their life, but only concerning themselves and the world: to think concerning heaven and the Lord, in the life, is to think of acting in such or such a manner, because the Word so teaches and commands, and they who so think and act, inasmuch as they live from the Word, live from the Lord and heaven; but to think only concerning themselves and the world, is to think of acting in this or that manner on account of the laws of the kingdom, and for the sake of fame, honour, and gain, and such persons do not live to the Lord and heaven, but to themselves and the world: these are they who as to life are in evil, and from evil in falsities; and they who are in falsities from this origin combat against truths. But their combating is not against the Word, for this they call holy and divine, but it is against the genuine truths of the Word, for they confirm their falsities from the Word understood as to the letter only, which in some passages is of such a nature that it may be interpreted to confirm the most heretical principles, by reason that in that sense it is according to the apprehension of children and the simple, who for the most part are

sensual, and receive only such things as appear before the eyes; and whereas the Word is such in the letter, therefore they who are in falsities from evil of life confirm their falsities from the Word, and so falsify the Word: thus also do they falsify the Word who separate faith from charity; as for example, wherever mention is made of doing, or of deeds and works, they explain all such passages, of which there are thousands, as if nothing of deeds or works were meant, but only believing and faith; and so in other cases. These observations are made in order that it may be known who are meant by those who are in falsities from evil, and who make war with Michael and his angels, as treated of in the following article.

That war, in the Word, signifies spiritual war, which is of falsity from evil against truth from good, and *vice versâ*, or what is the same, which is waged by those who are in falsities from evil against those who are in truths from good, may appear from a number of passages in the Word, of which we shall only adduce the following. Thus in Isaiah: "*Many peoples shall go and say, Come and let us go up to the mountain of Jehovah to the house of the God of Jacob, who will teach us of His ways, that we may go in His paths; for out of Zion shall go forth the law, and the Word of Jehovah from Jerusalem, that He may judge among the nations, and rebuke peoples, who shall beat their swords into coulters, and their spears into pruning-hooks; nation shall not lift up the sword against nation, neither shall they learn war any more: O house of Jacob, come ye, and we will go in the light of Jehovah*" (ii. 3—5; Micah iv. 3): these things are spoken concerning the advent of the Lord, and that they who will be of his new church are to be instructed in truths, whereby they will be led to heaven: by the mountain of Jehovah and the house of Jacob is signified the church in which is love to the Lord and worship from that love; convocation to that church, and thereby to the Lord, is signified by many people going and saying, Come, and let us go up to that mountain; that they will be instructed in truths, by which they will be led, is signified by many people going and saying, Come, and let us go up to that mountain; that they will be instructed in truths, by which they will be led, is signified by, He will teach us of His ways, that we may go in His paths, ways denoting truths, and paths the precepts of life; that they will be taught by the doctrine of the good of love, and by the doctrine of truth from that good, which are for the church out of heaven from the Lord, is signified by Out of Zion shall go forth the law, and the Word from Jerusalem, the law denoting the doctrine of the good of love, and the Word truth from that good; that then evils of life and falsities of doctrine will be dissipated is signified by He will judge among the nations and rebuke peoples, nations denoting those who are in evils, and peoples those who

are in falsities, thus, abstractedly, evils of life and falsities of doctrine; that then, by the consent of all, combats shall cease, is signified by They shall beat their swords into coulters and their spears into pruning-hooks, swords and spears denoting falsities from evil combating against truths from good, and *vice versâ*; coulters denote the goods of the church cultivated by truths, for a field which is tilled by the plough denotes the church as to the good of life, and pruning-hooks denote truths of doctrine, by reason that trees in gardens signify perceptions and knowledges of truth; similar things are signified by Nation shall not lift the sword against nation, neither shall they learn war any more, war signifying combats collectively; that they will live a life of wisdom, is signified by Come ye, and we will go in the light of Jehovah, the light of Jehovah denoting the divine truth, and to go in it denoting to live according thereto, thus in a life of wisdom; that war here signifies spiritual war, which is of falsities against truths and goods, and *vice versâ*, and that swords and spears, which are arms of war, signify such things as are used in spiritual combats, appears manifestly, for the subject treated of is concerning the Lord and concerning the church to be established by Him, also concerning the doctrine for that church, wherefore it is said, He shall teach us of His ways, that we may go in His paths; likewise come ye, and we will go in the light of Jehovah.

And in Hosea: "*I will make for them a covenant in that day with the wild beast of the field, and with the bird of the heavens, and the creeping thing of the earth; and the bow, and the sword, and the war, will I break from the earth, and I will cause them to lie down securely*" (ii. 18): what is signified by the wild beast of the field, the bird of the heavens, and the creeping thing of the earth, with which it is said Jehovah in that day will make a covenant, may be seen above,<sup>h</sup> where it is also shewn that by breaking the bow, the sword, and the war, is signified cessation from all combat of falsity and truth, wherefore it is added, And I will make them to lie down securely, whereby is meant security from the infestations of evils and falsities which are from hell. And in Zechariah: "*I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be cut off; on the other hand he will speak peace to the nations*" (ix. 10): these words also may be seen explained above,<sup>i</sup> from which it is evident that by the bow of war is signified the doctrine of truth combating against falsities, for these things are said concerning the Lord. And in David: "*Jehovah who setteth wastes in the earth, who maketh wars to cease even to the end of the earth, who breaketh the bow, and cutteth the spear in sunder, who burneth the chariots in the*

<sup>h</sup> N. 388, 701.<sup>i</sup> N. 357.

*fire*" (Psalm xlvi. 8, 9) : here also by Jehovah making wars to cease to the end of the earth is signified that he makes combats to cease as understood in the spiritual sense, which are combats of falsities against the truths and goods of the church, as may be seen above.<sup>j</sup> Again : " *God breaketh the sparks of the bow, the shield, and the sword, and the war*" (Psalm lxxvi. 3) : for the explanation of which see above.<sup>k</sup> And in Isaiah : " *Before the swords shall they wander, before the drawn sword and before the bended bow, by reason of the grievousness of the war*" (xxi. 15) : what these words signify may be seen above,<sup>l</sup> and that by the grievousness of the war is signified on account of the strong assault of falsities against the knowledges of good, which are there signified by Arabia or Kedar. Again in David : " *Jehovah who teacheth my hands war, so that a bow of brass letteth itself down upon my arms*" (Psalm xviii. 34) : by teaching the hands war is not understood war against enemies in this world, but against enemies in hell, which is effected by combats of truth against falsities and against evils ; it appears, indeed, as if war was there understood, such as David waged against his enemies, and so that Jehovah would teach him such war, and how to let down a bow of brass upon the arms, but still spiritual war is understood, and also a spiritual bow, which is the doctrine of truth, and a bow of brass, the doctrine of the good of life, and this because the Word, viewed in its essence, is spiritual ; but concerning these words also see above.<sup>m</sup> Again in David : " *Jehovah strive with them that strive with me, fight against them that fight against me, take hold of shield and buckler and arise to my aid, draw out also the spear, and come between against my pursuers ; say unto my soul, I am thy salvation*" (Psalm xxxv. 1—3) : that in this passage by fighting, taking hold of shield and buckler, and drawing out the spear, is not signified to use those arms of war, is evident, inasmuch as they are spoken of Jehovah, but it is so said, because all the arms of war signify such things as appertain to spiritual war ; by a shield, inasmuch as it defends the head, is signified defence against falsities which destroy the understanding of truth ; by a buckler, inasmuch as it defends the breast, is signified defence against the falsities which destroy charity, which is the will of good ; and by a spear, inasmuch as it defends all parts of the body, is signified defence in general ; by reason of such things being signified it is added, Say to my soul, I am thy salvation.

Forasmuch as Jehovah, that is, the Lord, defends man from the hells, that is, from the evils and falsities which thence continually arise, therefore He is called *Jehovah Zebaoth*, that is, Jehovah of armies, and by armies are signified the truths and goods of heaven, and thence of the church collectively, whereby

<sup>j</sup> N. 357.<sup>k</sup> N. 357, 365.<sup>l</sup> N. 131, 357.<sup>m</sup> N. 357.

the Lord removes the hells in general, and with every one in particular; hence it is that it is attributed to Jehovah that He fights and carries on war as a hero and man of war in battles, as may appear from the following passages. Thus in Isaiah: "*Jehovah Zeboath cometh down to fight upon Mount Zion, and upon the hill thereof*" (xxx. 4). And in Zechariah: "*Jehovah shall go forth and fight against the nations, as on the day of His fighting in the day of battle*" (xiv. 3). And in Isaiah: "*Jehovah shall go forth as a hero, as a man of war He shall stir up jealousy, He shall prevail over His enemies*" (xlii. 13). And in Moses: "*War of Jehovah against Analek from generation to generation*" (Exod. xvii. 16). These things are said because by Amalek are signified those falsities of evil which continually infest the truths and goods of the church. Moreover by wars, in the historical parts of the Word, as well those which are related in the books of Moses, as those in the books of Joshua, Judges, Samuel, and the Kings, are also signified spiritual wars; as the wars against the Assyrians, Syrians, Egyptians, Philistines, and, in the beginning, against the idolatrous nations in the land of Canaan beyond and on this side Jordan; but what they signify in particular can only be known from a particular knowledge of the quality of evil and falsity signified by the Assyrians, the Babylonians, the Chaldæans, also by the Egyptians, Syrians, Philistines, and the rest: for all the people and nations who waged war with the sons of Israel represented the hells, which were desirous to do violence to the church represented by the sons of Israel: nevertheless the wars actually took place as they are described, but still they represented, and thence signified, spiritual wars, inasmuch as there is nothing said in the Word which is not inwardly spiritual, for the Word is divine, and what proceeds from the Divine Being is spiritual, and is terminated in what is natural. That the ancients also had a Word both prophetic and historical, which is now lost, appears in Moses (Numb. xxi.), where the prophetic parts thereof are mentioned, which are there called *Enunciations*, and the historical parts also, which are called the *Wars of Jehovah* (verses 14 and 27); those histories are called the wars of Jehovah, because thereby are signified the wars of the Lord with the hells, as is the case also with the wars in the histories of our Word. Hence now it is that enemies, adversaries, assailants, pursuers, insurgents, and moreover all arms of war, as the spear, the buckler, the shield, the sword, the bow, arrows, the chariot, and others mentioned in the Word, signify such things as appertain to combat and protection against the hells.

Thus again in Moses: "*When thou goest out to war against the enemy, and seest the horse and the chariot, a people more than thou, thou shalt not be afraid of them, because Jehovah thy God is with thee. The priest shall say to them, when they draw*

*near to the battle, Ye approach this day to the battle against your enemies, let not your heart soften, neither fear ye, neither tremble, nor be dismayed before them, for Jehovah your God goeth with you, to fight for you with your enemies, and to keep you*" (Deut. xx. 1—4): he who does not know that there is a spiritual sense in every part of the Word may suppose that nothing more interior is here meant than what appears in the letter; howbeit, by war, as well in this as other passages, is signified spiritual war, and hence by horse, chariot, and much people, are signified the falsities of religion in which they trust, and from which they fight against the truths of the church; by horse are signified the falsities of the understandings and reasonings thence derived, by chariot, falsities of doctrine, and by much people, falsities in general; whether we say falsities, or those who are in falsities, it amounts to the same: that they shall not be afraid of them, nor tremble, because they are in the truths of the church from the Lord, and because the Lord is in these truths with man, and so from them fights for man against the hells, which are understood by enemies in the spiritual sense, therefore it is said, because Jehovah God is with you, and goeth with you to fight for you with your enemies, and to keep you: these two senses, namely, the natural and the spiritual, make one by the correspondences which exist between all things of the world and all things of heaven, whence there is a conjunction of heaven with man by the Word: but the spiritual sense which lies concealed in the historical parts of the Word is more difficult to be seen than that in the prophetic parts, by reason that the historical circumstances keep the mind fixed in themselves, and thence withdraw it from thinking of any other sense than what appears in the letter, but still all the histories of the Word are representative of heavenly things and the words are significative.

That all those who are in truths of doctrine, and thence made men of the church, shall fight, and not they who are not yet of the church, is signified by the following words in the same chapter: "*Afterwards the governors shall speak to the people, saying, What man is there who hath built a new house, and hath not dedicated it? let him go and return to his house, lest peradventure he die in the war, and another man dedicate it. Or what man is there who hath planted a vineyard, and hath not completed and gathered the fruits of it? let him go and return to his house, lest peradventure he die in the war, and another man complete and gather the fruits of it. Or what man is there who hath betrothed a wife, and hath not taken her? let him go and return to his house, lest he die in the war, and another man take her. What man is timid and faint in heart? let him go and return to his house that the heart of his brethren may not faint as his heart*" (Deut. xx. 5—8): that they who had built new



houses, and had not yet dedicated them, and who had planted vineyards, and not yet gathered the fruits of them, and who had betrothed wives, and not yet taken them, should remain at home, lest they should die in the war, and other men should dedicate their houses, gather the fruits of their vineyards, and take their wives, was commanded and sanctioned from causes existing in the spiritual world, which no one can see except he knows what is signified by building a house, planting a vineyard, and taking a wife, likewise by dying in war: by building a house is signified to erect the church, and so likewise by planting a vineyard, but by a house is signified the church as to good, and by a vineyard the church as to truth, for both good and truth must be implanted in man, in order that the church may be in him; the conjunction of both these, namely, of good and truth, is signified by betrothing and taking a wife; and by war is signified spiritual war, which is a combat against evils and falsities from hell; and by dying in the war, is signified to yield, before the church by those things is implanted, this also being effected by temptations, which are likewise signified by wars in the Word: from these considerations it may be concluded what is signified by those statutes in the spiritual sense; namely, that the men of the church, that is, men in whom the church is, who are signified by the sons of Israel going out to the war, shall fight against the enemies, which are the hells, and not they who are not yet made men of the church, or in whom the church as yet is not; wherefore it is said that they shall not go out to the war who have built houses, and not yet dedicated them, likewise who have planted vineyards, and not yet gathered the fruits of them, as also who have betrothed wives, and have not yet taken or married them, for by all these are signified those in whom the church is not yet implanted, that is, who are not yet made men of the church; and it is said that they should depart and return to their house, lest they should die in the war, whereby is understood that they should not prevail over their enemies, but the enemies over them, since they alone prevail over their spiritual enemies who are in truths from good, or with whom truth is conjoined with good; it is said also, lest another man dedicate the house, gather the fruit of the vineyard, and take the wife, by which is signified lest falsities and evils conjoin themselves with good; or truth of another kind with the affection of good; for by another man is signified falsity, and also other truth, thus truth not concordant; that the timid and faint in heart should also return home signified those who were not yet in the goods and truths of the church and thereby in confidence in the Lord, for these fear the evil, and also cause others to fear them, which is signified by, lest the heart of their brethren should melt: these now are the interior causes, or causes from the spiritual world, why those things were commanded.

That war signifies spiritual war which is against things infernal, appears manifestly from this circumstance, that the offices and ministrics of the Levites about the tent of the assembly were called a warfare, as is evident from these words of Moses: "*It was commanded Moses that the Levites should be numbered from a son of thirty years to a son of fifty years, to exercise warfare, to do the work in the tent of the assembly*" (Numb. iv. 23, 35, 39, 43, 47); and in another place: "*This is the office of the Levites; from a son of twenty-five years and upwards he shall come to serve the warfare in the ministry of the tent of the assembly, but from a son of fifty years he shall depart from the warfare of the ministry, neither shall he minister any more*" (Numb. viii. 24, 25): the reason why the labours and ministry of the Levites about the tent of the assembly are called warfare, is because the Levites represented the truths of the church, and Aaron, to whom the Levites were given and allotted for service, represented the Lord as to the good of love, and as to the work of salvation, and whereas the Lord from the good of love by truths from the Word regenerates and saves men, and also removes evils and falsities which are from hell, against which he continually fights, therefore the offices and ministrics of the Levites were called a warfare; it is further evident from this consideration, that they were so called although the Levites did not go out to war against the enemies of the land: hence it is evident that the priesthood is a warfare, but a warfare against evils and falsities: it is for the same reason that the church at this day is called a church militant or combating.

Again in Isaiah: "*The voice of a multitude in the mountains, like as of a great people, the voice of the tumult of the kingdoms of the nations gathered together; Jehovah Zebaoth numbereth the army of war*" (xiii. 4): these words may be seen explained above;<sup>n</sup> and that by numbering the army of war is signified to arrange truths from good against falsities from evil, which are signified by the kingdoms of the nations gathered together. Again in the same prophet: "*In that day Jehovah shall be for a spirit of judgment to him that sitteth upon judgment, and for strength to those who repel war from the gate*" (xxviii. 6): these things are said concerning those who are in the pride of their own intelligence, which is treated of in that chapter, and is understood in verse 1 by the crown of pride, the drunkards of Ephraim: that they who are not in that pride shall be in intelligence from the Lord, is signified by Jehovah shall be for a spirit of judgment to him that sitteth in judgment, judgment denoting the understanding of truth, thus intelligence; Jehovah shall be for strength to those who repel war from the gate, signifies that the Lord gives power to those who defend the Word and doctrine from the Word, and

<sup>n</sup> N. 453.

who endeavour to preserve them from being violated, a city denoting doctrine, and the gate which gives entrance thereto denoting natural truths ; hence it was that the elders sat to judge in the gates of the city.

And in Jeremiah : “ *Sanctify ye war against the daughter of Zion ; arise and let us go up at noon, arise and let us go up in the night, and destroy her palaces : cast against Jerusalem a mound. Behold a people cometh from the land of the north, a cruel people, and they have no mercy ; their voice resoundeth as the sea, they ride upon horses, prepared as a man for war, against thee, O daughter of Zion* ” (vi. 3—6, 22, 23) : the subject there treated of is concerning the falsification of the Word by those who are in their own intelligence, and who are understood by the people coming from the land of the north, for such persons in the spiritual world dwell in the north because in things falsified, from which they cannot see truths ; but the church which is in genuine truths is understood by the daughter of Zion : the assault of truth and destruction of the church by them is signified by, Sanctify ye war against the daughter of Zion, and cast against Jerusalem a mound, Jerusalem denoting the church as to doctrine, and thence the doctrine of the church ; the effort of destroying truths openly is signified by Arise, let us go up at noon ; and the effort of destroying them in secret is signified by Arise, let us go up in the night ; the endeavour to destroy the understanding of truth is signified by, Let us destroy her palaces ; their being altogether without any love of truth, and entirely in the love of falsity, is signified by a cruel people, and having no mercy ; that they reason from sciences, and from their own intelligence, is signified by, Their voice resoundeth as the sea, they ride upon horses ; their assaulting and fighting against truth is signified by being prepared as a man for war. Again in David : “ *Deliver me from the evil man, and from the man of violences save me, who think evils in the heart, all the day they gather together to war, they sharpen their tongue as serpents* ” (Psalm cxl. 1—3) : by the evil man and the man of violences are signified those who pervert the truths of the Word, for he is called a man of violences who from a wicked intention offers violence to the truths of the Word, by perverting them ; such wicked intention is further described by thinking evils in the heart, and the perversion of the truths of the Word by gathering themselves together all the day for war ; the reasonings by which they prevail are signified by wars, wherefore it is also added, They sharpen their tongue as serpents.

And in Zechariah : “ *They shall be as the mighty treading under foot the mire of the streets in the war, and they shall engage in battle, because Jehovah is in them, and the riders upon horses shall be made ashamed* ” (x. 5) : the subject there treated of is concerning the advent of the Lord, and concerning those who are in truths from good from Him, concerning whom it is said, that

they shall be as the mighty treading under the foot the mire of the streets in the war, whereby is signified that they shall dissipate and altogether destroy the falsities of doctrine, the mire of the streets denoting that falsity, because a city signifies doctrine, the streets of a city its truths, and the mire therein what is false originating in falsified truth; and they shall engage in battle because Jehovah is with them, signifies that they shall assault and overcome those falsities by power from the Lord; and the riders upon horses shall be made ashamed, signifies that every thing of their own intelligence shall yield, to be made ashamed denoting to yield, because it is said of those who are conquered, and to ride upon horses denoting to trust in their own intelligence. And in Hosea: "*I will have compassion on the house of Judah, and will save them by Jehovah their God; and I will not save them by the bow, and by the sword, and by war, and by horses, and horsemen*" (i. 7): by the house of Judah is signified the celestial church; by having compassion and saving them by Jehovah their God is signified salvation from the Lord; I will not save them by the bow, the sword, the war, horses and horsemen, signifies not by such things as are of their own intelligence; what is signified by the bow, the sword, horses and horsemen, in particular, has been shewn above in various places; war signifies combat from such things.

And in Ezekiel: "*Ye have not gone up into the breaches, neither have ye fenced a fence for the house of Israel, that ye might stand in the war in the day of Jehovah*" (xiii. 5): speaking of the foolish prophets, by whom are signified falsities of doctrine from the Word falsified; that they are not able to repair the faults of the church, or amend any thing thereof, is signified by, Ye have not gone up into the breaches, nor fenced a fence for the house of Israel, the breaches of the house of Israel denoting the faults of the church, and the fence thereof what defends from the irruption of falsity, and thereby amends; not to stand in the war in the day of Jehovah, signifies not to combat against falsities from evil, which are from hell, in the day of the last judgment. And in Jeremiah: "*How is the city of glory not left, the city of my joy: wherefore her young men shall fall in the streets, and all the men of war shall be cut off in that day*" (xlix. 25, 26; chap. l. 30): the doctrine of truth from the Word is understood by the city of glory, and by the city of the joy of Jehovah; that this is turned into a doctrine of falsity by falsifications of truth is signified by being left or forsaken; that all understanding of truth, and thereby all intelligence, would perish, is signified by Her young men shall fall in her streets, young men denoting the understanding of truth, and the streets of that city denoting falsities of doctrine; that there will no longer remain any truths combating against falsities is signified by, All the men of war shall be cut off, the men of war denoting those who are in truths,

and combat from them against falsities, and, abstractedly, truths themselves combating.

And in Isaiah: "*Thy slain are not slain with the sword, neither killed in the war*" (xxii. 2); treating of the valley of vision, whereby is signified the sensual man, who sees all things from the fallacies of the bodily senses; and inasmuch as he does not understand truths, and thence in the place thereof seizes upon falsities, therefore it is said, *Thy slain are not slain with the sword, neither killed in the war*, whereby is signified that truths are not destroyed by reasonings from falsities, neither by any combats of falsity against truths, but from themselves, because from fallacies, by reason whereof truths do not appear. Again in the same prophet: "*I will mingle Egypt against Egypt, and a man shall fight against his brother, and a man against his companion, city against city, kingdom against kingdom*" (xix. 2): these things are said concerning the natural man separate from the spiritual, which is signified by Egypt; the crowd of falsities appertaining to that man reasoning and combating against the truths and goods of the spiritual man is signified by, *I will mingle Egypt against Egypt, and a man shall fight against his brother, and a man against his companion*: a man and brother signify truth and good, and, in the opposite sense, falsity and evil, and a man and his companion signify truths amongst themselves, and, in the opposite sense, falsities amongst themselves; this division, and this combat, takes place when falsities rule, inasmuch as falsities continually debate with falsities, but not truths with truths; that like contentions of doctrines among themselves, or of the churches amongst themselves, will take place, is signified by *City shall fight against city, and kingdom against kingdom*, city denoting doctrine and kingdom the church thence derived.

From these consideration it may appear what is signified by the words of the Lord in the Evangelists: "*Many shall come in my name, saying, I am Christ, and shall seduce many; but when ye shall hear of wars and rumours of wars, see that ye be not troubled; for nation shall rise up against nation and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes*" (Matt. xxiv. 5—7; Mark xiii. 6—8; Luke xxi. 8—11): these things were said by the Lord to the disciples concerning the consummation of the age, by which is signified the state of the church at its end, which is described in those chapters, wherefore also the successive perversion and falsification of the truth and good of the Word, until there remains nothing but what is false and evil thence derived, is there understood: by those who shall come in His name and call themselves Christ, and seduce many, are signified those who shall say that what they teach is divine truth, when yet it is truth falsified, which in itself is falsity, for by Christ is understood the Lord as to divine truth, but here, in the opposite sense, truth falsified; by wars

and rumours of war, which they shall hear, are signified debates and contentions about truths, and thence falsifications; by nation rising up against nation, and kingdom against kingdom, is signified that evil shall combat with evil, and falsity with falsity, for evils never agree amongst themselves, nor falsities amongst themselves, which is the cause of divisions among the churches, and so many heresies being produced; nation signifies those who are in evils, and kingdom those who are in falsities, of whom the church consists; and there shall be famines and pestilences and earthquakes, signifies that there will be no longer any knowledges of truth and good, and that by reason of the corruption arising from falsities, the state of the church will be changed, famine denoting the privation of the knowledges of truth and good, pestilences, corruptions from falsities, and earthquakes, the mutations of the church.

Forasmuch as wars, in the Word, signify spiritual wars, which are combats of falsity against truth, and of truth against falsity, therefore those combats are described by "*the war between the king of the north and the king of the south; and by the battle of the he-goat against the ram,*" in Daniel, describing the war between the king of the north and the king of the south (chap. xi.); and the combat of the he-goat against the ram (chap. viii.), and by the king of the north are there understood those who are in falsities, and by the king of the south those who are in truths; and by the he-goat are signified those who are in falsities of doctrine, because in evil of life, and by the ram those who are in truths of doctrine, because in good of life. Hence also it may appear what is signified by war in other passages of the Apocalypse; as in the following: "*When the witnesses shall have finished their testimony, the beast that ascendeth out of the abyss shall make war with them, and conquer them, and slay them*" (xi. 7): again: "*The spirits of demons doing signs to go forth unto the kings of the earth and of the whole world, to gather them together to the war of that great day of God Almighty*" (xvi. 14): and again: "*Satan shall go forth to seduce the nations, Gog and Magog, that he may gather them together to war*" (xx. 8): by war, in these passages also, is signified spiritual war, which is of falsity against truth and of truth against falsity: it is called a war of falsity against truth and of truth against falsity, but it is to be observed that it is they who are in falsities that combat against truths, but not so they who are in truths against falsities, for they who are in falsities always assault, but they who are in truths only defend; and as to the Lord, He doth not ever contend, but only protects truths: but upon this subject we shall have occasion to speak elsewhere.

735. *Michael and his angels fought with the dragon, and the dragon fought and his angels*—That hereby is signified combat between those who are in favour of the life of love and charity,

and in favour of the Divinity of the Lord in His Humanity, against those who are in favour of faith alone and separate from charity, and who are opposed to the Divinity of the Lord in His Humanity, appears from the signification of Michael and his angels, as denoting those who are in favour of the Divinity of the Lord in His Humanity, and in favour of the life of love and charity, of whom we shall speak presently, and from the signification of the dragon, as denoting those who are in favour of faith alone and separate from the life of love and charity, and also opposed to the Divinity of the Lord in His Humanity: that they who are in faith separate from charity, which is called faith alone, are understood by the dragon, was shewn above:° the reason why the same are also opposed to the divinity of the Lord in His Humanity, that is, the Divine Humanity, is, because most of those who have confirmed themselves in faith alone are merely natural and sensual, and the natural and sensual man, separate from the spiritual, cannot have any idea of the Divinity in the Humanity, for they think naturally and sensually concerning the Humanity of the Lord, and not at the same time from any spiritual idea; hence it is that they think of the Lord as of a common man altogether like themselves, which they also teach; hence also it is that in the idea of their thought they place the Divinity of the Lord above His Humanity, and thus separate them altogether, and this notwithstanding they are taught otherwise in their doctrine, which is the doctrine of Athanasius, concerning the Trinity, for this teaches that the Divinity and Humanity are united in person like the soul and body; let any one consult with himself, and he will perceive that their idea concerning the Lord is as above described. From these considerations it may appear what is understood by Michael and his angels fought with the dragon, namely, they who acknowledge the Divine Humanity of the Lord and are in favour of the life of love and charity, for such cannot do otherwise than acknowledge the Divine Humanity of the Lord, by reason that otherwise they cannot be in any love to the Lord, nor thence in any charity towards their neighbour, inasmuch as this love and charity are solely from the Lord's Divine Humanity, and not from the Divinity separate from His Humanity, nor from the Humanity separate from His Divinity; wherefore also, after the dragon was cast down to the earth with his angels, a voice said out of heaven, "*Now is come salvation, and power, and the kingdom of our God, and the power of His Christ*" (verse 10): from these considerations it may appear what is meant by Michael and his angels. As to what respects Michael in particular, it is believed, from the sense of the letter, that he is one of the archangels, whereas there is not any archangel in the heavens; there are indeed angels superior

° N. 714—716.

and inferior, likewise more or less wise, and also, in the societies of angels, there are governors who are set over the rest, but still there are not any archangels who exercise any arbitrary authority, such government not existing in the heavens, for there no one in his heart acknowledges any one above himself but the Lord alone, which is understood by these words of the Lord in Matthew: "*Be not ye called teacher, for one is your teacher, the Christ, but all ye are brethren; and call no man your father on earth, for one is your Father, who is in the heavens. Neither be ye called master, for one is your Master, the Christ. He who is greatest among you shall be your minister*" (xxiii. 8—11): but by those angels who are mentioned in the Word, as by Michael and Raphael, are understood administrations and functions, and, in general, certain and determined parts of the administration and function of all the angels; wherefore here by Michael is understood that part of angelic function which was spoken of above, namely, the defending of that part of doctrine from the Word which teaches that the Humanity of the Lord is Divine, and that man must live a life of love to the Lord and of charity towards his neighbour that he may have salvation from the Lord; consequently that part of the angelic function is understood which combats against those who separate the Divinity from the Humanity of the Lord, and who separate faith from the life of love and charity, who also profess charity in the mouth but not in the life. Moreover by angels, in the Word, in the spiritual sense, are not understood angels, but Divine truths from the Lord,<sup>p</sup> by reason that the angels are not angels from their own intelligence, but from the reception of divine truth from the Lord; so likewise with respect to archangels, who signify that divine truth which was mentioned above. The angels in the heavens have also names as well as men on earth, but their names are expressive of their functions, and, in general, every angel has a name given to him according to his quality, whence it is that name, in the Word, signifies the quality of a thing and state. The name Michael, from its derivation in the Hebrew tongue, signified *who is as God?* wherefore by Michael is signified the Lord as to that divine truth that the Lord is God even as to the Humanity, and that man must live from Him, that is, in love to Him from Him, and in love towards his neighbour. Michael is also mentioned in Daniel (x. 13, 21; xii. 1): and in those passages by him is signified the genuine truth from the Word, which will be for those who will belong to the new church to be established by the Lord, in like manner as in the present case, for by Michael are understood those who are in favour of the doctrine of the New Jerusalem, the two essentials of which are, that the Humanity of the Lord is Divine, and that a life of love and charity ought to be lived. Michael is also

<sup>p</sup> As may be seen above, n. 130, 302.



mentioned in the Epistle of Jude, in these words: "*Michael the archangel, when, discussing with the devil, he disputed concerning the body of Moses, durst not utter a sentence of reproach, but said, The Lord rebuke thee*" (verse 9): these words were adduced by the apostle Jude from ancient books which were written by correspondences, and in which by Moses was understood the Word, and by his body, the literal sense of the Word; and whereas they are understood by the devil who are here in the Apocalypse understood by the dragon, who is also called the devil and Satan, it is evident what is signified by Michael discussing and disputing with the devil concerning the body of Moses, namely, that they falsified the literal sense of the Word: and whereas the literal sense of the Word is such that it can be distorted by the evil from its genuine sense, and yet be received by the good according to the true understanding thereof, therefore it was said by the ancients, from whom those words of Jude were taken that Michael durst not utter a sentence of reproach. That Moses, in the spiritual sense, signifies the law, thus the Word, may be seen in the *Arcana Cœlestia*.<sup>7</sup>

736. *And prevailed not, and their place was not found any more in heaven*—That hereby is signified that they yielded, and that nowhere in the heavens henceforth is given a place corresponding to the state of their life, which is a state of thought alone, and of no affection of good and truth, appears from the signification of they prevailed not, as denoting that they yielded in combat; and from the signification of their place not being found any more in heaven, as denoting that henceforth there is not given in the heavens a place corresponding to the state of their life, concerning which we shall treat presently. The reason why this is not given henceforth, is, because the state of their life, which is understood by the dragon and his angels, is a state of thought alone, and of no affection of good and truth; for they who place the all of the church and thence the all of salvation in faith alone, cannot be in any affection of good and truth, these being of the life; for every man has two faculties of life, which are called understanding and will, and the understanding is that which thinks and the will is that which is affected, consequently the thought is of the understanding and the affection of the will; they therefore who separate faith from the life, think only concerning the truths of faith that they are so, and by so thinking, and on account thereof, they say that they shall be saved: and whereas they separate life from faith, they cannot be in any other affection than what is natural, which is of the love of self and of the world; hence it is that they conjoin the affections of these loves to those things which are of their faith, which conjunction does not constitute the heavenly marriage, which is heaven, but

<sup>7</sup> N. 4859, 5922, 6723, 6752, 6827, 7010, 7014, 7089, 7382, 8787, 8805, 9372, 9414, 9419, 9439, 10234, 10563, 10571, 10607, 10614.

adultery, which is hell, for it is a conjunction of truth with the affection of evil, and this adultery corresponds to the adultery of a son with a mother, as is evident from correspondences known in the spiritual world : but still, lest there should be a conjunction of truth with evil, it is provided by the Lord that they should not have any genuine truths, but truths falsified, which in themselves are falsities ; and whereas such a conjunction appertains to a faith separate, namely, of falsity with evil, therefore the dragon, by whom they who are in such a faith are understood, is called Satan and the devil, Satan from falsity, and devil from evil, for, as has been said above, the conjunction of truth and good constitutes heaven with man, but the conjunction of falsity and evil constitutes hell with him. The reason why they have not any genuine truths, is, because they derive all things of their faith from the literal sense of the Word, and do not consider that the truths which are in that sense are appearances of truth, and that to assume and defend them for truths themselves is to falsify the Word, according to what has been shewn above.<sup>r</sup> Hence now it is that the dragon with his angels was cast out of heaven to the earth. The reason why their place not being found any more in heaven signifies that henceforth there is not given a place in the heavens corresponding to the state of their life, is, because all places in the heavens correspond to the life of the angels, whence it is that place signifies the state of the life, as was said above ;<sup>s</sup> and whereas the life of all the angels in the heavens is the life of the affection of good and truth, and they who are in faith alone, and are understood by the dragon and his angels, have not this affection, therefore there is not given a place in the heavens corresponding to the state of their life. Moreover all the angels in the heavens are spiritual affections, and every one of them thinks from his own affection, and according to it, whence it follows that they who place the all of the church and thence of heaven in thinking, and not in living, when they become spirits, think from their own affections, which are affectionous of what is evil and false, as was said above, consequently that their faith, which they made of the thought alone and not of the life, is exterminated and dissipated. In a word, no one can have any spiritual affection, which is of good and truth, except from the life of faith, which is charity : charity itself is the affection of good, and faith is the affection of truth, and both conjoined together into one, is the affection of good and truth.

737. In verse 3 it is said, that the dragon was seen in heaven ; and now, that war was made with him in heaven ; and afterwards, that the place of him and his angels was not found any more in heaven ; and yet notwithstanding, in verse 9, he is called the old serpent, also the devil and Satan : hence it may be a

<sup>r</sup> N. 719, 715, 720.<sup>s</sup> N. 731.

matter of wonder to some how the dragon, who is the devil, could be in heaven, and have any place there previous to his being cast down, when notwithstanding there could never be a place in heaven for the devil, but in hell only; it shall therefore be explained how this is: by the dragon are not understood those who have denied God and the Lord, and have rejected the Word, and made no account of the church and its doctrine, for such persons are cast into hell immediately after death, and never appear in heaven, much less have any place there; wherefore by the dragon and his angels are understood those who know God and the Lord, and say that the Word is holy, and also stand up for the church and its doctrine, but this only with the mouth and not with the heart; the reason why it is not with the heart, is, because they make no account of the life, and they who make no account of the life are inwardly devils, however they may outwardly appear as angels: hence it may be manifest, that by the acknowledgment of God and the Lord, and by the reading and preaching of the Word, they were outwardly conjoined with heaven, but whereas they had no respect to the Lord and the Word in their lives, they were inwardly conjoined with hell; these are called the devil and Satan, because they defiled the truths of the Word by the life of the love of self and the world, and by the evils which flow from those loves, as streams from their fountains, also because they applied the literal sense of the Word to confirm such a life, whence such persons become serpents above all others, being more noxious than others, for they are thereby enabled to draw over the simple good, who are in the ultimate heaven, to their side, especially by such things as they extract from the letter of the Word, and pervert to their purposes. The reason why it is said that they were seen in heaven, and there fought with Michael and his angels, is, because the Word conjoined them with the heavens; for the conjunction of men with the heavens is by the Word; when however it was observed that they were in other affections than such as are heavenly, they were cast down from heaven. Nevertheless, since the accomplishment of the last judgment, it has been provided and ordained by the Lord that none hereafter should have conjunction with heaven but those who are in spiritual faith, and spiritual faith is procured by a life according to the truths of the Word, which life is called charity. This then is what is signified by the dragon with his angels being cast to the earth, and their place not being found any more in heaven.

738. Verse 9. *“And the great dragon was cast out, the serpent of old, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”*

*“And the great dragon was cast out, the serpent of old,”* signifies that they were separated from heaven, and cast down into hell,

who were in evils of life, and were thence become sensual, and by whom all things of the Word and thereby of the church were perverted: "*called the devil and Satan,*" signifies because inwardly they were in evils and falsities which are from hell: "*which deceiveth the whole world,*" signifies which pervert all things of the church: "*he was cast out into the earth, and his angels were cast out with him,*" signifies that those evils and the falsities thence derived were condemned to hell.

739. *And the great dragon was cast out, the serpent of old—* That hereby is signified that they were separated from heaven, and cast down into hell, who were in evils of life and were thence become sensual, and by whom all things of the Word, and thereby of the church, were perverted, appears from the signification of being cast out, when predicated of the dragon, as denoting to be separated from heaven and cast out into hell; that they were conjoined to heaven, but afterwards separated, may be seen in a preceding article;<sup>4</sup> that they were cast down and condemned to hell is understood by being cast down to the earth, concerning which we shall speak presently; and from the signification of the great dragon, as denoting those who are in evils of life, and yet with their mouth confess God and the Lord, who also call the Word holy, and speak in favour of the church; that these are understood by the dragon may be seen above;<sup>5</sup> hence also he is called a great dragon, for great, in the Word, is predicated of good, and in the opposite sense, as in this case, of evil; but their falsities are signified by his angels, concerning which we shall speak presently; and from the signification of the serpent of old, as denoting those who are sensual, in this case that they became sensual by whom all things of the Word and of the church were perverted; that the sensual principle is signified by the serpent may be seen above;<sup>6</sup> and he is here called the serpent of old, because there were such also formerly who perverted all things of the Word and the church. According to the historical sense of the letter, by the serpent of old is understood the serpent which seduced Adam and Eve in paradise, but by that serpent, as well as by this, are understood all those who are of such a nature and quality, and who deceive the whole world, as may appear from what follows in this paragraph. From these considerations it may appear, that by the great dragon, that serpent of old, being cast down, is signified that they were separated from heaven and cast down into hell who were in evils of life, and by whom all things of the Word and thereby of the church were perverted.

That all who are in evils of life become sensual, and that they who so become sensual pervert all things of the church, may appear from this consideration, that with men there are three

<sup>4</sup> N. 737.<sup>5</sup> N. 714—716, 718, 737.<sup>6</sup> N. 581, 715.

degrees of life, an inmost, a middle, and an ultimate, and that these degrees in man are successively opened, as he becomes wise: every man is born altogether sensual, insomuch that even the five senses of the body are to be opened by use: after that he becomes sensual as to thought, for he thinks from the objects which have entered by the bodily senses; and afterwards he becomes interiorly sensual: but in proportion as by visual experiences, by the sciences, and especially by the uses of moral life, he procures for himself natural light, in the same proportion he becomes interiorly natural; and this is the first or ultimate degree of the life of man. Forasmuch as in this state he imbibes from parents, masters, and preachers, and also from reading the Word and books thence derived, the knowledges of spiritual good and truth, and commits them to the memory, as other scientifics, the foundation of the church is then laid in him; but still if he does not advance farther, he remains natural, whereas if he does advance farther, namely, if he lives according to those knowledges from the Word, the interior degree is opened in him, and he becomes spiritual, but this only in proportion as he is affected with truths, understands them, wills them and does them; the reason is, because evils, and the falsities thence derived, which hereditarily reside in the natural and sensual man, are removed, and as it were broken up, in no other manner; for the spiritual man is in heaven, and the natural in the world, and in proportion as heaven can flow-in, that is, the Lord by heaven, through the spiritual man into the natural, in the same proportion evils, and the falsities thence derived, are removed, which, as was said, reside in the natural man, for the Lord removes them, as he removes hell from heaven: the reason why the interior degree with man cannot otherwise be opened, is because the evils and falsities which are in the natural man keep it closed: for the spiritual degree, or spiritual mind, contracts itself against evil and falsity of evil of every kind, as a fibril of the body at the touch of a prickle, for the fibres of the body contract themselves at every harshness of touch; the case is similar with the interior mind of man, which is called the spiritual mind, at the touch or breath of evil and falsity thence derived: but, on the other hand, when things homogeneous, which are divine truths from the Word, and which derive their essence from good, approach to that mind, it then opens itself; but the opening is no otherwise effected than by the reception of the good of love flowing in through heaven from the Lord, and by the conjunction thereof with the truths which man has committed to memory, and this is only effected by a life according to the divine truths in the Word, for when those truths become of the life they are then called goods: hence it may appear how the second or middle degree is opened. But the third or inmost degree is opened with those who immediately apply divine

truths to life, and do not first reason concerning them from the memory, and thereby bring them into doubt; this degree is called celestial. Inasmuch as these three degrees of life are with every man, but yet are opened in different manners, hence there are three heavens; in the third or inmost heaven are those with whom the third degree is opened; in the second or middle heaven are those with whom the second degree only is opened; and in the first or ultimate heaven are those with whom the interior natural man, which is also called the rational man, is opened, for this man, if truly rational, receives influx from the Lord through heaven: all these come into heaven: but they who have received divine truths only in the memory, and not at the same time in the life, remain natural, yea, become sensual; the reason is, because the evils into which man is born reside, as was said above, in the natural and sensual man, and are not removed, and as it were broken up, by the influx of good from the Lord, and by the reception thereof by man; hence it is that the loves of the body reign in them, which, in general, are the love of self and the love of the world, and thence the love and pride of their own intelligence, and these loves, with the evils and falsities flowing from them, fill the interiors of the natural mind, which notwithstanding are concealed by things honourable and decorous appertaining to moral life, on account of the world and of the laws enacted for the government of the external man: such persons, although they have filled the memory with knowledges from the Word, from the dogmas of their several religions, and from the sciences, are still natural, yea, sensual, for the interiors of the natural mind, which are nearest to the spiritual mind, are closed with them, by confirmations, even from the Word, against the spiritual life, which is a life according to divine truths, and is called charity towards the neighbour: these then, inasmuch as they are sensual, are the dragon, and are called serpents, for serpent signifies the sensual principle, by reason that the sensual is the lowest principle of man's life, and as it were creeps upon the ground, and licks the dust, like a serpent.

In the way of illustration of this subject, we will here adduce what is written in Genesis concerning the serpent of old which seduced Eve and Adam, and explain the same according to the spiritual sense. The words are these: "*Jehovah God caused to grow out of the ground every tree that is pleasant to the sight and good for food, and the tree of lives in the midst of the garden, and the tree of knowledge of good and evil. And Jehovah God commanded the man, saying, Of every tree of the garden eating thou mayest eat, but of the tree of the knowledge of good and evil thou mayest not eat, because in the day thou eatest thereof, dying thou wilt die. And the serpent was more subtle than any wild beast of the field which Jehovah God made: and*

he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to give intelligence, and she took of the fruit thereof, and did eat, and she gave also to her husband with her, and he did eat: and the eyes of both were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves girdles. And Jehovah said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every wild beast of the field; upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life: and I will put enmity between thee and between the woman, and between thy seed and her seed; he shall tread upon thy head, and thou shalt hurt his heel. And Jehovah God sent out the man from the garden of Eden, and placed cherubs at the east of the garden of Eden, and the flame of a sword turning itself to guard the way of the tree of lives" (Gen. ii. 9, 16, 17; chap. iii. 1—7, 14, 15, 24): how the historical particulars concerning the creation of heaven and earth, which are contained from the first chapter of Genesis to the account of the deluge, are to be understood, cannot possibly be known, except from the spiritual sense, which lies concealed in every part of the literal sense of the Word: for those historical particulars concerning the creation of heaven and earth, likewise concerning the garden in Eden, and the posterity of Adam, even to the deluge, are historical particulars so made, but nevertheless are most holy, because all the particulars of that sense, and the particular expressions thereof, are correspondences, and thence signify things spiritual: this may be discovered by one who has a penetrative genius, from the history of the creation in the first chapter, which began from light, when the sun did not yet exist, and from various other circumstances there related; likewise from the creation of Eve the wife of Adam out of one of his ribs; as also from the account of the two trees in Paradise, and the prohibition from eating of the tree of knowledge of good and evil, notwithstanding which, and their being the most wise of all people, they did eat, being seduced by the serpent; moreover, from the circumstance of Jehovah placing such trees in the midst of the garden, and suffering them to be seduced by the serpent to eat of the forbidden tree, which notwithstanding He might have averted; also from the whole human race being judged to eternal death, from the eating of that tree alone: who cannot see that these

things, with other things of a like nature which a short-sighted understanding might in simplicity believe, would be contrary to the divine love and contrary to the divine providence and foresight? Howbeit it is not hurtful that those things are believed according to the historical letter by the simple-minded and by children, inasmuch as they serve, as well as the rest of the Word, to conjoin human minds to angelic minds, for angels are in the spiritual sense when men are in the natural sense. But what those historical circumstances involve in the spiritual sense shall be briefly explained. The subject treated of in the first chapter is concerning the new creation or establishment of the church, which was the most ancient church in this earth, and also the most excellent of all, for it was a celestial church, because principled in love to the Lord, whence the men of that church were the most wise, having almost immediate communication with the angels of heaven, by whom they derived wisdom from the Lord; and whereas they were in love to the Lord, and had revelations from heaven, and immediately committed to life the divine truths revealed, hence they were in a similar state with the angels of the third heaven; wherefore this heaven chiefly consists of the men of that church; this church is understood by Adam and his wife: but by the garden in Eden is signified their intelligence and wisdom, which is also described, in the spiritual sense, by all things that are mentioned concerning that garden; and how wisdom was lost in their posterity is described by the eating of the tree of science: for by the two trees placed in the midst of the garden is understood perception from the Lord and perception from the world; by the tree of lives, perception from the Lord, and by the tree of the knowledge of good and evil, perception from the world, which, however, in itself is only knowledge and science: but by the serpent, which seduced them, is signified the sensual principle of man, which immediately communicates with the world, wherefore by their being seduced by the serpent is understood the being seduced by the sensual principle, which derives all it has from the world, and nothing from heaven: for the men of the celestial church are such that they perceive all the truths and goods of heaven from the Lord by influx into their interiors, whence they see goods and truths inwardly in themselves, as implanted, and have no need to learn them by a posterior way, or to treasure them up in their memory: hence neither do they reason concerning truths, whether they be so or not; for they who see truths in themselves do not reason, inasmuch as this involves a doubting concerning their reality, which is also the cause that they never make mention of faith, for faith involves what is unknown, which is still to be believed although it is not seen. That the men of the most ancient church were of such a nature and quality as is above described, has been revealed to me from



heaven, for it was given me to discourse with them, and to be informed, as may appear from the various things related concerning the men of that church in the *Arcana Cœlestia*. It is, however, to be observed that it was never forbidden them to procure for themselves knowledges from heaven concerning good and evil, for thereby their intelligence and wisdom was perfected; neither was it forbidden to procure to themselves knowledges of good and evil from the world, for thence was the science of their natural man; but it was forbidden to view these knowledges by a posterior way, inasmuch as it was given them to see all things which appeared before their eyes in the world by a prior way: to view the world and all things therein by a prior way, and thence to imbibe knowledges, is to view them from the light of heaven, and thereby to know their quality; wherefore also, by knowledges from the world they were able to confirm things celestial, and so to strengthen their wisdom: but it was forbidden them to view knowledges from the world by a posterior way, as is the case when conclusions are drawn from them concerning things celestial, and thus in an inverse order, which is called by the learned the order of physical or natural influx, which cannot by any means be given into things celestial: such did the men of the ancient church become when they began to love worldly things above celestial, and to exalt themselves and to boast on account of their wisdom, whence their posterity became sensual, and then their sensual principle, which is understood by the serpent, seduced them; and the sensual principle is not willing to advance by any other than a posterior way: this, therefore, is what is signified by the tree of the knowledge of good and evil, of which it was forbidden them to eat. That it was allowable for them to procure knowledges from the world, and to view them by a prior way, is signified by Jehovah God causing to grow out of the ground every tree desirable to the sight, and good for food; for by trees are signified knowledges and perceptions, by desirable to the sight is signified desirable to the understanding, and by good for food is signified that which conduces to the nourishment of the mind: the knowledges of good and evil from the Lord, from which wisdom is derived, and the knowledges of good and evil from the world, from which science is derived, were represented by the tree of lives, and by the tree of the knowledge of good and evil in the midst of the garden: that it was allowed them to appropriate to themselves knowledges from every source, as well from heaven as from the world, only that they should not proceed in an inverse order, by reasoning from them concerning things celestial, instead of thinking from things celestial concerning things worldly, is signified by Jehovah God commanding them to eat of every tree of the garden, but not of the tree of the knowledge of good and evil; that otherwise celestial wisdom

and the church would perish with them, is signified by In the day that thou eatest thereof dying thou wilt die, to eat in the spiritual sense signifying to appropriate to themselves: that the sensual principle seduced them, because it stands next to the world, and thence feels whatever is pleasurable and delightful from the world, from which it is in fallacies, and is ignorant of, and also rejects, celestial things, is signified by the serpent, the serpent denoting the sensual principle, and no other sensual principle than their own: the reason why the serpent is the devil and Satan is because the sensual principle communicates with hell and makes one therewith, for in it resides all the evil of man collectively; and whereas man from the sensual principle reasons from fallacies and from the delights of the loves of the world and of the body, and this indeed cleverly and cunningly, therefore the serpent is said to be more subtle than any wild beast of the field which Jehovah God had made, the wild beast of the field, in the spiritual sense, signifying the affection of the natural man. Since the sensual principle supposes that wisdom is procured by knowledges from the world and by the natural sciences, and not by any influx out of heaven from the Lord, therefore from that ignorance and fallacy the serpent said unto the woman, Ye shall not die, for God does know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as God, knowing good and evil; for the sensual man believes that he knows all things, and that nothing is concealed from him; but not so the celestial man, who knows that he knows nothing from himself but from the Lord, and that what he does know is so little as to be scarce any thing respectively to what he does not know; yea, their posterity believed that they were gods, and that they knew all good and all evil, but from evil they were not able to know celestial good, but only terrestrial and corporeal good, which yet in itself is not good, but from celestial good man can know what is evil: that the affection of the natural man persuaded by the sensual principle supposed that intelligence concerning the things of heaven and the church was to be acquired by the science of knowledges derived from the world, is signified by the woman seeing that the tree was good for food, also pleasant to the eyes, and desirable to give intelligence; by the woman is here signified the natural affection of man, which draws its desires from the sensual principle, and that affection is of such a nature: that that affection also seduced the rational principle is signified by the woman taking of the fruit of that tree and eating, and giving to her husband with her, and his eating thereof, for by the husband of the woman is signified the rational principle; that they then saw themselves to be without truths and goods is signified by the eyes of both being opened, and their knowing that they were naked, nakedness which is ashamed signifying

the deprivation of celestial love, and thence of good and truth ; and that they then clothed themselves with natural truths, lest they should appear deprived of celestial truths, is signified by their sewing fig leaves together and making themselves girdles, the fig tree signifying the natural man, and the leaf thereof scientific truth : afterwards their sensual principle is described as to what quality it became, namely, that it altogether turned itself away from heaven, and turned itself to the world, and so did not receive any thing divine : this was described by the curse of the serpent ; for the sensual principle of man cannot be reformed, wherefore it is only removed when man is being reformed, inasmuch as it adheres to the body and exists in the world, and therefore the delights which it thence feels it calls goods : hence it is that it is said that the seed of the woman shall bruise its head, and that it shall hurt his heel ; by the seed of the woman is understood the Lord, by the head of the serpent all evil, and by the heel of the Lord is signified divine truth in ultimates, which with us is the literal sense of the Word, and this the sensual man, or sensual principle of man, perverts and falsifies, and thereby hurts : that the literal sense of the Word keeps guard, lest the Lord should be approached except by appearances of truth, and not by genuine truths, by those who are in evils, is signified by the cherubs, which with the flame of a sword turning itself were placed at the garden of Eden to guard the way of the tree of lives : but these and the other particulars contained in those chapters may be seen explained in the *Arcana Cœlestia*.

740. *Called the devil and satan*—That hereby is signified, because inwardly they were in evils and in falsities, which are from hell, appears from the signification of the devil and satan, as denoting hell as to evils and as to falsities, concerning which we shall speak presently ; the reason why they are denoted who were inwardly in evils and in falsities thence derived is, because they who are here understood by the dragon, and are called the devil and satan, are not outwardly such, but inwardly, for outwardly they speak as men of the church, and some as angels of heaven, concerning God, concerning the Lord, concerning faith and love to Him, and concerning heaven and hell, and deduce many things from the Word by which they confirm their dogmas ; hence it is, that by these exteriors that they are conjoined to heaven, whilst notwithstanding they are not inwardly affected with them, much less delighted, being affected and delighted only with corporeal and worldly things, insomuch that they consider heavenly things as respectively of no account ; in a word, they love corporeal and worldly things above all, but heavenly things only as things of service, so that the things which appertain to the body and to the world are made the head, and things celestial or heavenly the feet ; they are such

because they make no account of the life, saying that faith alone saves, and not any good of life; and hence it is that they are devils and satans, for the real nature and quality of man is such as he is interiorly, and not such as he is outwardly alone, unless he speak and act outwardly from the interior; such also he remains after death; for such as is the quality of man interiorly, such he is also as to the spirit, and the spirit of man is the affection, from which is derived the will and thence the life; hence it follows that they who make no account of the life are inwardly devils and satans, and also become such when they become spirits at their departure out of the world. The reason why they are called the devil and satan is, because by the devil is signified hell, and in like manner by satan, but by the devil is signified the hell whence come evils, and by satan the hell whence come falsities; the reason why the latter hell is called satan is, because all who are there are called satans: and the reason why the former is called the devil is because all who are there are called devils: that there was not any devil or satan before the creation of the world who was an angel of light, and afterwards cast down with his crew into hell, may appear from what has been said in the work concerning HEAVEN AND HELL,<sup>w</sup> under the article "that heaven and hell are from the human race." It is to be observed that there are two kingdoms into which the heavens are distinguished, namely, the celestial kingdom and the spiritual kingdom, concerning which also see the work concerning HEAVEN AND HELL:<sup>x</sup> to these two kingdoms oppositely correspond the two kingdoms into which the hells are distinguished; to the celestial kingdom corresponds, in opposition, the infernal kingdom which consists of devils, and is thence called the devil; and to the spiritual kingdom corresponds, in opposition, the infernal kingdom which consists of satans, and is thence called satan; and whereas the celestial kingdom consists of angels who are principled in love to the Lord, so the infernal kingdom corresponding in opposition to the celestial kingdom consists of devils, who are principled in the love of self, and hence it is that from that hell there is an efflux of evils of every kind; and whereas the spiritual kingdom consists of angels who are principled in charity towards the neighbour, so the infernal kingdom which corresponds in opposition to the spiritual kingdom consists of satans, who are principled in falsities from the love of the world, and hence from that hell there is an efflux of falsities of every kind. From these considerations it may appear what the devil and satan signify in the following passages in the Evangelists: "*Jesus was brought into the wilderness, that He might be tempted of the devil*" (Matt. iv. 1 and following; Luke iv. 2—13): what is signified

<sup>w</sup> N. 311—316.<sup>x</sup> N. 20—28.

by the wilderness, and by the temptations of the Lord for forty days and forty nights, may be seen above:<sup>y</sup> His being tempted by the devil signifies his being tempted by the hells whence come evils, thus by the worst of the hells; for those hells chiefly fought against the divine love of the Lord, the love reigning in those hells being the love of self, and this love is opposite to the Lord's love, and thus to the love which is from the Lord. And in Matthew: "*The tares are the sons of the evil one, the enemy who soweth them is the devil*" (xiii. 38, 39): tares signify falsities of doctrine, of religion and worship, which are from evil, wherefore also they are called the sons of the evil one; and whereas evil produces them it is said that it is the devil who soweth them. And in Luke: "*Those upon the way are they who hear, and afterwards cometh the devil, and taketh away the word out of their heart, that they may not believe and be saved*" (viii. 12); and in Mark: "*These are they who are upon the way, where the word is sown; and when they have heard, immediately satan cometh and taketh away the word sown in their hearts*" (iv. 15): upon this occasion the devil is mentioned in Luke, and satan in Mark, the reason of which is, because by the seed which fell upon the way is signified truth from the Word, which is received in the memory only and not in the life, and as this is taken away both by evil and falsity, therefore the devil and satan are both mentioned, the former in Luke and the latter in Mark. And in Matthew: "*The king shall say to them at the left hand, Depart from me, ye cursed, into eternal fire prepared for the devil and his angels*" (xxv. 41): the reason why it is here said the devil is, because the words are spoken concerning those who did not perform good works, and therefore performed evil works, for they who do not the one must do the other, and the works which they did not do are recounted in the preceding verses, for when goods are lightly esteemed, evils are loved. And in John: "*Judas Iscariot is called by the Lord a devil*" (vi. 70): and it is said, "*that the devil injected into his heart*" (John xiii. 2): and "*that after he had taken the sop satan entered into him*" (John xiii. 27; Luke xxii. 3); the reason why it is thus said is, because by Judas Iscariot the Jews were represented, who were in falsities from evil, wherefore from evil he is called a devil, and from falsities satan; hence it is said that the devil injected into his heart, to inject into the heart denoting into the love, which is of the will; also that after he had taken the sop satan entered into him, to enter into him with the sop denoting to enter into the belly, which signifies into the thought, and falsities from evil are of the thought. Again in John: "*Jesus said unto the Jews, Ye are of your father the devil, and the desires of your father ye will do; he was a murderer from the*

<sup>y</sup> N. 730.

*beginning, and stood not in the truth, because the truth was not in him; when he speaketh a lie, he speaketh from his own*" (viii. 44); the Jewish nation is here described as to what it was from the beginning, namely, that it was in evil and thence in falsities; by their father the devil is understood evil from hell, in which their fathers were in Egypt and afterwards in the wilderness; that they were desirous to remain in the evils of their own cupidities is signified by *The desires of your father ye will do*; that they destroyed all the truth of the understanding is signified by *He was a murderer from the beginning, and stood not in the truth, because the truth was not in him*, man denoting the truth of intelligence, whence murder is the destruction thereof; their falsities from evil are signified by *When he speaketh a lie he speaketh from his own*, his own signifying the evil of the will, and a lie the falsity thence derived. And in Matthew: "*The Pharisees said concerning Jesus, He doth not cast out demons but by Beelzebub the prince of the demons: Jesus, knowing their thoughts, said to them, If satan cast out satan, he is divided against himself; how then shall his kingdom stand? if I in the spirit of God cast out demons, then is the kingdom of God come unto you*" (xii. 24, 26, 28); the reason why it is here said satan, and not the devil, is because by Beelzebub, who was the god of Ekron, is understood the god of all falsities, for Beelzebub, being interpreted, is the lord of flies, and flies signify the falsities of the sensual man, thus falsities of every kind: hence it is that Beelzebub is called satan, wherefore also the Lord said, *If I in the spirit of God cast out demons, then is the kingdom of God come unto you*, for by the spirit of God is understood divine truth proceeding from the Lord, and by the kingdom of God thence is signified heaven and the church which is in divine truths. Again: "*Peter rebuking Jesus for desiring to suffer, Jesus turned and said to Peter, Get thee behind me Satan, thou art an offence, because thou savourest not of the things which are of God, but the things which are of men*" (Matthew xvi. 22, 23; Mark viii. 33): the reason why the Lord spake these words to Peter is, because Peter, in the representative sense, signified faith, and whereas faith is of truth, and also of falsity, as in the present case, therefore Peter is called Satan, for as was said, Satan denotes the hell whence falsities arise: Peter represented faith in both senses, namely, faith from charity, and faith without charity, and faith without charity is the faith of what is false: they also why are in faith without charity take offence at the Lord's suffering Himself to be crucified, whence it is also called an offence: inasmuch as the passion of the cross was the last temptation which the Lord suffered, and was the full victory over all the hells, and also the full union of His Divinity with the Divine Humanity, and they who are in the faith of falsity are ignorant of this, therefore the

Lord said, Thou savourest not the things which are of God, but which are of men. And in Luke: "*Jesus said to Simon, Lo, Satan hath demanded you, that he might sift you as wheat: but I have prayed for thee, that thy faith fail not: thou, therefore, when thou shalt be converted, strengthen thy brethren*" (xxii. 31, 32): here also Peter represents faith without charity, which faith is a faith of falsity, for these things were said to him by the Lord, just before he denied Him thrice; because he represented faith, therefore the Lord says, I have prayed for thee, that thy faith fail not; that he then represented the faith of falsity appears from the Lord saying to him, Thou, therefore, when thou shalt be converted, strengthen thy brethren; inasmuch as the faith of falsity is as chaff before the wind, therefore it is said that Satan demanded them, that he might sift them as wheat, wheat denoting the good of charity separate from the chaff; hence it is evident why the name of Satan is here used. Again: "*I saw Satan as lightning falling from heaven*" (x. 18); where by Satan is signified the same as by the dragon here treated of, who was also seen in heaven, and was cast down from heaven; but the dragon is what is properly understood by the devil, and his angels are those who are understood by Satan; that by the angels of the dragon are understood the falsities of evil will be seen in the subsequent paragraph; by Satan falling down from heaven, in the above passage, is signified that the Lord, by divine truth, which He then was, expelled out of heaven all falsities, and that He subjugated those hells which are called Satan, in like manner as Michael cast down the dragon and his angels, concerning which see above.<sup>z</sup> And in Job: "*There was a day when the sons of God came to stand near Jehovah, and Satan came in the midst of them: and Jehovah said unto Satan, Whence comest thou? and Satan answered Jehovah, From wandering in the earth, and from walking through it. And Jehovah gave into the hand of Satan all things belonging to Job, but upon himself he was not to put forth his hand; and afterwards He gave him to touch his bone and his flesh*" (i. 6—12; chap. ii. 1—7): that the things related concerning Job are historical particulars so made, may appear from the whole of that book; for the book of Job is a book of the ancient church, full of correspondences, according to the mode of writing at that time, but still it is a book of great excellence and use: the angels at that time were called the sons of God, because by the sons of God, equally as by the angels, are understood divine truths, and by Satan infernal falsities; and whereas the hells tempt man by falsities, as was afterwards the case with Job, and infernal falsities are dispersed by divine truths, therefore it is said that Satan stood in the midst of the sons of God; what

the other particulars signify we shall not explain at present, as it would be necessary to illustrate them in their series. And in David: "*They lay upon me evil for good, and hatred for my love; set thou a wicked one over him, and let Satan stand at his right hand*" (Psalm cix. 5, 6); this, like most other things in the Psalms of David, is a prophecy concerning the Lord, and concerning His temptations, and of the most cruel of all which He sustained: and whereas the Lord, in His temptations, fought from divine love against the hells, which were most hostile to Him, it is said, *They lay upon me evil for good, and hatred for my love; and whereas the most infernal evil and falsity prevail with them, it is said, Set thou a wicked one over him, and let Satan stand at his right hand, to stand at the right hand signifying to be altogether possessed, and Satan signifying infernal falsity with which he was to be possessed.* And in Zechariah: "*Afterwards he shewed me Joshua the high priest, standing before the angel of Jehovah, and Satan standing at his right hand to resist Him; and Jehovah said unto Satan, Jehovah rebuke thee, even He who chooseth Jerusalem: is it not a brand plucked out of the fire? and Joshua was clothed in polluted garments, and so was standing before the angel*" (iii. 1—3): what is involved in these words can only appear from the series of things which precede and follow: and from thence it may appear, that it was thereby represented in what manner the Word was falsified: by Joshua, the high priest, was there signified the law or the Word, and the falsification thereof by his standing before the angel in polluted garments; hence it is evident that by Satan is there understood falsity of doctrine from the Word falsified; and whereas this began to prevail at that time, therefore Satan was seen by Zechariah standing at his right hand, and to stand at the right hand signifies to combat against divine truth; inasmuch as the literal sense of the Word only can be falsified, by reason that in that sense there are truths only apparently, and they who interpret the Word according to the letter can hardly be convinced of falsities, therefore Jehovah said, *Jehovah rebuke thee*, in like manner as above,<sup>a</sup> where it is explained what is signified by Michael disputing with the devil concerning the body of Moses, and saying to the devil, "*The Lord rebuke thee*" (Jude, verse 9). Inasmuch as the truth of doctrine from the Word is understood, and the falsification thereof, it is therefore said, *Jehovah who chooseth Jerusalem, is it not a brand plucked out of the fire?* Jerusalem signifying the doctrine of the church, and by a brand plucked out of the fire is signified that there was but little of the truth remaining. In these passages in the Old Testament Satan only is mentioned, and nowhere the devil, but instead of the latter

<sup>a</sup> N. 735.



the terms foe, enemy, hater, adversary, accuser, demon, likewise death and hell, are made use of. From these considerations it may appear, that by the devil is signified the hell whence evils arise, and by satan the hell whence falsities arise: as also in the following passage in the Apocalypse: "*Afterwards I saw an angel coming down from heaven who had the key of the abyss, and a great chain upon his hand, and he laid hold of the dragon, the old serpent, which is the devil and satan, and bound him a thousand years: and when the thousand years are consummated, Satan shall be loosened out of his prison, and shall seduce the nations; and the devil who seduced them was cast into a lake of fire and sulphur*" (xx. 1, 2, 7, 8, 10). But what demons, demoniacs, and spirits of demons signify may be seen above.<sup>b</sup>

741. *Which deceiveth the whole world*—That hereby is signified which pervert all things of the church, appears from the signification of the whole world, as denoting all things of the church, concerning which we shall speak presently; and whereas all things of the church are signified by the whole world, therefore to deceive it signifies to pervert those things; for all things of the church are perverted when the good of charity, which is the good of life, is separated from faith, and removed as not conducing or contributing anything to salvation; hence all things of the Word are falsified, and consequently all things of the church; for it is said by the Lord, that the law and the prophets hang on those two commandments, to love God above all things, and our neighbour as ourselves, and these two commandments signify to live and act according to the precepts of the Word; for to love is to will and to do, inasmuch as what a man interiorly loves, this he wills, and what he wills, this he does; by the law and the prophets are signified all things of the Word. There are two principles of evil and falsity into which the church successively falls, namely, into the love of dominion over all things of the church and of heaven, which dominion is understood in the Word by Babel or Babylon; into this the church falls in consequence of evil; the other is the separation of faith from charity, by reason whereof all the good of life perishes: this is understood in the Word by Philistea, and is signified by the he-goat in Daniel, and by the dragon in the Apocalypse; into this the church falls from falsity.

But inasmuch as the subject treated of in this chapter is concerning the dragon, by which is chiefly signified the religion of faith separate from charity, we will here adduce some of the methods whereby the defenders of faith separate from charity deceive the world: this they do especially by teaching, that because no one can do good, which in itself is good, from himself, and without placing merit therein, therefore good works cannot

<sup>b</sup> N. 586.

contribute anything to salvation ; but that still goods are to be done on account of the public good, and that these are the goods understood in the Word, and in the preachings thence derived, and in some of the prayers of the church ; but how they err in this matter shall now be explained. When man does good from the Word, that is, because it is commanded by the Lord in the Word, he does not then do it from himself, but from the Lord, for the Lord is the Word (John i. 1, 14), and is in those things which are from the Word with man, as He also teaches in these words in John ; *“He who keepeth My word, I will come unto him, and will made My abode with him”* (xiv. 23); hence it is that the Lord so often teaches that we should do his words and precepts, and that they who do them shall have life eternal, likewise that every one shall be judged according to his works : hence now it follows, that they who do good from the Word do it from the Lord, and good from the Lord is truly good, and so far as it is from the Lord, so far merit is not placed in it. That good done from the Word, thus from the Lord, is truly good, appears also from these words in the Apocalypse ; *“Behold I stand at the door and knock, if any one hear My voice, and open the door, I will enter in unto him, and will sup with him, and he with Me”* (iii. 20): hence it is evident, that the Lord is every instant and continually present, and gives the effort of doing good, but that man is to open the door, that is, to receive the Lord, and he then receives Him when he does good from His Word : this, although it appears to man to be done as from himself, yet nevertheless it is not of man, but of the Lord with him : the reason why it so appears to man is, because he does not feel otherwise than that he thinks from himself, and acts from himself, when notwithstanding, whilst he thinks and acts from the Word, it is only as of himself, but from the Lord, wherefore he then also believes this.

From these considerations it may be seen, that the good which man does from the Word is spiritual good, and that it conjoins man to the Lord and to heaven : but the good which man does for the sake of the world and for the sake of societies in the world, which is called civil and moral good, conjoins him to the world and not to heaven ; and moreover the conjunction of the truth of faith is with spiritual good, which is the good of neighbourly love or charity, by reason that faith in itself is spiritual, and what is spiritual cannot be conjoined with any other good than what is alike spiritual ; but civil and moral good, separate from spiritual good, is not good in itself, because it is from man, yea, so far as a regard to self and the world lies concealed in it, so far it is evil, wherefore this cannot be conjoined with faith, and if it should be conjoined, faith would thereby be dissipated. The reason why to deceive the whole world signifies to pervert all things of

the church is, because by world in general is signified the church as to all things appertaining thereto, as well goods as truths, but specifically it signifies the church as to good, as is the case more especially when the earth is mentioned at the same time; that by the earth in the Word is signified the church, was shewn above:<sup>c</sup> but when the world is mentioned at the same time, then by the earth is signified the church as to truth; for there are two things which constitute the church, namely, truth and good, and these two are signified by the earth and world in the following passages; thus in Isaiah: "*With my soul have I desired Thee in the night; with my spirit also in the midst of me have I waited for Thee in the morning; for when Thou teachest the earth Thy judgments, the inhabitants of the world learn justice*" (xxvi. 9): by night is signified the state when there is not the light of truth, and by morning is signified the state when there is the light of truth, the latter state is from love, but the former is when as yet there is not love, wherefore by the soul which desired Jehovah in the night is signified the life which is not yet in the light of truth, and by the spirit in the midst of him with which he waited for Jehovah in the morning, is signified the life which is in the light of truth; hence it there follows, For when Thou teachest the earth Thy judgments, the inhabitants of the world learn justice, whereby is signified that the church is in truths from the Lord, and by truths in good; the earth signifies the church as to truths, and the world the church as to good, for judgment, in the Word, is predicated of truth, and justice of good, and inhabitants also signify the men of the church, who are in goods of doctrine and thence of life; that judgment, in the Word, is predicated of truth, and justice of good, may be seen in the *Arcana Cœlestia*;<sup>d</sup> and that to dwell or inhabit signifies to live, and thence dwellers or inhabitants those who are in the good of doctrine and thence of life, may be seen above.<sup>e</sup> And in Lamentations: "*The kings of the earth and all the inhabitants of the world did not believe that the enemy and the foe would enter into the gates of Jerusalem*" (iv. 12): by the kings of the earth are signified the men of the church who are in truths, and by the inhabitants of the world, the men of the church who are in good; that kings signify those who are in truths, may be seen above;<sup>f</sup> and that inhabitants signify those who are in good was shewn just above; hence it is evident that the earth signifies the church as to truths, and the world the church as to good; and whereas all things of the doctrine of the church were destroyed by falsities and evils, it is said that they believed not that the enemy and the foe would come into the gates of Jerusalem, the enemy denoting the falsities which destroyed the truths of the church, which are meant by the kings of the

<sup>c</sup> N. 304, 617.<sup>d</sup> N. 2235, 9857.<sup>e</sup> N. 133, 479, 662.<sup>f</sup> N. 31, 533, 625.

earth, and the foe denoting the evils which destroyed the goods of the church, which are understood by the inhabitants of the world, and Jerusalem denoting the church as to doctrine. And in David: "*Let all the earth fear Jehovah, let all the inhabitants of the world stand in awe of him*" (Psalm xxxiii. 8): here also by the earth are signified those who are in the truths of the church, and by the inhabitants of the world, those who are in the goods of the church. Again: "*The earth is Jehovah's, and the fulness thereof, the world and they that dwell therein; He hath founded it upon the seas, and established it upon the floods*" (Psalm xxiv. 1, 2): by the earth here also is signified the church as to truth, and the fulness thereof signifies all truths collectively; and by the world is signified the church as to good, and by the inhabitants thereof goods in the aggregate: what is signified by founding it upon the seas and establishing it upon the floods, may be seen above.<sup>g</sup>

And in Isaiah; "*We have conceived, we have travailed in birth, we have as it were brought forth wind: we have not wrought salvation in the earth, and the inhabitants of the world have fallen*" (xxvi. 18): where also the earth denotes the church as to truths, and the world the church as to goods: the rest may be seen explained above.<sup>h</sup> Again; "*Draw near, ye nations, to hear, and hearken, ye people; let the earth hear and the fulness thereof, the world and all its offspring*" (xxxiv. 1): that by nations are understood those who are in goods, and by people those who are in truths, may be seen above:<sup>i</sup> wherefore also it is said, Let the earth hear, and the fulness thereof, the world and all its offspring, for by the earth and the fulness thereof is signified the church as to all truths, and by the world and all its offspring, the church as to all goods. Again: "*All ye that dwell in the world and ye inhabitants of the earth, when the sign of the mountains is lifted up, behold ye; and when the trumpet is sounded, hear ye*" (xviii. 3): by those who dwell in the world and inhabitants of the earth are signified all in the church who are in goods and truths, as above; the coming of the Lord is signified by When the sign of the mountains shall be lifted up behold ye, and when the trumpet shall be sounded hear ye, the sign upon the mountains and the sounding of the trumpet signifying convocation to the church.

Again in David: "*Before Jehovah, for He cometh, for He cometh to judge the earth; He shall judge the world in justice and the people in verity*" (Psalm xcvi. 13; Psalm xeviii. 9); treating concerning the coming of the Lord, and the last judgment then to take place: inasmuch as by the world are signified those of the church who are in good, and by people those who are in truths, therefore it is said that He shall judge the world

<sup>g</sup> N. 275, 518.<sup>h</sup> N. 721.<sup>i</sup> N. 175, 331, 625.

in justice and the people in verity, justice being predicated of good, in like manner as the world. Again: "*Before the mountains were brought forth, and the earth was formed, and the world, from everlasting and even to everlasting, Thou art God*" (Psalm xc. 2): by the mountains are signified those who dwell upon mountains in the heavens, who are those that are in celestial good, but by the earth and the world is signified the church from those who are in truths and in goods. Again: "*Jehovah reigneth, He is clothed with majesty, Jehovah is clothed with strength, He hath girded Himself; the world also shall be established that it shall not be moved; Thy throne is established from of old, Thou art from eternity*" (Psalm xciii. 1, 2): these things are said concerning the Lord about to come into the world: and whereas He has glory and power from the Humanity which He united to His Divinity, it is said that He put on majesty and strength, and that he girded Himself; for the Lord assumed the Humanity that He might be in the potency of subjugating the hells; the church which He was about to establish, and to defend for ever, is signified by the world which shall be established, and shall not be moved, and by the throne which shall be established, for by the world is signified heaven and the church as to the reception of divine good, and by the throne, heaven and the church as to the reception of divine truth. Again: "*Say amongst the nations, Jehovah reigneth; the world also shall be established, neither shall it be removed; He shall judge the people in uprightness, the heavens shall be glad and the earth shall rejoice*" (Psalm xcvi. 10, 11); treating also concerning the Lord's advent, and concerning the church to be established by Him, and protected to eternity, which is signified by the world which shall be established and shall not be removed, according to what was explained above; and whereas by the world is signified the church as to good, therefore it is also said concerning the people whom He shall judge in uprightness, for by the people are signified those who are in the truths of the church, in like manner as by the earth, wherefore they are called people of the earth, and inhabitants of the world, and uprightness denotes truths; their joy who are in the church in the heavens and in the church in the earths is signified by 'The heavens shall be glad and the earth shall rejoice. Again: "*Jehovah shall judge the world in justice, He shall judge the people in uprightness*" (Psalm ix. 8): inasmuch as by the world is understood the church as to good, and justice is predicated of good, therefore it is said, Jehovah shall judge the world in justice; and inasmuch as they are called people who are in truths, and truths are uprightness, therefore it was said, He shall judge the people in uprightness.

And in Jeremiah: "*Jehovah maketh the earth by His power, and prepareth the world by His wisdom, and by His intelligence*"

*He stretcheth out the heavens*" (x. 12; li. 15): Jehovah maketh the earth by His power signifies that the Lord establishes the church by the power of divine truth; He prepareth the world by His wisdom signifies that the church which is in good He formeth from divine good by divine truth; by His intelligence He stretcheth out the heavens signifies that so He enlarges the heavens. Again in David; "*The heavens are thine, the earth is Thine, the world and the fulness thereof Thou hast founded*" (Psalm lxxxix. 11): by the heavens and the earth is signified the church in the heavens and in the earths, each as to truths, and by the world and the fulness thereof is signified the church in the heavens and in the earths, each as to goods, fulness denoting goods and truths in all the aggregate. Again: "*If I should be hungry I would not tell thee, for the world is Mine and the fulness thereof*" (Psalm l. 12); these things are said concerning sacrifices, that the Lord does not delight in them, but in confession and works, for it follows, Will I eat the flesh of the robust, or drink the blood of goats? sacrifice to God confession, and pay thy vows to the Most High; wherefore by If I should be hungry is signified if I should desire sacrifices; but whereas the Lord desires worship from goods and truths, it is said, For the world is Mine and the fulness thereof, fulness signifying goods and truths in their whole aggregate, as above; this is said indeed concerning the beasts which should be sacrificed, but by them in the spiritual sense are signified various kinds of good and truth. And in Matthew it is written: "*This Gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come*" (xxiv. 14): inasmuch as by the world is signified the church as to good, therefore it is said that this Gospel shall be preached to all nations, for by the nations who will hear and receive are signified all who are in good, but by nations, in the opposite sense, are also signified all who are in evils, who also will hear, but in this case by the world is signified the universal church when fallen into evils, whence it is also said that then shall the end come. Again in 1 Samuel: "*Jehovah raiseth up the depressed out of the dust, He raiseth the needy from the dunghill, to cause them to sit with princes, and He maketh them to inherit a throne of glory, for the pillars of the earth are Jehovah's, and He hath set the world upon them*" (ii. 8): this is the prophecy of Hanuah the mother of Samuel; and by raising up the depressed out of the dust and the needy from the dunghill is signified the instruction of the Gentiles or nations, and illustration in interior truths, which should be revealed from the Lord, consequently also removal from evils and falsities: by the pillars of the earth are signified exterior truths, such as are those of the literal sense of the Word, for upon these interior truths are founded, wherefore by the world which he set upon them is signified the church as

to all the goods and truths thereof; but for a more particular explication of these things see above.<sup>j</sup>

Again in Isaiah: "*Jacob shall cause them that are to come to take root, Israel shall blossom and flourish, so that the faces of the world shall be filled with produce*" (xxvii. 6): by Jacob is understood the external church, and by Israel the internal church; and whereas the internal of the church is founded upon the externals thereof, and the internals are thence multiplied and fructified, it is said that Jacob shall cause them that are to come to take root, and that Israel shall blossom and flourish; the fructification of the church thence is signified by The faces of the world shall be filled with produce. Again in the same prophet: "*Is this the man that agitateth the earth, that maketh kingdoms tremble, that hath laid the world as a wilderness and destroyed the cities thereof? Prepare slaughter for his sons, for the iniquity of their fathers, that they rise not again and possess the earth, nor fill the faces of the world with cities*" (xiv. 16, 17, 21); treating of Lucifer, by whom is understood Babel, that is, the love of ruling over heaven and over earth; wherefore by agitating the earth, making kingdoms tremble, laying the world as a wilderness and destroying the cities thereof, is signified to destroy all things of the church; the earth denotes the church as to truth, kingdoms denote the churches distinguished according to truths, the world denotes the church as to good, and the cities denote doctrinals; by preparing slaughter for the sons for the iniquities of their fathers is signified the destruction of the falsities arising from their evils; lest they possess the earth, and fill the faces of the world with cities, signifies lest the falsities and evils, and the doctrinals derived from them, take possession of the universal church. Again in the same prophet: "*The earth shall mourn and be confounded; the world shall languish and be confounded, the loftiness of the people of the earth shall languish, and the earth itself shall be polluted under its inhabitants*" (xxiv. 4, 5): in these words is described the desolation of the church as to the truths and goods thereof, by reason of the pride of its own intelligence, and the profanation of truths from good: the desolation is described by mourning, being confounded, and languishing; the church as to truths and as to goods is signified by the earth and by the world; the pride of their own intelligence by the loftiness of the people of the earth, and the profanation of truths which are from good by the earth being polluted under its inhabitants. And in Nahum: "*The mountains shall tremble before Him, and the hills shall melt; the earth shall be burnt up before Him, and the world, and all that dwell therein*" (i. 5); what is signified by the mountains which shall tremble,

and by the hills which shall melt, may be seen above;<sup>k</sup> but by the earth being burnt up, and the world, and all that dwell therein, is signified that the church as to all truths and goods thereof will perish by infernal love.

Again in David: "*The channels of the waters appeared, and the foundations of the world were discovered, at Thy rebuke, O Jehovah, at the blast of the breath of Thy nostrils*" (Psalm xviii. 15; 2 Sam. xxii. 16); that all things of the church as to the truths and as to the goods thereof were utterly overturned is signified by the channels of the waters appeared, and the foundations of the world were discovered, the channels of the waters denoting the truths, and the foundations of the world the goods thereof, and to appear and be discovered denoting to be utterly overturned; that this destruction is from the hatred and fury of the evil against things divine is signified by At Thy rebuke, O Jehovah, at the blast of the breath of Thy nostrils, for by the rebuke and the breath of the nostrils of Jehovah is signified the same as by His anger and wrath, elsewhere mentioned in the Word; but whereas there does not exist any anger or wrath in the Lord against the evil, but in the evil against the Lord, and these appear to them, when they perish, as from the Lord, therefore it is so said according to appearance; by the blast of the breath of the nostrils of Jehovah is also understood the east wind, which destroys by drought, and by its penetrating power overturns. Again: "*The voice of Thy thunder in the world, Thy lightning lightened the world, the earth trembled and shook*" (Psalm lxxvii. 18). Again: "*His lightnings shall enlighten the world, the earth shall see and fear, the mountains shall melt as wax before Jehovah, before the Lord of the whole earth*" (Psalm xcvi. 4, 5); by these words is described the state of the impious from the presence of the Lord in His divine truth, which state is similar to that of the sons of Israel when the Lord appeared to them upon mount Sinai; that they then heard thunderings, saw lightnings, and that the mountain appeared in a consuming fire as of a furnace, and that they were exceedingly afraid, is known from the Word, and the reason of this was because they were evil in heart; for the Lord appears to every one according to his quality, to the good as a recreating fire, and to the evil as a consuming fire; hence it is evident, what is signified by the voice of thy thunder in the world, by the lightnings enlightening the world, by the earth being shaken and trembling, and by the mountains melting before Jehovah, the Lord of the whole earth; by the world are understood all of the church who are in goods, but here, those who are in evils, and by the earth are understood all of the church who are in truths, but here, those who are in falsities.

<sup>k</sup> N. 400, 405.



Again in Isaiah : “ *I will visit upon the world its wickedness, and upon the impious their iniquity*” (xiii. 11) ; by the world here also are understood those of the church who are in evils, and by the impious those who are in falsities, wherefore it is said I will visit upon the world its wickedness and upon the impious their iniquity, wickedness denoting evil and iniquity being predicated of falsities. And in Job : “ *They shall drive him from the light into darkness, and chase him out of the world*” (xviii. 18) ; inasmuch as by light is signified truth, and by the world the good of the church, and the impious, when he departs from truth into falsity, also casts himself from good into evil, therefore it is said they shall drive him from the light into darkness, and shall chase him out of the world, darkness denoting falsities, and to be chased out of the world denoting to be cast out from the good of the church.

Thus also in Luke : “ *Men fainting through fear and expectation of those things which shall come upon the world of earths, for the powers of the heavens shall be shaken, and then shall they see the Son of Man coming in a cloud of the heavens with power and much glory*” (xxi. 26, 27) ; these things are said concerning the consummation of the age, which is the last time of the church, when there is no more any truth, because no good ; the state of heaven at that time is described by these words, namely, that men shall be fainting through fear and expectation of those things which shall come upon the world of earths, whereby is described the fear of those who are in the heavens, lest every thing appertaining to the church should perish as to the good, and thence as to the truths thereof, and the expectation of help from the Lord ; the potency of divine truth being ready to fail is signified by the shaking of the powers of the heavens, the powers of the heavens denoting divine truth as to potency ; that the Lord will then manifest divine truth, which shall have potency, and from which intelligence shall be given, is signified by Then shall they see the Son of Man coming in a cloud of the heavens with power and much glory. Similar things are signified by the earth and by the world in the following words in the Apocalypse : “ *They are the spirits of demons making signs to go forth unto the kings of the earth, and of the whole world of earths, to gather them together to war*” (xvi. 14) ; it is said unto the kings of the earth, and of the whole world of earths, because one principle of the church is signified by the earth, and another by the world. Inasmuch as by the world is signified the church as to good, therefore it also signifies all things of the church, for the essential of the church is good, wherefore where there is good there also is truth, for all good desires truth, and wishes to be conjoined with truths, and from them to be spiritually nourished, thus also reciprocally.

742. *He was cast out into the earth, and his angels were*

*cast out with him*—That hereby is signified that those evils and the falsities thence derived were condemned to hell, appears from the signification of being cast out into the earth, as denoting to be separated from heaven and to be condemned to hell, concerning which we shall speak presently; and from the signification of the angels of the dragon, as denoting falsities from evil, which evil is signified by the dragon; for by the angels of heaven, in the Word, are signified divine truths, inasmuch as they are receptions thereof, as may be seen above;<sup>1</sup> whence by the angels of the dragon are signified the infernal falsities which proceed from the evil which is signified by the dragon; those falsities are for the most part truths falsified, which in themselves are falsities, according to what was said above. The reason why to be cast to the earth is to be condemned to hell is because this is signified when mention is made of being cast out from heaven: in the spiritual world there are earths as in the natural world, full of mountains and hills, likewise of valleys and rivers, and when these taken together are called the earth, then by the earth is signified the church; but when the lowest parts of the earth are understood, as is the case when mention is made of being cast out from heaven to the earth, then by the earth is signified what is damned, because under those lowest parts are the hells, and in the hells also there are earths, but such as are damned. It is for this reason that it is not usual for any angel to go with the head prone or inclining, and to look on the earth, nor indeed to lie upon it, in the lowest parts thereof, nor to take up any of the dust thereof; hence it came to pass, that they who in the world condemned others to hell, used to cast dust taken from the earth upon them, for this corresponded to the condemning them; for similar reasons also it is not allowable for any one to walk with naked feet upon those earths in the spiritual world: the earths there which are damned are readily known from those which are not damned, because the former are altogether barren and merely dust, excepting the thorns and briars which are here and there planted, whereas the latter are fertile, full of herbs, shrubs, trees, and corn fields. Hence it was a customary rite, in the Jewish representative church, to cast themselves to the earth, to roll themselves upon it, and to sprinkle dust thence upon their heads, when they were in great mourning on account of being defeated by their enemies, and on account of violence offered to their sanctuaries; by which they represented that they acknowledged themselves to be of themselves accursed, and thus in the most humiliating posture solicited that their sins might be remitted. That they who are understood by the dragon and his angels were separated from heaven and condemned to hell, whilst

<sup>1</sup> N. 103, 302.

the last judgment was performed, and also afterwards was granted me to see, as an eye witness, concerning which more will be said at the end of this work. From these considerations it may appear that by being cast out of heaven to the earth is signified to be condemned to hell.

743. Verses 10—12. *And I heard a loud voice saying in heaven, Now is come the salvation, and might, and the kingdom of our God, and the power of His Christ; because the accuser of our brethren is cast down, that accuseth them before our God day and night. And they overcame him by the blood of the Lamb, and by the Word of their testimony: and they loved not their lives even unto death. Therefore, rejoice ye heavens, and ye that dwell in them: woe to the inhabitants of the earth and of the sea, for the devil is come down unto you having great anger, knowing that he hath a short time.*

“*And I heard a loud voice saying in heaven,*” signifies the joy of the angels of heaven from the light and wisdom then with them: “*now is come the salvation, and might, and the kingdom of our God, and the power of His Christ,*” signifies that now the Lord has the power, by His divine truth, of saving those who are of His church, who receive it in heart and soul: “*for the accuser of our brethren is cast down,*” signifies after they were separated from heaven, and those were condemned to hell who impugned the life of faith, which is charity: “*who accuseth them before our God day and night,*” signifies and rebuked them and disputed with them continually from the Word: “*and they overcame him by the blood of the Lamb,*” signifies resistance and victory by divine truth proceeding from the Divine Humanity of the Lord: “*and by the Word of their testimony,*” signifies and by the confession and acknowledgment of the Divinity in His Humanity: “*and they loved not their lives even unto death,*” signifies the faithful who, on account of those truths, suffered temptations, and esteemed the life of the world of no account compared with the life of heaven: “*therefore rejoice, ye heavens, and ye that dwell in them,*” signifies the salvation and thence the joy of those who become spiritual by the reception of divine truth: “*woe to the inhabitants of the earth and of the sea,*” signifies lamentation over those who become merely natural and sensual: “*for the devil is come down unto you,*” signifies because they receive evils from hell: “*having great anger,*” signifies hatred against spiritual truths and goods, which are of faith and life from the Word, consequently against those who are in them: “*knowing that he hath a short time,*” signifies because the state is changed.

744. “*And I heard a loud voice saying in heaven*”—That hereby is signified the joy of the angels of heaven from the light and wisdom then with them, appears from the signification of a loud voice saying, as denoting attestation of joy from the

heart, concerning which we shall speak presently; and from the signification of in heaven, as denoting with the angels of heaven. That the joy of the angels is from the light and wisdom then with them follows of consequence; for when the dragons, by whom are understood those who are indeed in some science of the knowledges of truth and good from the Word, but still not in truths and goods, because not in the life thereof, were cast out, and so were no longer in conjunction with heaven, then the angels came into light and wisdom, whence their joy: the reason why the angels then came into light and wisdom was because there is a connection of all in the heavens, from the first of them to the last, that is, from the first, who are in the inmost or third heaven, to the last, who are in the ultimate or first heaven; for the Lord flows in through the third heaven into the ultimate, and by influx conjoins the heavens: hence it is that the universal heaven, in the sight of the Lord, is as one Man: when, therefore, the ultimates of the heavens have connection with such as are conjoined to hell, thus with those who are signified by the dragon and his angels, then, according to the degree of that conjunction of the ultimate heaven, the light and intelligence of the angels of heaven is diminished: the case is similar as with the ultimates in man, which are the outermost skins, which invest the body in general and in particular, likewise the muscles within those skins, and also the nerves in their ultimates, from which ligatures and membranes are spread over the interiors; if those extremes or outermost parts are injured, or by any means infected, or if they become too much stretched, then in the same degree the life of feeling and acting perishes in the interiors, which are invested and included by those extremes; hence it is evident that the health of the body depends upon the state of the extremes, as a house upon its foundation: this may especially admit of comparison with men worn down with age, with whom the extremes first harden, whence they are deprived of the faculty of feeling and acting, and by degrees the same takes place in the interiors, whence their death ensues. The like reasoning holds good with the heavens, which are as one Man in the sight of the Lord, when the postremes or ultimates as it were grow callous, as is the case when those ultimates have conjunction with the hells: thus it was with the heavens, so long as the dragons were seen there, for the dragons, as was before observed, had conjunction with the ultimates of heaven, as to externals, but with the hells as to their internals: for this reason it was said that the dragon was seen in heaven, and that Michael fought with him in heaven, and afterwards that he was cast out of heaven; by which is signified that he was separated. Hence now it is that by a loud voice heard in heaven is signified attestation of joy from the heart with the angels of heaven; that the joy was from the light and wisdom

then with them follows from what has been said, namely, that as man is in his active and sensitive life from the interiors, whilst the extremes are in their integrity, thus also the inferior and superior heavens are in their intelligence and wisdom, and thence in the joy of their heart: wherefore by the same words is understood that the angels had joy from the light and wisdom then with them.

745. *Now is come the salvation, and might, and the kingdom of our God, and the power of His Christ*—That hereby is signified that now the Lord has the power of saving those who are of His church, by His divine truth, who receive it in heart and soul, appears from the signification of salvation, as denoting deliverance; and from the signification of might, as denoting the being able, thus possibility, of which we shall speak presently; and from the signification of kingdom, as denoting heaven and the church, concerning which see above;<sup>m</sup> and from the signification of our God, as denoting the Lord in respect to His Divinity; and from the signification of the power of His Christ, as denoting the efficacy of divine truth, thus by divine truth: that by Christ is meant the Lord as to Divine truth may be seen above;<sup>n</sup> that power, when predicated of the Lord, signifies the salvation of the human race, may be seen above;<sup>o</sup> and that the Lord has the power of saving by His divine truth;<sup>p</sup> and whereas the Lord cannot save any others than those who receive divine truth from Him in the heart and soul, therefore this also is signified: hence it may appear that by *Now is come the salvation, and might, and the kingdom of our God, and the power of His Christ*, is signified that now the Lord has the power of saving, by His divine truth, those who are of His church, who receive it in heart and soul: it is said in the heart and soul, and thereby is understood in love and faith, likewise in will and understanding: for by soul, in the Word, where soul and heart are both mentioned, is signified faith, likewise understanding, and by heart is signified love, likewise will: for by soul, in the ultimate sense, is understood the respiration of man, which is also called his spirit, wherefore it is usual to say animation for the respiration, likewise that man expires when he dies; that soul, moreover, signifies faith, as also understanding, and the heart love, as also the will, is from correspondence; for faith and understanding correspond to the animation or respiration of the lungs, and the love and will correspond to the motion and pulse of the heart, concerning which correspondence see above,<sup>q</sup> and the *Arcana Cœlestia*.<sup>r</sup> The reason why these words, *Now is come the safety and the power of our God*, signify that the Lord can now save, thus that power there signifies the being able, thus possibility, is because the Lord could not save those

<sup>m</sup> N. 48, 684.<sup>n</sup> N. 684, 685.<sup>o</sup> N. 293.<sup>p</sup> N. 333, 726.<sup>q</sup> N. 167.<sup>r</sup> N. 2930, 3883—3896, 9050.

who were of His church, before the dragon with his angels was driven out, that is, separated from heaven: he who does not know the laws of divine order may suppose that the Lord can save any whomsoever, thus the evil as well as the good, whence it is the opinion of some that in the end all who are in hell will also be saved: but that no one can be saved from immediate mercy, but from mediate, and that still it is from pure mercy that they are saved who receive divine truth from the Lord in heart and soul, may be seen in the work concerning *Heaven and Hell*.<sup>s</sup> This also is understood by those words in John; "*His own received Him not; but as many as received Him to them gave He power to become the sons of God, to those who believe in His name, who were born not of bloods, neither of the will of the flesh, nor of the will of man, but of God*" (i. 11—13): by His own who received Him not are understood those who are of the church where the Word is, and to whom the Lord could thereby be known, wherefore those who were of the Jewish church are there understood by His own; by the Lord giving power to those who believe in His name to become the sons of God, is signified to give heaven to those who receive Divine Truths from Him in the soul and heart, or in faith and life, to believe in his name denoting to receive the Lord in faith and life, for by the name of the Lord is signified all that by which He is worshipped; by the sons of God are understood those who are regenerated by the Lord; who are born not of bloods signifies who have not falsified and adulterated the Word; nor of the will of the flesh signifies who are not in evils from their nature; nor of the will of man signifies who are not in falsities from their nature, for the will signifies man's nature, flesh signifies evil, and man signifies falsity; but born of God signifies who are regenerated by truths from the Word and by a life according thereto. From these considerations it may appear that they cannot be saved who are not willing to be reformed and regenerated by the Lord, which is effected by the reception of divine truth in faith and life.

746. *For the accuser of our brethren is cast down*—That hereby is signified after that they were separated from heaven, and condemned to hell, who impugned the life of faith, which is charity, appears from the signification of being cast down, when predicated of the dragon, as denoting that they who are understood by the dragon were separated from heaven and condemned to hell, concerning which see above;† and from the signification of the accuser of our brethren, as denoting those who impugned the life of faith, which is charity; for by an accuser is signified one who impugns, chides and rebukes, for he who accuses also impugns, chides, and rebukes; the same expression also, in

† N. 521—527.

† N. 739, 742.

the original tongue, signifying an adversary and rebuker; and what is wonderful, they who are dragons, although they make no account of the life, yet accuse the faithful in the spiritual world, if they observe in them any evil of ignorance, for they inquire into their life in order that they may reproach and condemn, and hence they are called accusers; but by the brethren whom they accuse are understood all who are in the heavens, likewise all in the earths who are in the good of charity; the reason why they are called brethren is, because they have all one Father, namely the Lord, and they who are in the good of love to the Lord, and in the good of charity towards their neighbour, are His sons, and are also called sons of God, sons of the kingdom, and heirs, whence it follows that, inasmuch as they are the sons of one Father, they are also brethren; it was also the principal command of the Lord the Father, that they should love each other mutually, whence it is from love that they become brethren; love also is spiritual conjunction: hence it was, that in the churches with the ancients, in which charity was the essential, all were called brethren; in like manner in our Christian Church at its beginning; hence also it is that brother, in the spiritual sense, signifies charity. That formerly all who were of one church called themselves brethren, and that the Lord names those brethren who are in love to Him and in charity towards their neighbour, may appear from many passages in the Word; but in order that it may distinctly be perceived what is signified by brother, it shall be illustrated from the Word.

I. *That all who were of the Israelitish Church called themselves brethren*, appears from the following passages; thus in Isaiah: "*Then shall they bring all your brethren, from all nations, a gift to Jehovah*" (lxvi. 20): and in Jeremiah: "*No one shall cause a Jew his brother to serve*" (xxxiv. 9): and in Ezekiel: "*Son of Man, thy brethren, thy brethren, the sons of thy kindred and the whole house of Israel*" (xi. 15): and in Micah: "*Until the remnant of his brethren shall return unto the sons of Israel*" (v. 3): and in Moses: "*Moses went out to his brethren, that he might see their burdens*" (Exod. ii. 11): "*Moses said unto Jethro his father-in-law, I will return to my brethren, who are in Egypt*" (Exod. iv. 18): "*When thy brother shall be impoverished*" (Levit. xxv. 25, 35, 47): "*But as to your brethren, the sons of Israel, a man shall not rule over his brother with rigour*" (Levit. xxv. 46): "*Would to God that we had died when our brethren died before Jehovah*" (Numb. xx. 3): "*Behold a man of the sons of Israel came and brought unto his brethren a Midianitish woman*" (Numb. xxv. 6): "*Thou shalt open thine hand to thy brother; when thy brother, a Hebrew man or Hebrew woman, shall be sold to thee, he shall serve thee six years*" (Deut. xv. 11, 12): "*If any one shall steal a soul of his brethren and shall make gain thereof*" (Deut. xxiv. 7): "*Forty times shalt thou strike him, and not*"

*exceed, lest thy brother be accounted vile in thine eyes*" (Deut. xxv. 3; and elsewhere): from these passages it may appear, that the sons of Israel were all called brethren amongst each other; the immediate cause of their being so called was their being all descended from Jacob, who was their common father; but the remote cause was, because brother signifies the good of charity, which good, inasmuch as it is the essential of the church, also conjoins all after a spiritual manner: likewise because Israel, in the supreme sense, signifies the Lord, and thence the sons of Israel the church.

II. *That they also called themselves man and brother, likewise companion and brother; as in the following passages: thus in Isaiah: "The land is darkened and the people are become as fuel for the fire, they shall not spare a man his brother, they shall eat every man the flesh of his own arm, Menasseh Ephraim, and Ephraim Menasseh"* (ix. 19, 20): by a man and brother is signified truth and good, and, in the opposite sense, falsity and evil, wherefore it is also said Menasseh shall eat Ephraim, and Ephraim Menasseh, for by Menasseh is signified voluntary good, and by Ephraim intellectual truth, both of the external church, and in the opposite sense evil and falsity; but these words may be seen explained above." Again: "*I will mingle Egypt with Egypt, and they shall fight a man against his brother, and a man against his companion, city against city, and kingdom against kingdom*" (xix. 2): by Egypt here is signified the natural man separate from the spiritual, which, inasmuch as he is in no light of truth, disputes continually concerning good and evil, and concerning truth and falsity, and that disputation is signified by *I will mingle Egypt with Egypt, and they shall fight a man against his brother, and a man against his companion; by brother and companion is signified good from which is truth, and truth from good, and in the opposite sense, evil from which is falsity, and falsity from evil; wherefore it is also said, City against city, and kingdom against kingdom, city denoting doctrine, and kingdom the church from it, which, in like manner, were about to combat with each other. Again: "They shall help a man his companion, and one shall say to his brother, Be strong"* (xli. 6): similar things are here signified by companion and brother as were explained above. And in Jeremiah: "*Take ye heed a man of his companion, and trust not in any brother; for every brother supplanteth, and every companion calumniates*" (ix. 4): again: "*I will disperse them, a man with his brother*" (xiii. 14): again: "*Thus shall ye say a man to his companion, and a man to his brother, What doth Jehovah answer*" (xxiii. 35): again: "*Ye have not obeyed Me, by proclaiming liberty a man to his brother, and a man to his companion*" (xxxiv. 9, 17): and in

<sup>u</sup> N. 386, 440, 600, 617.



Ezekiel: "*The sword of a man shall be against his brother*" (xxxviii. 21): and in Joel: "*They shall not drive forward a man his brother*" (ii. 8): and in Micah: "*They all lie in wait for bloods, they hunt a man his brother with a net*" (vii. 2): and in Zechariah: "*Shew mercy and compassion every one to his brother*" (vii. 9): and in Malachi: "*Wherefore do we act perfidiously a man against his brother*" (ii. 10); and in Moses: "*There was a thick darkness of darkness over all the land of Egypt, a man saw not his brother*" (Exod. x. 22, 23): again: "*At the end of seven years every creditor shall withhold his hand for what he hath credited his companion, neither shall he urge his companion nor his brother*" (Deut. xv. 1, 2: and elsewhere): in the proximate sense by man is understood every one, and by brother he who is of the same tribe, because in kindred, and by companion he who is of another tribe, because only in affinity; but in the spiritual sense by man is signified every one who is in truths, and in the opposite sense, who is in falsities; by brother is signified every one who is in the good of charity, and, abstractedly, that good itself; and by companion, every one principled in truth from that good, and, abstractedly, that truth itself: and, in the opposite sense, they signify the evil opposite to the good of charity, and the falsity opposite to the truth from that good: the reason why mention is made of brother and companion is because there are two things which constitute the church, namely, charity and faith, as there are two constituents of the life of man, will and understanding; hence also there are in man two parts which act as one, as the two eyes, two ears, two nostrils, two hands and feet, two lobes of the lungs, two chambers or ventricles of the heart, two hemispheres of the brain, and so on, of which one has reference to good from which is truth, and the other to truth from good; hence it is that it is said brother and companion, and that brother signifies good, and companion the truth thereof.

III. *That the Lord calls those of His church brethren who are in the good of charity* appears from the following passages: "*Jesus stretching out His hand over His disciples, said, Behold My mother and My brethren; whosoever doeth the will of My Father, he is My brother and sister and mother*" (Matt. xii. 49, 50; Mark iii. 33—35): by the disciples over whom the Lord stretched out His hand are signified all who are of His church: by His brethren are signified those who are in the good of charity from Him; by sisters, those who are in truth from that good; and by mother is signified the church from them. And in Matthew: "*Jesus said to Mary Magdalen and the other Mary, Be not afraid, go ye, tell My brethren to go into Galilee, and there they shall see Me*" (xxviii. 10); where also by brethren are meant the disciples, by whom are signified all of the church, who are in the good of charity. And in John:

“*Jesus said to Mary, Go to my brethren, and say to them, I ascend to My Father*” (xx. 17) : here likewise the disciples are called brethren, because by the disciples, equally as by brethren, are signified all of His church who are in the good of charity. And in Matthew : “*The king answering will say unto them, I say unto you, Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me*” (xxv. 40) : that they who perform good works of charity are here called by the Lord brethren appears from the words preceding ; it is, however, to be observed that the Lord, although he is their Father, still calls them brethren, but He is their Father from the divine love, but brother from the Divine Proceeding from Him ; the reason is because all in the heavens are receptions of the Divine Proceeding from Him, and the Divine Proceeding from the Lord, of which they are receptions, is the Lord in heaven and also in the church ; and this is not of angel or of man, but of the Lord with them, wherefore the good of charity itself with them, which is the Lord’s own, He calls brother, consequently also angels and men, inasmuch as they are the recipient subjects of that good ; in a word, the Divine Proceeding, which is the Divine sphere of the Lord in the heavens, is the Divine sphere born from the Lord in heaven, wherefore from that Divine sphere angels, who are recipients thereof, are called Sons of God, and inasmuch as these, by virtue of the Divine sphere, received in themselves, are brethren, it is the Lord in them who says brother, for the angels do not speak from themselves, but from the Lord, whilst they speak from the good of charity, and hence it is that the Lord says, Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me ; the goods of charity, therefore, which are enumerated in the verses preceding, are what, in the spiritual sense, are the brethren of the Lord, and which, for the reason before mentioned, are called by the Lord brethren : by the king, also, who thus calls them, is signified the Divine Proceeding, which in one word is called Divine Truth or the Divine Spiritual sphere, which in its essence is the good of charity. It is, therefore, to be well attended to, that the Lord did not call them brethren from the circumstance of His being a man like them, according to the opinion received in the Christian world ; and hence it follows that it is not on this account allowable for any man to call the Lord brother, for He is God even as to the Humanity, and God is not a brother, but a Father : the reason why the Lord is called brother in the church on earth is because they have conceived no other idea of His Humanity than as of the humanity of another man, when, notwithstanding, the Humanity of the Lord is Divine. Inasmuch as kings formerly represented the Lord as to divine truth, and the divine truth, received by the angels in the spiritual kingdom of the Lord, is the same

with divine good spiritual, and good spiritual is the good of charity, therefore also the kings appointed over the sons of Israel called their subjects brethren, although it was not lawful, on the other hand, for the subjects to call their king brother, much less is it lawful thus to call the Lord, who is King of kings and Lord of lords; thus it is written in David: "*I will declare Thy name to my brethren, in the midst of the congregation will I praise thee*" (Psalm xxii. 22). Again: "*I am become an alien to my brethren, and a stranger to the sons of my mother*" (Psalm lxxix. 8). Again: "*For my brethren and companions' sake I will speak peace unto thee*" (Psalm cxxii. 8). David spake these things as concerning himself, but still by David, in the representative spiritual sense, is there understood the Lord. And in Moses: "*Thou shalt set over them a king from the midst of thy brethren, thou mayest not set over them a man a stranger, who is not thy brother; but let him not lift up his heart above his brethren*" (Deut. xvii. 15, 20). By the brethren from whom he should set a king over them are signified all who are of the church, for it is said, Thou mayest not set over them a man a stranger, a stranger signifying one who is not of the church. Again: "*Jehovah thy God shall raise up to thee a prophet out of the midst of thee, of thy brethren, like unto me, him shall ye obey*" (Deut. xviii. 15, 18): this is a prophecy concerning the Lord, who is understood by the prophet whom Jehovah God shall raise up of the brethren; it is said of thy brethren, that is, of the brethren of Moses, because by Moses, in the representative sense, is understood the Lord as to the Word, and by a prophet one who teaches the Word; thus also the Word and doctrine from the Word, and hence it is said, Like unto Me: that Moses represented the Lord as to the law, thus as to the Word, may be seen in the *Arcana Cœlestia*.<sup>v</sup>

IV. *That all those are called brethren by the Lord who acknowledge Him, and are in the good of charity from Him*, follows from this consideration, that the Lord is the Father of all and the teacher of all, and from Him, as a Father, is all the good of charity, and from Him, as a teacher, all the truth of that good; wherefore the Lord says in Matthew: "*Be not ye called teacher, for one is your teacher, Christ, but all ye are brethren. And call no one your Father upon earth, for one is your Father who is in the heavens*" (xxiii. 8, 9): from hence it manifestly appears that the words of the Lord are to be spiritually understood; for who that is a teacher might not be called teacher? or what father is not called a father? but whereas by Father is signified good, and by the Father in the heavens the divine good, and whereas by teacher or Rabbi is signified truth, and by the teacher Christ, the divine truth, therefore, on account of the

<sup>v</sup> N. 4859, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 9372, 10234.

spiritual sense in all things of the Word, it is said, Call no man your father on earth, nor any one teacher, namely, in the spiritual sense, but not in the natural sense; for in the natural sense men may be called fathers and teachers, but representatively, that the teachers in the world do indeed teach truths, but not from themselves but from the Lord, and that fathers in the world are indeed good, and lead their children to good, but not of themselves but from the Lord; hence it follows, that although they are called teachers and fathers, still they are not teachers and fathers, but the Lord alone; to call also and to call by a name signifies, in the Word, to acknowledge the quality of any one: inasmuch as all in heaven and in the church are disciples and sons of the Lord as a Teacher and as a Father, therefore the Lord says, All ye are brethren; for the Lord calls all in heaven and in the church sons and heirs, from their consociation by love from Him, and thence by mutual love which is charity; hence it is that they are called by the Lord brethren; thus is to be understood what is usually said that all are brethren in the Lord. From these considerations also it may appear who they are that are meant by the Lord by brethren, namely, all who acknowledge Him, and are in the good of charity from Him, consequently who are of His church. These also are understood by brethren in the following passages: "*Jesus said unto Peter, Do thou, when thou art converted, strengthen thy brethren*" (Luke xxii. 32); by brethren here are not understood the Jews, but all those who acknowledge the Lord, and are in good from charity and faith, thus all who should receive the gospel by Peter, as well Jews as Gentiles, for by Peter, in the Word of the Evangelists, is understood truth from good, consequently also faith from charity; but there by Peter is understood faith separate from charity, for just before it is said concerning him, "Simon, lo, Satan has earnestly desired you, that he might sift you as wheat, but I have prayed for thee, that thy faith fail not;" and afterwards it is said to him, "I say unto thee, Peter, the cock shall not crow this day before thou hast thrice denied that thou knowest Me," such also is faith without charity; but by Peter converted is signified truth from good, which is from the Lord, or faith from charity, which is from the Lord; therefore it is said, Do thou, when thou art converted, strengthen thy brethren. And in Matthew: "*Peter said, Lord, how oft shall my brother sin against me, and I forgive him*" (xviii. 21); and again: "*So also will my heavenly Father do to you, if ye forgive not every one his brother from your hearts their trespasses*" (xviii. 35); and again: "*If thy brother hath sinned against thee, go and tell him, between him and thee alone; if he hear thee, thou hast gained thy brother*" (xviii. 15); in this passage by brother is understood the neighbour in general, thus every man, but especially he who is in the good of charity and thence in faith from the Lord,

whoever he may be; for the subject treated of in those passages is concerning the good of charity, for forgiveness is of charity, and it is likewise said, If he hear, thou hast gained thy brother, by which is signified, if he acknowledge his faults, and be converted. Again in Matthew: "*Why seest thou the mote which is in thy brother's eye, but observest not the beam which is in thine own eye? or how wilt thou say to thy brother, Let me cast out the mote out of thine eye, when yet there is a beam in thine own eye? thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye*" (vii. 3—5): here also the term brother is used, because the subject treated of is concerning charity, for by casting out the mote out of a brother's eye is signified to inform of what is false and evil, and to reform; the reason why it is said by the Lord a mote out of thy brother's eye, and a beam out of thine own eye, is on account of the spiritual sense contained in every thing which the Lord spake, for without that sense what could be meant by seeing a mote in the eye of another, and not observing a beam in his own, also by casting a beam out of his own eye before he casts a mote out of the eye of another? for by the mote is signified a small falsity of evil, and by the beam a great falsity of evil, and by the eye is signified the understanding and also faith; the reason why the mote and the beam signify the falsity of evil is because by wood is signified good, and thence by beam the truth of good, and, in the opposite sense, the falsity of evil, and by the eye is signified the understanding and faith; hence it is evident what is signified by seeing the mote and the beam, and by casting them out of the eye; that wood signifies good, and, in the opposite sense, evil, may be seen in the *Arcana Cœlestia*;<sup>w</sup> and that the eye signifies the understanding, and also faith,<sup>x</sup> and also above:<sup>y</sup> mention is made of a beam also in some other passages, where it signifies the falsity of evil.<sup>z</sup>

Again in Matthew: "*He who doeth and teacheth shall be called great in the kingdom of the heavens: I say unto you, unless your justice shall exceed the justice of the Scribes and Pharisees, ye shall not enter into the kingdom of the heavens: ye have heard that it was said to them of old time, Thou shalt not kill, but whosoever shall kill shall be liable to the judgment; but I say unto you, that whosoever is angry with his brother rashly shall be in danger of the judgment; but whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. If thou offer thy gift upon the altar, and there remember that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way,*

<sup>w</sup> N. 643, 3720, 4943, 8354, 8740.

<sup>x</sup> N. 2701, 4403—4421, 4523—4534, 9051, 10569.

<sup>y</sup> N. 37, 152.

<sup>z</sup> As in Gen. xix. 8; 2 Kings vi. 2, 5, 6; Habak. ii. 11; Cant. i. 17.

*first be reconciled to thy brother, and then come and offer thy gift*" (v. 19—24): in the whole of that chapter the subject treated of is the interior life of man, which is of his soul, consequently of his will and thought thence derived, thus concerning the life of charity, which is the spiritual moral life: of this life the sons of Jacob were previously ignorant, by reason that they continued from their fathers to be external men; on this account also they were kept in the observance of external worship, according to the statutes, which were things external representing the internal things of worship and of the church; but the Lord teaches in this chapter, that the interior things of the church were not only to be represented by such external acts, but were also to be loved and done from the heart and soul; wherefore that he shall be saved who from interior life teaches and does the external things of the church is signified by he who teacheth and doeth shall be called great in the kingdom of the heavens: that unless the life be internal and thence external, heaven is not in man, and consequently he is not received in heaven, is signified by Unless your justice shall exceed the justice of the Scribes and Pharisees ye shall not enter into the kingdom of the heavens; by justice is signified the good of life from the good of charity, and by exceeding that of the Scribes and Pharisees is signified that the life must be internal and not external without internal; the Scribes and Pharisees were only in representative externals, and not in internals; the external life from the internal is taught in the precept of the decalogue, Thou shalt not kill, but they did not know that the desire to kill a man is the same as to kill him, wherefore it is first said, Ye have heard that it was said to them of old time, Thou shalt not kill, and whosoever shall kill shall be liable to judgment; for an opinion prevailed with the Jews from ancient time, that it was lawful to kill on account of injuries done to themselves, especially the Gentiles, and that they should only be punished for it lightly or grievously according to circumstances as to the state of the enmity, consequently as to the body only, and not as to the soul; this is understood by being liable to judgment: that he who without proper reason thinks ill of his neighbour, and turns himself from the good of charity, shall be punished lightly as to the soul, is signified by, Whosoever is angry with his brother rashly shall be liable to judgment, to be angry denoting to think ill, for it is distinguished from saying Raca, and saying Thou fool; brother denoting the neighbour, and also the good of charity, and to be liable to judgment denoting inquisition and punishment according to circumstances; that he who from ill or depraved thought heaps abuse on his neighbour, thus who contemns the good of charity as vile, shall be grievously punished, is signified by Whoever shall say to his brother, Raca, shall be liable to the council, for by saying Raca is signified from ill or depraved thought to treat the neighbour with

contumely, thus to account the good of charity vile, to say Raca denoting to account as nothing or vile, and brother denoting the good of charity; that he who hates his neighbour, thus who is altogether averse to the good of charity, is condemned to hell, is signified by Whoever shall say, Thou fool, shall be liable to hell fire, to say Thou fool denoting entire aversion, brother denoting the good of charity, and hell fire denoting the hell where they are who hate that good and thence their neighbour: there are three degrees of hatred here described, the first is of an ill thought, which is to be angry, the second is of an ill intention thence derived, which is to say Raca, and the third is of an ill will, which is to say Thou fool: all these are degrees of hatred against the good of charity, for hatred is opposite to this good; and the three degrees of punishment are signified by the judgment, the council, and the gehenna of fire, punishments for the evils of a lighter kind being signified by the judgment, punishments for those of a more grievous kind, by the council, and for the most grievous of all, by the gehenna of fire. Forasmuch as the universal heaven is in the good of charity towards the neighbour, and the universal hell is in anger, enmity, and hatred against the neighbour, and hence these are in opposition to that good; and whereas the worship of the Lord is worship from heaven, which is internal, but is no worship if anything thereof be from hell, and yet external worship without internal is from thence; therefore it is said, If thou offer thy gift upon the altar, and there remember that thy brother hath aught against thee, go thy way, first be reconciled to thy brother, and then come and offer thy gift: by the gift upon the altar is signified the worship of the Lord from love and charity, by brother is understood the neighbour, and abstractedly, the good of charity, and by having aught against thee is signified anger, enmity, or hatred, and by being reconciled is signified the dissipation thereof, and consequent conjunction by love.

From these considerations it may appear, that by brother is understood by the Lord the same as by neighbour, and by neighbour, in the spiritual sense, is signified good in the whole aggregate, and good in the whole aggregate is the good of charity. The same is understood by brother in many passages in the Old Testament, in the spiritual sense; as in Moses: *"Thou shalt not hate thy brother in thy heart"* (Levit. xix. 17): and in David: *"Behold how good and pleasant it is for brethren to dwell together in unity"* (Psalm cxxxiii. 1). In this sense also, *"Lot called the inhabitants of Sodom brethren"* (Gen. xix. 7): and it is also understood by *"the covenant of brethren between the sons of Israel and Edom"* (Amos i. 9); and by *"the brotherhood between Judah and Israel"* (Zech. xi. 14): for by the sons of Israel and Edom, likewise by Judah and Israel, in the spiritual sense, are not understood Israel and Edom and

Judah, but the goods and truths of heaven and the church, which are all conjoined with each other.

747. *That accuseth them before our God day and night*—That hereby is signified and reproved them and disputed with them from the Word continually, appears from the signification of accusing, as denoting to impugn, concerning which see above;<sup>a</sup> whence it follows, that it also denotes to reprove and to dispute with, for he who accuses also disputes and reproaches; and from the signification of before God, as denoting from the Word, concerning which we shall speak presently; and from the signification of day and night, as denoting continually and without intermission; for by day and night are signified all states of the life, by day the state of the life when the mind is in a clear idea, and by night, when the mind is in an obscure idea; the reason why by these two states of life is signified continually is because, in the spiritual world, there is not any distinction of times into years, months, weeks, days, and hours, but instead thereof are changes of state, for there angels and spirits are sometimes in a clear idea, and sometimes in an obscure idea; that angels and spirits are alternately in a state of clear perception, and in a state of obscure perception, may be seen in the work concerning *Heaven and Hell*:<sup>b</sup> but in particular their states succeed each other variously, as from one affection into another, and it is these states from which angels and spirits number their times, and which are thus in the place of such times as are in the world, which are years, months, weeks, days, nights, and hours; inasmuch now as their states of life in general are changed as to the clearness or obscurity of the intellect, and thus are in a continual succession, hence by days and nights is signified continually. The reason why to accuse before God signifies to rebuke and dispute from the Word is, because they who are meant by the dragon, or who separate faith from life, argue and dispute from the Word, and to dispute from the Word is to dispute before God, for God is in the Word, inasmuch as the Word is from God, and is divine truth proceeding from the Lord; hence it is said in John, “*In the beginning was the Word, and the Word was with God, and God was the Word*” (i. 1): the reason why they dispute for faith separate from the life of charity is, because they confirm their heresy from certain passages in the Word understood only according to the letter, and when they have thus confirmed it, they believe it to be the essential truth of the church although it is false. In general, by accusing day and night is signified the continual influx of falsity from those who are understood by the dragon, and whereas their falsities are from the Word falsified, hence this is signified by accusing before God.

<sup>a</sup> N. 746.<sup>b</sup> N. 154—161.



748. *And they overcame him by the blood of the Lamb*—That hereby is signified resistance and victory through divine truth proceeding from the Divine Humanity of the Lord, appears from the signification of blood, when predicated of the Lord, as denoting the divine truth proceeding from Him, concerning which see above;<sup>c</sup> and from the signification of the Lamb, as denoting the Lord as to the Divine Humanity, concerning which also see above;<sup>d</sup> from which it must appear that by overcoming the dragon by the blood of the Lamb is signified to conquer him, that is, those who are signified by the dragon and his angels, by divine truth proceeding from the Divine Humanity of the Lord. It is said, the divine truth proceeding from the Divine Humanity of the Lord, by reason that all divine truth, which fills the heaven, and constitutes the wisdom of the angels in the heavens, thence proceeds; for the Divine Humanity of the Lord is united with the Divinity itself, which was in Him from conception, so that they are one; the Divinity itself, which was in Him from conception, is what He called Father, and this is united with His Humanity as soul and body are united; hence it is that the Lord says that He is one with the Father (John x. 30, 38); and that He is in the Father and the Father in Him (John xiv. 7—11); and whereas there is such a union, therefore the divine truth, after the glorification of His Humanity, proceeds from His Divine Humanity: the divine truth proceeding from the Divine Humanity of the Lord is what is called the Holy Spirit, and that this proceeds from the Humanity of the Lord glorified, He Himself teaches in John; “*The Holy Spirit was not yet, because Jesus was not yet glorified*” (vii. 39): the Humanity glorified is the Divine Humanity: but more may be seen upon this subject in the *Doctrine of the New Jerusalem*;<sup>e</sup> likewise in the work concerning *Heaven and Hell*, from beginning to end; and that by the blood of the Lamb is understood the Divine Proceeding from the Divine Humanity of the Lord, may be seen above.<sup>f</sup>

From these observations it may be seen how much the literal sense of the Word differs from the spiritual sense; likewise, how the Word is falsified, if it is viewed outwardly only, and not at the same time inwardly: the difference between these senses may appear from this consideration, that by the blood of the Lamb, in the literal sense, is understood the Lord's passion of the cross, but in the spiritual sense, the divine truth proceeding from the Lord's Divine Humanity; wherefore if it should be assumed for the real truth that Michael conquered the dragon by the Lord's passion of the cross, it would hence follow that the Lord thereby took away all the sins of the world, and also thereby moved His Father to compassion for mankind, when notwith-

<sup>c</sup> N. 328, 329.<sup>d</sup> N. 314.<sup>e</sup> N. 280—310.<sup>f</sup> N. 476.

standing these ideas do not agree with divine truth, which is with the angels in heaven, nor with the genuine understanding of truth: who can ever understand that the Lord by the passion of the cross took away all the sins of the world, when notwithstanding every man's quality after death is according to what his life was in the world, and they who do evil come into hell, and they who do good into heaven? who can also understand that God the Father was moved to compassion or mercy from the blood of His Son on the cross, and that He had any need of such means, when notwithstanding He is in Himself mercy itself, love itself, and goodness itself? From these considerations it is evident, that the Word in this passage, and in a thousand others, must be falsified, if it is viewed outwardly only and not at the same time inwardly; to view it outwardly is to view it from the letter, but to view it inwardly is to view it from the doctrine of genuine truth; if, therefore, it is believed from doctrine that the Lord subjugated the hells, and at the same time glorified His Humanity by temptations, and that the passion of the cross was the last temptation and full victory, by which He subjugated the hells, and at the same time glorified His Humanity, it falls under the understanding and thence into the faith, and the result is this, that it is an apparent truth that Michael conquered by the passion of the cross, but a real truth that He conquered by divine truth proceeding from the Divine Humanity of the Lord: but if the apparent truth be taken instead of the real truth, and confirmed, the Word is then falsified, according to what was adduced above,<sup>g</sup> by way of illustration.

749. *And by the word of their testimony*—That hereby is signified, and by the confession and acknowledgment of the Divinity in His Humanity, appears from the signification of the word of testimony, as denoting the confession of the Lord, and the acknowledgment of the Divinity in His Humanity, concerning which see above:<sup>h</sup> that this is the word of testimony, is evident from the following passages in the Apocalypse: "*The angel said unto John, I am thy fellow-servant, and of thy brethren who have the testimony of Jesus: adore God, for the testimony of Jesus is the spirit of prophecy*" (xix. 10): and after the angel had so said, there appeared a white horse, and one sitting thereon, who was called the Word of God, likewise King of kings and Lord of lords (verses 13, 16): hence it may appear, that by the word of their testimony is signified the confession and acknowledgment of the Divinity in the Humanity of the Lord: they who are in that acknowledgment are also in the acknowledgment that the Humanity of the Lord is Divine, for the Essential Divinity cannot dwell elsewhere than in what is

<sup>g</sup> N. 719.<sup>h</sup> N. 392, 635, 649.

Divine from itself: but whereas the learned amongst us find some difficulty in comprehending this, therefore in their thought they separate the Divinity from the Humanity of the Lord, and place the Divinity without or above it, which, notwithstanding, is contrary to the Christian doctrine concerning the trinity, which is called the Athanasian or Nicene confession, wherein it is taught, that the Divinity assumed to itself the Humanity, and that they are not two but a united person, altogether as soul and body.

750. *And they loved not their lives* [literally, *their soul*] *even unto death*—That hereby are signified the faithful who, on account of those truths, suffered temptations, and esteemed the life of the world of no account compared with the life of heaven, appears from the signification of not loving the soul, as denoting to make light of the life of the world in comparison with the life of heaven, concerning which we shall speak presently; and from the signification of even unto death, as denoting to suffer temptations: for they who are in combats of temptations make no account of the life of the world compared with the life of heaven, nor, consequently, of the death of the body compared with the life of the soul, as may appear from those who suffered martyrdom; the reason is, because they know that the life in the world, which is only for some years, is nothing respectively to the life in heaven, which is eternal life, neither indeed is there any proportion given between the times of the life of men in the world, and the life in heaven which endures to eternity: let any one think, whether there can be any proportion between a hundred thousand years and eternity, and he will find that there is not; such considerations, with many others, flow in from heaven with those who suffer spiritual temptations, wherefore they do not love their soul, that is, their life in the world, even to death.

What is understood by the soul is but little known in the world, by reason that the learned have delivered various hypotheses concerning the seat thereof in the body, likewise concerning its essence, and also its influx and operation in the body; and from the ideas thence conceived concerning its immortality; hence it has come to be believed that the soul is a sort of cogitative principle, ethereal in its essence, and that, when separated from the body, it is without organs of motion and of sense, such as it enjoyed in the world, until it is again conjoined to the body, which they say will take place at the time of the last judgment: inasmuch as an incongruous idea is hence conceived in the learned world concerning the soul of man, it is of importance to illustrate from the Word what is understood by the soul. By the soul, in general, is understood man, and specifically, the life of man; and whereas in every man there are three degrees of life, there are also as many

degrees of the soul. But whereas all the life of man resides in his two faculties, which are called will and understanding, whence sometimes, in the Word, they are called lives, in the plural, and whereas by the soul is understood the life, it follows that there is a soul of the will, and a soul of the understanding, and that the soul of the will is the affection which is of love, and the soul of the understanding is the thought thence derived. But by soul, in the Word, is properly understood the life of the understanding of man, which is thought, and by the heart is understood the life of the will, which is affection, and whereas the respiration of the lungs corresponds to the life of the understanding which is thought, and the pulse of the heart corresponds to the life of the will which is affection, therefore by the soul, in the lowest natural sense, is understood the life of respiration; hence it is usual to say of those who are about to die, that they emit the soul or spirit, likewise that they have no longer animation, or that no breathing from the mouth is sensibly perceived.

That such things are meant by soul in the Word, may appear from the passages where it is mentioned, which shall now be adduced.

I. That soul in general signifies man, appears from the following passages: thus in Moses: "*Abram took every soul which they had gained in Haran, and they departed into the land of Canaan*" (Gen. xii. 5): "*The king of Sodom said unto Abraham, Give me the souls and take the substance to thyself*" (Gen. xiv. 21): "*All the souls of the sons and daughters of Leah were thirty and three*" (Gen. xlvi. 15): "*The sons of Joseph were two souls, every soul of the house of Jacob which came into Egypt, seventy*" (Gen. xlvi. 27): "*Every soul which hath eaten of a carcase, or what is torn, shall be unclean until the evening*" (Levit. xvii. 15): "*Thou shalt not keep any soul alive of the cities of the people*" (Deut. xx. 16): "*If a man steal the soul of his brethren, and make gain thereof*" (Deut. xxiv. 7): "*The soul which shall eat the fat and the blood shall be cut off*" (Lev. vii. 27): "*The soul which is not circumcised shall be cut off from his people*" (Gen. xvii. 14): besides other passages in which the soul signifies man.

II. That the soul specifically signifies the life of the body appears from these passages: thus in Luke; "*The rich man thought with himself, I will say to my soul, Soul, thou hast many goods laid up for many years, take thine ease, eat, drink and be merry: but God said to him, Thou unwise one, this night shall thy soul be required of thee*" (xii. 19, 20): And in Moses; "*When the soul of Rachel was departing, she called his name Benoni*" (Gen. xxxv. 18): "*All the men are dead which sought thy soul*" (Exod. iv. 19): "*By the hand of them that seek thy soul*" (Jer. xix. 7, 9; xxxiv. 21): "*He who departeth to the Chaldeans shall*

live, and his soul shall be to him for spoil" (Jer. xxi. 9): "I will give thy soul for a prey" (Jer. xlv. 5); "Is this the fast which I choose, a day for a man to afflict his soul" (Isaiah lviii. 5): "Reuben said to his brethren concerning Joseph, Let us not smite him in the soul" (Gen. xxxvii. 21): "Soul for soul, eye for eye, tooth for tooth" (Deut. xix. 21): "Thou shalt not take the upper or nether mill stone for a pledge, for he receiveth the soul for a pledge" (Deut. xxiv. 6): "Samson said, Let my soul die with the Philistines" (Judges xvi. 30): "Jezabel said to Elias, That tomorrow she would make his soul as the soul of one of them: and Elias departed for his soul" (1 Kings xix. 2, 3): "Peter said, I will lay down my soul for Thee: Jesus answered, Wilt thou lay down thy soul for Me? verily I say, the cock shall not crow until thou hast denied Me thrice" (John xiii. 37, 38): in those passages soul signifies the life of the body; as likewise where the Lord speaks concerning the life of His body; "As the son of Man came not to be ministered unto, but to minister, and to give His soul a redemption for many" (Matt. xx. 28; Mark x. 45): "Behold I love thee, therefore I will give man for thee, and people for thy soul" (Isaiah xliii. 4): "Jesus said, Greater love than this hath no man, that a man lay down his soul for his friends" (John xv. 13): "Jesus said, I am the good shepherd, the good shepherd layeth down his soul for the sheep. I lay down My soul, and I will take it again, no man taketh it away from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again" (John x. 11, 12, 15, 17, 18).

III. That the soul signifies the life of the spirit of man, which is called his spiritual life, appears from the following passages: thus in the Evangelists; "Jesus said, Fear not them who can kill the body, but cannot kill the soul: rather fear Him who can destroy both soul and body in hell" (Matt. x. 28; Luke xii. 4, 5): "Whosoever would find his soul shall lose it; and whosoever would lose his soul for My sake, shall find it" (Matt. x. 39; Luke xvii. 33): "He who loveth his soul shall lose it; but he who hateth his soul in this world shall keep it to the life eternal" (John xii. 25): "Jesus said, Whosoever will come after Me, let him deny himself, take up his cross, and follow me: he who desireth to keep his soul shall lose it, but he who would lose it for My sake shall find it: what will it profit a man, if he should gain the whole world, but lose his soul; or what will a man give a sufficient price for the redemption of his soul" (Matt. xvi. 24—26; Mark viii. 34—37; Luke ix. 23—25): "Jesus said, I come not to destroy souls, but to save them" (Luke ix. 56): Mary said unto Elisabeth, "My soul doth magnify the Lord" (Luke i. 46): "Simeon said unto Mary, concerning the infant Jesus, A sword shall also pierce through thine own soul, that the thoughts of many hearts may be revealed" (Luke ii. 35): "Jesus said concerning the last times, In patience possess ye your souls" (Luke xxi. 19):

*“The foundations were broken, all those making gain with pools of the soul”* (Isaiah xix. 10): *“With the peril of our souls we bring our bread, by reason of the sword of the wilderness”* (Lam. v. 9): *“They have digged a pit for my soul”* (Jer. xviii. 20): *“Their soul shall be as a watered garden”* (Jer. xxxi. 12): *“I will water the wearied soul, and every soul which grieveth I will fill”* (Jer. xxxi. 25): *“Woe to them that sew pillows under all the arm-pits of My hands, and that make kerchiefs upon the head of every stature to hunt souls; will ye hunt the souls of My people, that ye may preserve your souls alive; thou hast profaned Me with My people, to slay the souls which ought not to die, and to keep alive the souls which ought not to live”* (Ezek. xiii. 18, 19): *“Behold all souls are Mine, as the soul of the father, so the soul of the son, they are Mine; the soul that sinneth, it shall die”* (Ezek. xviii. 4, 20): *“I will go away for the bitterness of my soul”* (Isaiah xxxviii. 15): *“The waters compassed me about even to the soul”* (Jonah ii. 6): *“The waters came even unto the soul; I am sunk in deep mire”* (Psalm lxix. 2): *“They hurt my foot with fetters, my soul came to the earth”* (Psalm cv. 18): *“Bring my soul out of prison”* (Psalm cxlii. 8): *“Thou hast delivered my soul from death”* (Psalm lvi. 13): *“To rescue their soul from death, and to make them alive in famine”* (Psalm xxxiii. 19): *“Deliver me not to the soul of mine enemies”* (Psalm xxvii. 12; xli. 2): *“I humbled my soul with fasting; let them not say in their hearts, Ah, for his soul”* (Psalm xxxv. 13, 25): *“Thou wilt not leave my soul in hell, nor wilt thou suffer thine Holy One to see corruption”* (Psalm xvi. 10): *“The man who feareth Jehovah, he shall teach him the way which he shall choose, his soul shall pass the night in good”* (Psalm xxv. 12, 13): *“He that hath clean hands and a pure heart, who hath not lifted up his soul to vanity”* (Psalm xxiv. 4): *“He will keep the souls of the needy, He will redeem their soul from deceit and violence”* (Psalm lxxii. 13, 14): *“Bless Jehovah, O my soul”* (Psalm ciii. 1, 22): *“Let every soul praise Jah”* (Psalm cl. 6): *“They will ask food for their soul”* (Psalm lxxviii. 18): *“Jehovah breathed into the nostrils of man the breath of lives, and man became a living soul”* (Gen. ii. 7): in these passages soul is used to denote the life of the spirit of man, which is called his spiritual life.

IV. Forasmuch as man has two faculties of life, viz., the faculty of understanding and the faculty of willing, and both these faculties constitute the spiritual life of man, it may appear from some of the passages above adduced, and likewise from the following, that the soul signifies that faculty which is called the life of the understanding of man; as in Moses: *“Thou shalt love Jehovah God from thy whole heart, from thy whole soul, and from all thy strength”* (Deut. vi. 5; x. 12; xi. 13; xxvi. 16); and in the Evangelists: *“Jesus said, Thou shalt love the Lord thy God from thy whole heart, and from thy whole soul, and from thy*

*whole mind*” (Matt. xxii. 37; Mark xii. 30, 33; Luke x. 27): by loving Jehovah God with the whole heart and with the whole soul is understood, with all the will and all the understanding, likewise, with all the love and all the faith, for the heart signifies the love and the will, and the soul signifies the faith and the understanding; the reason why the two former are signified by the heart is, because the love of man is of his will; and the reason why the two latter are signified by the soul is, because faith is of the understanding: this signification of the heart and the soul is derived from correspondence; for the heart of man corresponds to the good of love, which is of his will, and the soul, or breath of the lungs, corresponds to the truth of faith, which is of the understanding: with all the strength and all the mind, signifies above all things. And in Ezekiel; “*Their silver and their gold shall not be able to deliver them in the day of the anger of Jehovah, they shall not satisfy their soul, neither shall they fill their bowels*” (vii. 19): here also the soul is put for the understanding of truth, which is said not to be satisfied when there is no truth in the church, and the bowels for the will of good, which are said not to be filled when there is no good in the church: inasmuch as silver, from correspondence, signifies truth, and in the opposite sense falsity, and gold signifies good, and in the opposite sense evil, therefore it is said, Their silver and their gold shall not be able to deliver them in the day of the anger of Jehovah, the silver and gold there denoting what is not true and what is not good, also what is false and evil, and the day of anger denoting the day of judgment. And in Isaiah: “*The light of Israel shall be for a fire, and his Holy One for a flame, which shall set on fire and devour the glory of his forest and Carmel, it shall consume from the soul even to the flesh*” (x. 17, 18): by the light of Israel and by His Holy One, which shall be for a fire and a flame, is understood the Lord as to the last judgment; by the fire and flame is signified the destruction of those who are in falsities of evil; by the glory of the forest and Carmel, which the fire and flame shall devour and consume, is signified the truth and good of truth appertaining to the church, which, being turned into falsities and evils of falsity, will be destroyed; from the soul even to the flesh signifies even from the understanding thereof to the will thereof, the soul denoting the understanding of truth, and flesh the will of good. Again; “*The fool speaketh foolishness, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail*” (xxxii. 6): here also by the soul is signified man as to the understanding of good and truth, by the soul of the hungry the understanding of good, and by the drink of the thirsty the understanding of truth; that the man who is in falsities of evil will endeavour to deprive thereof him who is in truth from good, is signified by The fool speaketh foolishness, to make empty the soul, and to cause it to fail. Again: “*It shall be as*

when a hungry man dreameth, as if he were eating, but when he awaketh, his soul is fasting; and when a thirsty man dreameth, as if he were drinking, but when he waketh, behold he is faint, and his soul hath appetite; so shall be the multitude of all nations that fight against Mount Zion" (xxix. 8): these things are said concerning those who are in falsities from evil, and yet suppose them to be truths from good; the falsities from evil combating against the goods of the church are signified by The multitude of all nations fighting against Mount Zion, multitude being predicated of truths, nations signifying evils, and Mount Zion the church as to the good of love; the belief that evils are good, when notwithstanding they are evils of falsity, is signified by It shall be as when a hungry man dreameth, as if he were eating, but when he awaketh, his soul is fasting; the hungry dreaming as if he were eating signifies the opinion and erroneous faith concerning good, to dream denoting such opinion and erroneous faith, and to be hungry, and as if he were eating, denoting as it were a desire for good and to be nourished thereby; but when he awaketh signifies when it is discovered what good is; his soul is fasting signifies that there is no understanding of good: similar things are said concerning truth, which are signified by "When the thirsty man dreameth, as if he were drinking, but when he awaketh, behold he is faint, and his soul hath appetite;" to be thirsty and as if he were drinking whilst he dreameth, signifying the opinion and faith as it were of truth; but when he awaketh behold he is faint, and his soul hath appetite, signifies that still it is not truth but falsity, the soul there signifying the faith of falsity, by reason of truth not being understood, for both evil and falsity, as well as good and truth, are predicated of faith and understanding, when they are of the thought alone; for man can think so as it were to understand and thence believe that evil is good, as well as that falsity is truth; such are all those who are in falsities of doctrine, and have faith only in their masters and books, and never think whether what they are taught may not be falsities and evils, but believe them to be truths and goods because they can be confirmed, not knowing that falsity and evil may be equally confirmed as truth and good. Again in the same prophet; "If thou bring forth thy soul to the hungry, and satisfy the afflicted soul, thy light shall arise in darkness, and thy thick darkness be as the noon day" (lviii. 10); to bring forth the soul to the hungry, and to satisfy the afflicted soul, signifies to teach him who desires it what is good and what is true; by the hungry are signified those who desire good, and by the afflicted those who desire truth, and by bringing forth the soul to them is signified to teach them good and truth, thus from the understanding, doctrine, and faith; that to those who are in ignorance, but still in the desire of truth and good, shall be given the understanding thereof, is signified by Thy light shall arise in darkness, and thy



thick darkness be as the noon day ; darkness and thick darkness denoting ignorance of truth and good, and the light and the noon day denoting the understanding thereof. And in Lamentations ; *“All the people sigh, they seek bread, they have given their desirable things for food to recreate their soul. He is far from me that comforteth, that recreateth my soul, my sons are desolate, because the enemy prevailed. My priests and my elders expired in the city, because they sought food for themselves with which they might recreate their soul”* (i. 11, 16, 19): these things are said concerning the church in which there is no more any truth and good of doctrine, whence the men thereof who are desirous of those things faint ; the deficiency of good and truth in doctrine, and the desire for them to nourish the life of faith and of the understanding, is signified by *All the people sigh, they seek bread, they have given their desirable things for food to recreate their soul* ; the deficiency is signified by their sighing, the desire for good by seeking bread, the desire for truth by giving their desirable things for food, and, for the nourishment of faith and understanding, is signified by to recreate their soul ; that there is not any nourishment of faith and understanding, because there are no longer truths by reason of evils of the life, is signified by *He is far from me that comforteth, that recreateth my soul, my sons are become desolate because the enemy hath prevailed, the sons being desolate signifies that truths are no more, and the enemy who prevailed signifies evil from hell, thus evil of the life ; that there are no longer any who teach good and truth is signified by My priests and my elders expired in the city, the priests signifying those who teach good, and the elders those who teach truths, and the city signifying doctrine, and to expire denoting that they are no more ; there being no spiritual nourishment for them is signified by, when they sought food for themselves where-with they might recreate their souls. Again in Lamentations ; “They say to their mothers, Where is the corn and the wine ? when they faint as the wounded in the streets of the city, when their soul is poured out upon the bosom of their mothers”* (ii. 12): by these words are signified similar things as above, namely, that such is the desolation of the church from the defect of good and truth in doctrine, that the spiritual life therein faints and perishes : by mothers are signified the truths of the church ; by saying to them, *Where is the corn and the wine*, is signified, where is now the good of doctrine and the truth thereof : by pouring out their soul upon the bosom of their mothers is signified the fainting and perishing of spiritual life by reason of the desolation arising from the deficiency of truths ; whereas by the soul is understood the life of faith, and the understanding of good and truth, which is the spiritual life of man, it is said that they faint as the wounded in the street of the city, the wounded denoting those who perish by falsities, and the street of the city denoting the

truth of doctrine. And in Jonah; "*When my soul fainted upon me*" (ii. 8): where the subject treated of is concerning temptations; and by his soul fainting upon him is signified the fainting of truth in faith and understanding. And in David; "*Mine eye is wasted away by reason of indignation, my soul and my belly*" (Psalm xxxi. 10): and again; "*My soul is bowed down to the dust, my belly cleaveth to the earth*" (Psalm xlv. 26): by these words also is described a state of temptations: by the eye is signified the understanding, by the soul, the faith and understanding of truth, and by the belly, the faith and understanding of good: the reason why this is signified by the belly is, because the belly receives the food, and by food and bread is signified good which nourishes, in the present case the understanding and faith; the deficiency thereof in temptations is signified by wasting away for indignation, bowing down to the dust, and cleaving to the earth. And in Moses; "*They said, Now is our soul dried up, there is nothing but this manna before our eyes*" (Numb. xi. 6): inasmuch as by manna is signified spiritual nourishment, it also denotes the faith and understanding, or intelligence of man, which are spiritually nourished; and whereas the sons of Israel were without natural nourishment, which yet they desired, therefore they said, Our soul is dried up, there is nothing else but manna before our eyes; by the soul being dried up is signified the life of faith and of the understanding fainting when there was not natural nourishment at the same time; by There is nothing else but manna before our eyes is signified that there was only spiritual nourishment; and because they loathed this, the flesh of quails, or selay, was given to them, by which is signified natural nourishment. And in Samuel; "*Hannah said unto Eli, I have poured out my soul before Jehovah*" (i. 15): where by pouring out the soul before Jehovah is signified to declare the thoughts of her mind and heart. And in the Evangelists also it is written, "*Be ye not over careful for your soul what ye shall eat, and what ye shall drink, nor for your body, what ye shall put on: is not the soul more than meat, and the body more than raiment*" (Matt. vi. 25; Luke xii. 22, 23): these words, although they are spoken of the life of the body, still signify such things as are of the life of the spirit, for all things of the literal sense of the Word, which is natural, contain within them an internal sense, which is spiritual; in this sense by eating, drinking, and by meat, is signified spiritual nourishment, which is the nourishment of faith and therewith of the understanding, whence comes intelligence in things spiritual; hence it is said, Be not ye over careful for your soul what ye shall eat and what ye shall drink, is not the soul more than meat, to eat denoting to perceive good intellectually, thus spiritually, to drink denoting to perceive truth in the same manner, and meat denoting the good and truth from which is spiritual nourishment; by clothing the body and by raiment is

signified truth investing the good of love and of the will, raiment denoting that truth, and the body the good of love which is the good of the will. Again in David; "*O my soul, I lie in the midst of lions, the sons of men are set on fire*" (Psalm lvii. 4): by the soul here also is signified the spiritual life, which is the life of faith, thus also the life of the understanding, for the understanding is formed from truths, and consists of them, as also faith; inasmuch as these things are signified by the soul, and the subject there treated of is concerning the vastation of truth, therefore it is said, I lie in the midst of lions, for by lions are there signified falsities destroying the truths of the church; it is also said, The sons of men are set on fire, the sons of men signifying the truths of doctrine and of the church, which, when they are possessed from a corporeal love, and thereby perish, are said to be set on fire. Again in Moses; "*Abraham spake with the sons of Heth, If it be with your soul that I bury my dead*" (Gen. xxiii. 8): soul there signifies thought from truth; but these words are explained in the *Arcana Cœlestia*.<sup>i</sup> Again in Jeremiah; "*Thy lovers will abhor thee, they will seek thy soul*" (iv. 30); by the lovers there mentioned are understood those who are in the love of evil; by seeking the soul is signified to desire to destroy the faith and understanding of truth by the falsities of evil. And in Ezekiel; "*Javan and Tubal traded with the soul of man and vessels of brass*" (xxvii. 13). Speaking of Tyre, whereby is signified the church as to the knowledges of truth and good. By trading is signified the acquisition and communication thereof; by Javan and Tubal is signified external representative worship; and by the soul of man and vessels of brass are signified the science of truth and science of good in the natural man; the science of truth appertaining to the natural man is also signified by "*souls of men*" (Apoc. xviii. 13); the souls of men in these passages properly denote slaves or servants, by whom also, in the spiritual sense, are signified scientific truths of the natural man, which are things of service to the spiritual.

V. Forasmuch as the life of faith, and also the life of the understanding of man, is from divine truth, therefore divine truth is also signified by soul; as in the following passages: thus in Jeremiah; "*I will plant them in this land in verity, in my whole heart and in my own soul*" (xxxii. 41): inasmuch as there are two things which proceed from the Lord, divine good and divine truth, and these, being received by the angels of heaven and the men of the church, constitute heavenly life with them, it may thence appear what is signified by planting them in the whole heart and in the whole soul, namely, in his own divine good and divine truth, for the heart signifies the divine good of

<sup>i</sup> N. 2930.

the divine love, and the soul the divine truth. Again in the same prophet: "*Jehovah sware by His soul*" (li. 14: Amos vi. 8): Jehovah is said to swear by His soul when He confirms by His divine truth, for to swear signifies to confirm, and the soul of Jehovah the divine truth. And in David: "*Jehovah trieth the just; the impious, and him that loveth violence, His soul hateth*" (Psalm xi. 5): where also by the soul of Jehovah is signified the divine truth, for by the violent, in the Word, is signified one who offers violence to divine truth, which being done by the falsities of evil, therefore this is signified by the impious and him that loveth violence. And in Isaiah: "*Mine elect in whom My soul is well pleased, I have put My spirit upon him*" (xlii. 1): treating of the Lord, who is understood by the elect of Jehovah; and whereas by the spirit of Jehovah, which was put upon Him, is signified the Divine Proceeding, therefore by the soul of Jehovah, which was well pleased in Him, is signified the divine truth; for in this Divine Truth the Lord was as to His Humanity in the world. And in Jeremiah: "*Jehovah said, Though Moses and Samuel stood before Me, My soul [could] not [be] towards this people*" (xv. 1): by Moses and Samuel, in the representative sense, is signified the Word; and whereas the Word is divine truth, and by the people there mentioned are understood the sons of Israel, with whom there was not any divine truth but what was falsified and adulterated, it is said, My soul could not be towards this people. Again in the same prophet: "*Shall not my soul be avenged*" (v. 9, 29): here also by the soul of Jehovah is understood the divine truth, and hence, when the Lord executes judgment, it is said that His soul is avenged: the like is signified by the Son of Man coming to judgment, the Son of Man also denoting the Lord, as to divine truth. Again; "*Admit chastisement, O Jerusalem, lest my soul be disjointed from thee, and I reduce thee to wasteness*" (vi. 8): by Jerusalem is signified the church as to doctrine; by admitting chastisement is signified to receive discipline; by Lest my soul be disjointed from thee, is signified lest divine truth should recede from them; and by reducing to wasteness is signified lest the church be desolated as to all truth. Again in Isaiah: "*Jehovah giveth soul to the people upon the earth, and spirit to them that walk therein*" (xlii. 5); by the soul which Jehovah giveth to the people upon the earth is signified divine truth from the Lord to those who will be of His church; by the spirit which Jehovah will give to them that walk therein is signified life according to divine truth, to walk denoting to live.

VI. Forasmuch as by soul, where the Lord is treated of, is signified divine truth, hence spiritual life, which is from truth, is also thereby signified; as in Moses: "*The soul of all flesh is the blood*" (Levit. xvii. 14): inasmuch as the ultimate life of man, which is the life of his body, consists in the blood, therefore it is

said that the soul of all flesh, that is, the life thereof, is its blood ; but whereas in every particular of the Word there is a spiritual sense, and in that sense by blood is signified the truth of doctrine from the Word, which is divine truth, therefore this also is signified by the soul of all flesh : that blood signifies the truth of doctrine from the Word, which is divine truth, may be seen above :<sup>j</sup> inasmuch as this was signified by blood, therefore it was forbidden the sons of Israel to eat blood, and therefore the blood of the burnt offerings and sacrifices was sprinkled about the altar, and by blood sanctifications and also inaugurations were performed, likewise also by blood the covenant of the God of Israel was entered into, that is, of the Lord with the people ; the case is also the same with the new covenant entered into by the Lord with the church at this day, wherefore the blood of the Lord is called the blood of the covenant, that is, of conjunction with the Lord, and this because the divine truth proceeding from the Lord is what conjoins. From these considerations it is now evident why blood is called soul : it was on account of this signification of blood that from the most ancient time it was forbidden to eat blood, as may appear in Moses ; *“ Every creeping thing that liveth, to you it shall be for meat, but the flesh with the soul thereof, the blood thereof, ye shall not eat ”* (Gen. ix. 3, 4) : here also it is said, that the blood is the soul of the flesh, which it was forbid to eat, because by the eating of the blood was signified the profanation of truth. Again ; *“ Whosoever shall eat any blood, I will set My faces against the soul that eateth blood, that I may cut off that soul from the midst of its people : for the soul of the flesh is in the blood ; therefore I have given it upon the altar to expiate your souls, for it is the blood that expiateth for the soul ”* (Levit. xvii. 10, 11) : inasmuch as soul, like blood, signifies truth from the Word, which is divine truth proceeding from the Lord, and inasmuch as all worship of the Lord is performed by divine truth, it is for this reason said, For the soul of the flesh is in the blood, therefore have I given it upon the altar, to give the blood upon the altar signifying worship from divine truth ; and inasmuch as all liberation from evils and falsities, which is expiation, is effected by divine truth and by a life according thereto, therefore it is said, To expiate your souls, for it is the blood which expiateth for the soul. Again ; *“ Surely the blood of your souls will I require, of the hand of every wild beast will I require it, especially of the hand of man, of the hand of a man’s brother will I require the soul of man ”* (Gen. ix. 5) : that by blood, and also by soul, is here understood the spiritual life of man, which is a life according to divine truth, may appear from this consideration, that whosoever extinguishes that life perishes in eternal death ; for no other can extinguish it but he

<sup>j</sup> N. 328, 329, 476.

who is in infernal evil and falsity ; but these things may be seen explained in the *Arcana Caelestia*.

VII. That by living soul is signified life in general may appear from the passages where beasts, birds, reptiles, and fish, are called living souls : as in the following : “ *God said, Let the waters bring forth abundantly the creeping thing, the living soul. God created great whales, and every living soul that creepeth, which the waters brought forth* ” (Gen. i. 20, 21) : “ *God said, Let the earth produce the living soul, according to their kind, beast and wild beast* ” (Gen. i. 24) : “ *Jehovah brought unto the man every beast of the field, and every bird of the heavens, to see what he would call it ; and whatsoever the man called it, the living soul, that was its name* ” (Gen. ii. 19) : “ *Every living soul which swimmeth, whithersoever the rivers come, shall live, whence there shall be much fish* ” (Ezek. xlvi. 9) : and in the Apocalypse ; “ *Every living soul in the sea died* ” (xvi. 3) : by all animals, in the spiritual sense, are signified things appertaining to the natural man and his life ; and whereas by the life of the natural man, which is life in ultimates, is signified life in the whole aggregate, hence it is that they are called living souls. From these considerations it may now appear what is signified in the Word by soul, namely, that it signifies the life of man both natural and spiritual, thus both of his body and spirit : hence it may be seen how perverse the idea is which is conceived by the learned, and thence by the vulgar, concerning the soul of man, namely, that it is a sort of individual being residing in some place of the body, either in the brain, or in the heart, or elsewhere, and that on being loosed from man by death, it is without any body, and without the powers of sense and motion, such as appertain to body, and that these are to be added to it at the day of the last judgment ; likewise, that in the meantime it is a somewhat flying in the ether, or remaining in a sort of limbo, where it waits for its accessory partner, which is the body : this now is the idea which is entertained in the world concerning the soul of man, when notwithstanding no such thing is thereby understood in the Word ; but it there signifies the life of man, which never can have any existence separate from a body, but in a body, for the body is the external form of that life which is called the soul, effecting its will and pleasure in both worlds, as well the natural, in which man lives, as the spiritual, in which spirits and angels live ; and whereas the Divine Proceeding from the Lord constitutes the life of all, therefore this is signified by soul in the celestial sense. Inasmuch as the Divine Proceeding, wherever it comes, forms an image of the Lord, thus also forms angels and spirits, so that they become human forms according to reception, hence then it follows that by the soul which lives after death is to be understood the spirit of man, which is a man with both soul and body, with a soul which rules over the body, and with a body

whereby it effects its will and pleasure in the world in which it resides.

751. *Therefore rejoice, ye heavens, and ye that dwell in them—* That hereby is signified the salvation and thence the joy of those who become spiritual by the reception of divine truth, appears from the signification of rejoicing, as denoting joy on account of salvation; and from the signification of the heavens, as denoting the spiritual, concerning which we shall speak presently; and from the signification of ye that dwell in them, as denoting those who live, in this case, spiritually; that to dwell signifies to live, may be seen above.<sup>k</sup> The reason why the heavens signify the spiritual is, because all who are in the heavens are spiritual, and because men who are become spiritual are likewise in the heavens, although in the world as to the body, wherefore by ye that dwell in the heavens are not only understood the angels, but also men, for every man with whom the interior mind, which is called the spiritual mind, is opened, is in the heavens, yea, he also sometimes appears amongst the angels there; that this is the case has been hitherto unknown in the world; wherefore it is to be observed, that man as to his spirit is amongst spirits and angels, and indeed in that society of them into which he is to come after death; the reason is, because the spiritual mind of man is altogether formed to the image of heaven, insomuch that it is heaven in its least form, wherefore it cannot but be where its form is, and this although the mind itself be as yet in the body; but these things are better illustrated in the work concerning *Heaven and Hell*;<sup>l</sup> where it is shewn, that every angel, and also every man as to his interiors, if he be spiritual, is a heaven in its least form, corresponding to heaven in its greatest or grand form. Hence it is that, in the Word, when the creation of heaven and earth is treated of, the internal and external of the church is thereby understood in general, and, in particular, the internal and external, or spiritual and natural man. From these considerations it may appear, that by the heavens and those who dwell in them are signified all who are there, and likewise men who become spiritual by the reception of divine truth in doctrine and life.

752. *Woe to the inhabitants of the earth and of the sea—* That hereby is signified lamentation over those who become merely natural and sensual, appears from the signification of woe, as denoting lamentation, concerning which see above;<sup>m</sup> and from the signification of the inhabitants of the earth and of the sea, as denoting the merely natural and sensual; for when by those who dwell in the heavens are signified the spiritual, by the inhabitants of the earth and of the sea are signified the natural and sensual, for the natural and sensual mind is beneath the

<sup>k</sup> N. 133, 479, 662.<sup>l</sup> N. 51—58.<sup>m</sup> N. 532.

spiritual mind, as the earth and sea are beneath the heavens: in the spiritual world the heavens also appear on high, and far off beneath them appear earths and seas, and in the heavens dwell the spiritual, and upon the earths afar off beneath them dwell the natural, and in the seas the sensual; for every one dwells high above, or deep below, according as his interiors, which are called the interiors of the mind, are opened or closed; hence it is, that by heaven and earth, in certain passages of the Word, is signified the church internal and external, or spiritual and natural; likewise, in particular, the spiritual and natural man, by reason that the church is in man, and hence the man who is spiritual is in the church. The reason why by the earth and the sea are here signified the merely natural and sensual is, because by the earth here mentioned is understood that earth to which the dragon was cast down, and to which the devil is said to come down, as will be seen in what follows; and the merely natural or external man is there, for the natural man without the spiritual, or the external man without the internal, is upon damned earth, under which is hell: for man is born sensual and natural, thus as in hell, because into evils of every kind, but by regeneration he becomes spiritual, and is thereby drawn out of hell, and elevated into heaven, by the Lord; hence it is, that this lamentation is over those who are merely natural and sensual. The reason of such lamentations over them is, because they are meant who are in faith separate from charity, thus who say that they are in the faith, although they are in no light of faith; and that such become merely natural and sensual was shewn above;<sup>n</sup> such are also meant by the dragon and his angels, and by the old serpent, but in the present case are meant those who suffer themselves to be easily seduced by the dragon and his angels: it is these, therefore, concerning whom it is said, Woe to the inhabitants of the earth and the sea. That by heaven and earth is signified the internal church, which is spiritual, and the external church, which is natural, may be seen above;<sup>o</sup> that by the earth is also signified damnation;<sup>p</sup> that by seas are signified the extreme things of the life of man, which are called sensual;<sup>q</sup> that they also signify the hells.<sup>r</sup>

753. *For the devil is come down unto you*—That hereby is signified, because they receive evils from hell, appears from the signification of the devil, as denoting the hell from whence come evils, concerning which see above;<sup>s</sup> and from the signification of coming down unto them, when predicated of the devil, as denoting to be amongst them, to seduce them, and to be received by them: by those unto whom the devil is here said to come down are understood the inhabitants of the earth and the sea, by whom are signified the merely natural and sensual, who be-

<sup>n</sup> N. 714, 739.<sup>o</sup> N. 304.<sup>p</sup> N. 712.<sup>q</sup> N. 275, 312, 511.<sup>r</sup> N. 537, 538.<sup>s</sup> N. 740.



came such by reason of their rejecting the life of faith, which is called charity; and they who reject this from their religion, believing and saying in their heart that they contribute nothing to salvation, but faith alone, and piety in worship, remain natural, and also become sensual, so far as they reject goods in act or deed, and give up themselves to the pleasures arising from the loves of self and of the world: these, inasmuch as they remain natural, yea, become sensual, receive with delight the evils which ascend out of hell, for the natural man is in those evils from his birth, and unless he becomes also spiritual, he remains in them; for when man becomes spiritual, he communicates with the heavens, and thence receives goods, and the goods communicated through heaven from the Lord remove evils, which can only be effected by a life according to precepts from the Word.

754. *Having great anger*—That hereby is signified hatred against spiritual truths and goods, which are of faith and life from the Word, consequently against those who are in them, appears from the signification of great anger, when predicated of the devil, as denoting hatred; for anger, when predicated of the Lord, signifies zeal, in which, however, inwardly is heaven, but when predicated of the devil it denotes hatred, in which inwardly is hell; that these, and various other things of a like nature, are signified by anger and wrath, may be seen above.<sup>t</sup> The reason why the hatred of the devil is against spiritual truths and goods is, because truths and goods merely natural are altogether opposite to them; for truths and goods merely natural are, in their essence, falsities and evils, although before those who are merely natural and sensual they appear as truths and goods, because their goods are pleasures and delights flowing from the loves of self and the world, and their truths are what favour those goods; and whereas the loves of self and of the world are from hell, therefore, in their essence, they are evils and falsities; but spiritual truths and goods are in their essence truths and goods, because the goods are delights flowing from love to the Lord, and from love towards the neighbour, and the truths are what teach those goods: and whereas these truths and goods are through heaven from the Lord, therefore they are called spiritual, for every thing which proceeds from the Lord is called spiritual: and inasmuch as man cannot receive these truths and goods unless he believes them and does them, therefore it is added, which are of faith and life from the Word; to live from the Word is to live from the Lord, for the Lord is in the Word, yea, is the Word. Now whereas truths and goods merely natural, which in their essence are falsities and evils, are altogether opposite to truths and

<sup>t</sup> N. 413, 481 at the end, 647, 693.

goods spiritual, which in their essence are truths and goods, therefore the devil, by whom is meant hell, is continually in hatred against them: hence it is that from the hells there continually ascend hatreds of various kinds, and, on the other hand, from the heavens descend spiritual loves, also of various kinds, and that between the hatreds of the hells and the loves of the heavens there is an equilibrium, in which men in the world are held, in order that they may act from liberty according to reason: wherefore they who do not live from the Word, but from the world, inasmuch as they remain natural, receive evils and thence falsities from hell, and conceive from them hatred against spiritual truths and goods: their hatred does not indeed appear in the world, because it lies inwardly concealed in their spirit, but it is manifested after death, when they become spirits; then, against those who are in spiritual truths and goods, they burn with so great hatred that it cannot be described; it is indeed a deadly hatred; for as soon as they see an angel, who is in those truths and goods, yea, if they only hear them name the Lord, from whom they are derived, they immediately rush into the rage of hatred, and perceive nothing more delightful than to persecute them, and to do evil to them; and because they are not able to kill their body, they attempt with a burning heart to kill their soul. The reason why it is said, Woe to the inhabitants of the earth and of the sea, because the devil is come down unto you having great anger, is because, after the last judgment, the state of the spiritual world was altogether changed; before the last judgment it was permitted those who could act a civil and moral life in externals, although they were not spiritual, to form to themselves as it were heavens, and there to enjoy such pleasures as they delighted in in the world; but since the last judgment was accomplished, this is no longer permitted, for now every one is carried away according to his life, he who is merely natural to hell, and he who is spiritual to heaven: this also is what is signified by the dragon and his angels being cast out of heaven to the earth, namely, that before it was granted them to have conjunction with the angels who were in the ultimate heavens, and by reason thereof to form to themselves such heavens, but that it was no longer granted. This therefore is what is specifically understood by hatred against those who are in spiritual truths and goods, which hatred is signified by the great anger which the devil has against the inhabitants of the earth and sea.

755. *Knowing that he hath a short time*—That hereby is signified because the state is changed, appears from the signification of time, as denoting the proceeding state of life, concerning which see above:” hence by having a short time is signified

that the former state was changed; for the former state is described by the dragon and his angels being seen in heaven, but the latter state is described by their being cast to the earth after the battle with Michael and his angels; the quality of this state was briefly shewn in the preceding article; but a more full description thereof will be given after the conclusion of this work.

756. Verses 13, 14. "*And when the dragon saw that he was cast out to the earth, he persecuted the woman who brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness to her place, where she should be nourished a time, and times, and half a time, from the face of the serpent.*"

"*And when the dragon saw that he was cast out to the earth,*" signifies when the religion of faith alone separate from the life of charity was not acknowledged but accounted vile: "*he persecuted the woman who brought forth the man child,*" signifies that they who are understood by the dragon from hatred and enmity would reject and calumniate the church, which is the New Jerusalem, because it maintains the doctrine of life: "*and to the woman were given two wings of a great eagle,*" signifies spiritual intelligence and circumspection, which is given by the Lord to those who are of that church: "*that she might fly into the wilderness to her place,*" signifies as yet with but few, because amongst those who are not in the life of charity, and thence neither in truths: "*where she should be nourished a time, and times, and half a time, from the face of the serpent,*" signifies until the church grows and comes to its fulness.

757. *And when the dragon saw that he was cast out to the earth*—That hereby is signified when the religion of faith alone separate from the life of charity was not acknowledged but accounted as vile, appears from the signification of seeing, as denoting to consider and perceive; and from the signification of the dragon, as denoting those in the church who make no account of the life; and whereas this is especially the case with those who hold the doctrine that faith alone justifies and not at all the life of faith which is charity (concerning which see above), hence by the dragon is here signified the religion of faith alone separate from the life of charity: and from the signification of being cast to the earth, as denoting to be separated from heaven and condemned to hell, concerning which see above." The reason why by being cast to the earth is here signified that that religion was not acknowledged but accounted vile, is, because when any thing appertaining to religion or to doctrine does not agree with truth and good, it is then separated from heaven, and is no longer acknowledged but accounted vile;

" N. 714—716, 718, 737.

" N. 739, 742, 746.

this takes place first in the spiritual world, and afterwards in the natural world; for in such things as appertain to heaven and the church both worlds act as one; for man, who lives in the natural world, cannot think otherwise concerning things spiritual than as the spirits and angels think who are attendant upon him, inasmuch as things spiritual are above the natural thought of man, and the things which are above depend upon influx; this influx, however, is received only by those who are inwardly spiritual, such as are those who are in the affection of truth for the sake of truth, and who also live according to truths; by these the religion of faith separate from the life of charity is not acknowledged, but is accounted vile; the case is otherwise with those who are not affected with truths, except for the sake of fame, honour, and gain, consequently who make no account of the life of charity; these do not receive any influx from heaven, wherefore they make one with hell; these are they who are signified by the dragon.

758. *He persecuted the woman who brought forth the man child*—That hereby is signified that they who are understood by the dragon, from hatred and enmity would reject and calumniate the church which is the New Jerusalem, because it holds the doctrine of life, appears from the signification of persecuting, when predicated of those who are understood by the dragon, as denoting from hatred and enmity to reject and calumniate, concerning which we shall speak presently; and from the signification of the woman, as denoting the church which is called the New Jerusalem, concerning which see above;<sup>\*</sup> and from the signification of the man child, as denoting the doctrine of that church, which is the doctrine of life, concerning which see above:<sup>y</sup> hence it may appear that the dragon persecuting the woman who brought forth the man child signifies that they who are understood by the dragon will, from hatred and enmity, reject and calumniate the church, which is the New Jerusalem, because it holds the doctrine of life. That to persecute here signifies from hatred and enmity to reject and calumniate, follows as a consequence from what precedes concerning the dragon; as that he stood near the woman about to bring forth that he might devour her child; likewise, that he fought with Michael and his angels; and that when he was cast to the earth he had great anger, and that from this anger, by which is signified hatred, he persecuted the woman; that by his anger is signified hatred, see above:<sup>z</sup> his hatred is moreover described, in what follows, by his casting out of his mouth water as it were a flood after the woman, that it might swallow her up; and at last, when all attempts were in vain, that, being full of anger, he went to make war with the rest of her seed. The

<sup>\*</sup> N. 707, 721, 730.<sup>y</sup> N. 724, 725.<sup>z</sup> N. 754.

reason why they who are understood by the dragon are described as having such hatred against those who are signified by the woman, is because they who are in faith separate from charity have such hatred against those who are in charity, and whereas they who are in such separate faith have conjunction with the hells, hence their hatred is like that of the hells against the heavens: whence this hatred is shall here be briefly explained: all who are in the hells are in the loves of self and the world, but all who are in the heavens are in love to the Lord and towards their neighbour: and these loves are altogether opposite to each other: they who are in the loves of self and of the world love nothing but their own nature, and the nature of man is mere evil; but they who are in love towards the Lord and towards their neighbour do not love their own nature, for they love the Lord above themselves, and their neighbour out of or without themselves; they are also withheld from their own nature, and are held in the nature of the Lord, which is Divine: moreover, all the delights of the life are delights of the loves: the delights of the loves of self and of the world are the delights of hatred of various kinds, but the delights of love towards the Lord and towards the neighbour are the delights of charity of various kinds, and these are diametrically opposite to each other; and whereas they who are in the hells act in all cases from the delights of their loves, which, as was said, are delights of hatred of various kinds, hence it is evident whence the dragon has such hatred against the woman; for by the dragon are understood those who are in the love of self, wherefore he is called the great red dragon, great and red being predicated of that love; he is also called the devil and Satan, the devil signifying all evil which is from hell, and Satan all the falsity thence derived, and evil is in hatred against good, and falsity is in hatred against truth; he is also called the old serpent, whereby is understood the sensual principle, which is the ultimate of man's life, and wherein all such hatred resides. Similar is the hatred which they who are in faith separate from charity have against those who are in charity, which hatred is not manifested in this world, but in the spiritual world, when they become spirits: that this hatred is of a deadly kind, and that it is the essential delight of the life of evil spirits, may be seen above;<sup>a</sup> but that such delight is turned into what is direfully infernal, may be seen in the work concerning *Heaven and Hell*.<sup>b</sup>

759. *And to the woman were given two wings of a great eagle*—That hereby are signified the spiritual intelligence and circumspection which are given by the Lord to those who are of that church, appears from the signification of the woman, as

<sup>a</sup> N. 754.<sup>b</sup> N. 485—490.

denoting the church which is called New Jerusalem, treated of above, and, consequently, the men of that church; and from the signification of wings, as denoting things spiritual, concerning which also see above;<sup>c</sup> and from the signification of an eagle, as denoting intelligence and circumspection, concerning which also see above;<sup>d</sup> hence it follows that by the two wings of a great eagle being given to the woman are signified the spiritual intelligence and circumspection which are given from the Lord to those who are of that church. How these things are to be understood shall also be explained. Inasmuch as all who are understood by the dragon and his angels are natural, yea, sensual, as was shewn above, and all such reason from appearances, which for the most part are fallacies, and thereby seduce the simple, therefore it is given to the men of the new church, which is called the Holy Jerusalem, to view the divine truths which are in the Word not sensually, that is, according to appearances, but spiritually, that is, according to their essences, and therefore the internal sense of the Word is disclosed, which is spiritual, and solely for those who will be of that church: from that sense divine truth appears according to the real quality thereof in its own spiritual light, and, by virtue of this light, according to the quality thereof in its own natural light: the divine truth is the Word, and they who are of that church are illustrated from the spiritual light of the Word by influx out of heaven from the Lord, and this by reason that they acknowledge the Divinity in the Humanity of the Lord, and from Him are in the spiritual affection of truth: by these and no others is spiritual light received, which continually flows in through heaven from the Lord with all who read the Word; hence is their illustration. How illustration is effected shall also be explained: every man, as to his thoughts and affections, is in the spiritual world, consequently he is there as to his spirit, for it is the spirit of man which thinks and which is affected: he who is made spiritual by regeneration from the Lord is, as to his spirit, in a heavenly society, but the natural man, or one who is not regenerated, is as to his spirit in an infernal society; with the latter evils continually flow-in from hell, and are also received with delight; but with the former goods continually flow-in from heaven, and are also received; and whereas goods flow-in into his affection, and by means of the affection into the thought, hence he has illustration: this illustration is what is understood by the spiritual intelligence and circumspection which are signified by the wings of the eagle given to the woman, with which she fled into the wilderness: these latter, namely, the spiritual, are also, comparatively, as eagles flying aloft, whereas they who are merely natural are, comparatively,

<sup>c</sup> N. 282, 283, 529.<sup>d</sup> N. 282.

as serpents, who creep on the ground, and see the eagles above themselves, wherefore also in the verse presently following the dragon is called a serpent. Moreover by the wings of the eagle, which were given to the woman, is signified the understanding of truth; for all who are of that church have the understanding enlightened, by virtue whereof they are enabled to see truth from the light of truth, that is, whether a thing be true or not true: and inasmuch as they thus see truth, they acknowledge it, and receive it in affection which is of the will, whence truths with them become spiritual, consequently the spiritual mind, which is above the natural mind, with them is opened, and this being opened receives angelic sight, which is the sight of truth itself from the light thereof; but, on the other hand, they who are not of that church, who are such as do not acknowledge the Divinity in the Lord's Humanity, and who do not love truth spiritually, or because it is truth, cannot have the understanding illustrated so as by virtue thereof to see whether a thing be true or not, but they see appearances of truth as genuine truths, and confirm them as genuine from the literal sense of the Word, notwithstanding most things in that sense are appearances which, if confirmed as genuine truths, are falsified, and falsified truths are falsities: these latter, inasmuch as they cannot see truths from the light of truth, and so apprehend them in the understanding, are in an obscure, yea, in a blind faith concerning things to be believed, and a blind faith is like an eye which can see little or nothing; yea, a blind faith is not faith, but only a persuasion, and whereas such a persuasion is from another, either from some master or preacher, or from the Word not understood, it is an historical faith, which is natural and not spiritual: such persons also, inasmuch as they do not see truths, are not willing that the doctrinals of the church should be approached and viewed from any principle of understanding, but say that they are to be received from a principle of obedience, which is called the obedience of faith, and the things which are received from such a blind obedience are not known whether they be true or false; neither can such things open the way to heaven, for in heaven nothing is acknowledged as truth except what is seen, that is, understood; the light of heaven also is such that, by virtue thereof, truths appear before the understanding of the mind, as objects of the world appear before the sight of the eye; wherefore they in the world who have seen truths no otherwise than from a blind sight of faith, when they are carried into heaven to the angels see nothing at all, not even the angels there, and much less the magnificent things about them, and then also they become stupid as to the understanding, and their eyes are darkened, and so they depart. It is however to be observed, that all those are here meant who have separated faith from charity, and not

those who have lived the life of faith which is called charity, and so have not separated them, for all such are in the desire of seeing truths, wherefore when they come into the spiritual world, which is immediately after their departure from this, it is given them to see truths, according to their desire; the reason is, because with them the spiritual mind is opened, and hence they are in the light of heaven, into which they are actually let after their departure from the natural world. From these considerations it may appear what is signified by the wings of the eagle, namely, the understanding of truth; and whereas by the woman is understood the New Jerusalem, therefore by the wings being given to her is signified that the understanding of truth is given, and will be given, to those who will be of that church.

760. *That she might fly into the wilderness to her place*—That hereby is signified as yet amongst a few, because amongst those who are not in the life of charity, that the church in the meantime might be provided amongst greater numbers, appears from the things which have been explained above,<sup>e</sup> where the same things are expressed, only with this difference, that it is there said of the woman that she fled into the wilderness, where she hath a place prepared of God, but here, that she fled into the wilderness into her place.

761. *Where she should be nourished a time, and times, and half a time, from the face of the serpent*—That hereby is signified, until the church grows and comes to its fulness, appears from the signification of being nourished, as denoting to be sustained, and in the meantime to grow; and from the signification of a time, and times, and half a time, as denoting the state of the increase of the church, even to its fulness, for the same is hereby signified as above, in verse 6, by a thousand two hundred and sixty days, the like being there said concerning the woman, namely, that she fled into the wilderness, where she hath a place prepared of God, that they may nourish her there a thousand two hundred and sixty days: that by this number is signified the same as by the number three and a half, likewise as by the number seven, namely, until it grows to the full, may be seen above:<sup>f</sup> but the reason why it is here said a time, times, and half a time, is because the above-named numbers, in their places, also signify times, and by times are signified states of life which proceed, as may be seen above,<sup>g</sup> here, therefore, which proceed and grow even to the full: the reason why it is said a time, times, and half a time, is because time, in the singular, signifies the state of good; times, in the plural, the state of truth, both as to their implantation, and the half of time signifies the holy state of the church: the reason of such a signification is, because a thing in the singular number involves

<sup>e</sup> N. 730, 731.<sup>f</sup> N. 732.<sup>g</sup> N. 571, 610, 664, 673, 747.



good, in the plural, truths, and the half what is holy, and the reason why the half involves what is holy is because three signify what is full, and in a like manner three and a half, and seven, but seven signifies what is full when predicated of things holy, or where things holy are treated of, and hence the half after three has a like signification, because it fills and makes up the half of that number, for three and a half doubled makes seven, and a number doubled or multiplied signifies the same as the number which is doubled or multiplied, as in the present case with respect to seven, and three and a half: that seven signify what is full, and whole or complete, and is predicated of things holy, may be seen above.<sup>h</sup> That such things are signified by a time, times, and half a time, may appear from these words in Daniel: "*A man clothed in linen lifted up his right hand and his left hand to the heavens, and swore by Him who liveth for ever that at a time appointed, of times appointed, and a half, and when they shall have finished scattering the hand of the people of holiness, all these things shall be consummated*" (xii. 7): from which it is evident that by those times is signified consummation, for it is said, Until all these things shall be consummated, and by consummation is understood impletion, or fulfilment, thus a full state.

762. Verses 15, 16. "*And the serpent cast out of his mouth water as a river after the woman, that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.*"

"*And the serpent cast out of his mouth water as a river after the woman,*" signifies subtle reasonings in abundance concerning justification by faith alone from those who think sensually and not spiritually: "*that he might cause her to be carried away by the river,*" signifies that that church might be blinded and dissipated by reasonings: "*and the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth,*" signifies that they who are of the church which is not in truths afforded assistance, and received not the subtle reasonings of those who were in faith separate from charity.

763. *And the serpent cast out of his mouth water as a river after the woman*—That hereby are signified subtle reasonings in abundance concerning justification by faith alone from those who think sensually and not spiritually, appears from the signification of the serpent, as denoting the sensual, and, abstractedly, the sensual principle, which is the ultimate of the natural with man, concerning which see above;<sup>i</sup> that dragons also denote the sensual may be seen above;<sup>j</sup> and from the signification of

<sup>h</sup> N. 20, 24, 257.<sup>i</sup> N. 70, 581, 739.<sup>j</sup> N. 714.

the woman, as denoting the church, which will be the New Jerusalem, which is treated of above; and from the signification of mouth, as denoting thought, whence flows speech, concerning which also see above;<sup>k</sup> and from the signification of water, as denoting the truth of faith, and, in the opposite sense, falsity, concerning which see above;<sup>l</sup> and from the signification of a river, as denoting intelligence from the understanding of truth, and, in the opposite sense, reasoning from falsities, concerning which also see above:<sup>m</sup> hence by the casting out water as a river is signified reasoning from falsities in abundance. The reason why they are subtle reasonings concerning justification by faith alone from those who think sensually and not spiritually, is because by the dragon are understood those who defend such justification, and who are sensual, and thence think and reason sensually and not spiritually: that such are signified by the dragon may be seen above:<sup>n</sup> and whereas by dragons and serpents are signified the sensual, and sensual men are subtle above others, and reason sharply from fallacies and falsities, that therefore by the dragon and serpent, in the abstract sense, is signified subtlety, may be seen above:<sup>o</sup> from these considerations then it is evident what is signified by the dragon casting out of his mouth water as a river after the woman. Inasmuch as such things are here signified, something shall also be said respecting their subtle reasonings in favour of justification by faith alone: their leading dogma is this, that man is justified and saved by faith alone without the works of the law, which are the goods of charity; but whereas in the Word of both Testaments they see works and deeds so often mentioned, and that man is to love and be active in good works, they cannot do otherwise than affirm that he ought<sup>p</sup> to live well, but inasmuch as they have separated works or deeds from faith, as not justifying or saving, they contrive with much subtlety to conjoin them with faith, but still in such a manner that they rather separate than conjoin: but forasmuch as their reasonings are in such abundance, and contrived with so much subtlety that they cannot be expressed in a small compass, therefore they shall be particularly disclosed in a small work upon *Spiritual Faith*, and be presented to view accommodated to the apprehension of the most simple. It is believed in common, and they themselves who defend that doctrine also believe, that they think and reason spiritually because with expertness and subtlety: but let it be observed that no one can think and reason spiritually but he who is in illustration from the Lord, and thence in the spiritual affection of truth, for such only are in the light of truth, and the light of truth is the light of heaven, from which the angels have intelligence and wisdom; that light is what is called spiritual

<sup>k</sup> N. 580.<sup>l</sup> N. 483, 518, 537, 538.<sup>m</sup> N. 518.<sup>n</sup> N. 714.<sup>o</sup> N. 715, 739, 581.

light, and consequently they who are in it are spiritual: but they who are in falsities, however acutely and subtly they may think and reason, are not spiritual, but natural, yea, sensual, for their thoughts, and the reasonings thence derived, are for the most part from the fallacies of the senses, which some adorn with eloquence, and embellish with the flowers of rhetoric, and also confirm by appearances from nature; some likewise adapt certain scientifics to their reasonings, which they pronounce from a fire of self-love and pride of their own intelligence therein originating, and thus with a sound as of the affection of truth: in such things consists their subtlety, which appears as wisdom before those who cannot or dare not enter from any understanding into such things as are of the church and of the Word: the reason why sensual men can think, speak, and act, with so much subtlety, is because all evil resides in the sensual principle of man, and malignity in that man abounds in proportion to intelligence in the spiritual man; this has been made evident to me from the malignity of the infernals, which is of such a nature, and so great, as cannot possibly be described, and all who are in the hells are sensual: this is understood by the Lord's words in Luke: "*The sons of this age are more prudent in their generation than the sons of light*" (xvi. 8); and by these words concerning the serpent in Moses: "*The serpent was more subtle than any wild beast of the field, which Jehovah God made*" (Gen. iii. 1); by the serpent is signified the sensual principle of man.

764. *And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth*—That hereby is signified that they who are of the church which is not in truths afforded assistance, and received not the subtle reasonings of those who were in faith separate from charity, appears from the signification of the earth which helped the woman, as denoting the church which is not in truths, for by the earth here is understood the earth of the wilderness, into which the woman fled, and where she had a place prepared of God; that the earth of the wilderness signifies the church which is not in truths because not in good, appears from the signification of the earth, as denoting the church, concerning which see above;<sup>p</sup> and from the signification of the wilderness, as denoting where there is no truth, concerning which also see above;<sup>q</sup> and from the signification of helping the woman, as denoting to afford assistance to the New Church, which is called the holy Jerusalem; and from the signification of opening her mouth, and swallowing up the river, which the dragon cast out of his mouth, as denoting not to receive the subtle reasonings of those who were in faith separate

<sup>p</sup> N. 29, 304, 417, 697, 741, 742, 752.

<sup>q</sup> N. 730.

from charity; for the river of waters which the dragon cast out of his mouth signifies subtle reasonings from falsities, as is evident from the two preceding articles, and to open the mouth and swallow, when predicated of the church which is signified by the earth, signifies to take away, and whereas a thing is taken away when it is not received, it signifies not to receive. These things are thus to be understood: it is said above that the woman fled into the wilderness where she hath a place prepared of God, and afterwards that she obtained the wings of an eagle, and flew to her own place, by which is signified, that the church which is called the New Jerusalem is to tarry amongst those who are in the doctrine of faith separate from charity, whilst it grows to the full, until provision is made for its reception amongst greater numbers; but in that church there are dragons who separate faith from good works, not only in doctrine but also in life, whereas the rest in the same church, who live the life of faith, which is charity, are not dragons although amongst them, for they know no other than that it is agreeable to doctrine that faith produces the fruits, which are good works, and that the faith which justifies and saves is to believe those things which are in the Word, and to do them; but the dragons are altogether of another way of thinking; but what the sentiments of these latter are the former do not comprehend, and whereas they do not comprehend neither do they receive: from which consideration it is manifest that the church consisting of those who are not dragons, is understood by the earth which helped the woman, and swallowed up the river which the dragon cast out of his mouth. But what is the nature and quality of the reasonings which are meant by the dragon, concerning the separation of faith from good works, and concerning their conjunction, and how subtle, and at the same time pernicious, those reasonings are, will be revealed, the Lord willing, in another place, likewise, that those reasonings have place only with the learned rulers of the church, and are not known to, because not understood by, the people of the church, and that hence it is that the New Church, which is called the Holy Jerusalem, is helped by these latter and also increases.

766. Verse 17. *And the dragon was wroth against the woman, and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.*

“*And the dragon was wroth against the woman,*” signifies the hatred of those who are understood by the dragon, against the church which is the New Jerusalem, incensed from the perception of its being favoured by greater numbers: “*and he went to make war with the rest of her seed,*” signifies and thence an ardent effort originating in the life of evil to assault the truths of the doctrine of that church: “*who keep the command-*

*ments of God,*" signifies with those who live the life of faith, which is charity: "*and who have the testimony of Jesus Christ,*" signifies and who acknowledge the Divinity in the Lord's Humanity.

767. *And the dragon was wroth against the woman*—That hereby is signified the hatred of those who are understood by the dragon, against the church which is the New Jerusalem, incensed from the perception of its being favoured by greater numbers, appears from the signification of wroth when predicated of the dragon, as denoting hatred, concerning which see above,<sup>r</sup> whence to be wroth denotes to be in hatred; that it is a grievous hatred incensed from the perception of that church being favoured by greater numbers, follows as a consequence from what precedes and from what follows; from what precedes, in that the earth opened her mouth, and helped the woman, and swallowed up the flood which the dragon cast out of his mouth, by which is signified, that the church in which the dragons also are afforded assistance, and received not their subtle reasonings concerning faith alone; and from what follows, in that the dragon went to make war with the rest of her seed, by which is signified an ardent effort, arising from that hatred, to assault the truths of the doctrine of that church; whence it is that by the anger of the dragon is here signified such hatred incensed from the perception of the church increasing in favour; for, as was said above, by the woman flying into the wilderness to the place prepared of God is signified that the church which is the New Jerusalem was yet amongst a few, whilst provision was making for it amongst greater numbers, and for its growing to the full.

768. *And went to make war with the rest of her seed*—That hereby signified, and thence an ardent effort, arising from a life of evil, to assault the truths of the doctrine of that church, appears from the signification of going, as denoting an ardent effort arising from a life of evil, concerning which we shall speak presently; and from the signification of making war, as denoting to assault and desire to destroy, concerning which see above;<sup>s</sup> and from the signification of her seed, as denoting the truths of the doctrine of the church, concerning which also we shall speak presently: the reason why it is said the rest of her seed is, because they are understood who are in those truths, and, in the abstract sense, the truths themselves of that church, which they suppose themselves able to assault and destroy. The reason why to go here signifies an ardent effort from a life of evil is, because to go, in the spiritual sense, signifies to live, whence, in the Word, mention is frequently made of going with the Lord, and of walking with Him and after Him, whereby is signified to live from the Lord; but when to go is predicated of the dragon,

<sup>r</sup> N. 754, 758.<sup>s</sup> N. 573, 734.

whose life is a life of evil, it signifies to make an effort from that life, and whereas that effort is an effort arising from hatred, which is signified by his anger, see above,<sup>†</sup> hence an ardent effort is signified, because he who makes an effort from hatred makes an ardent effort.

Inasmuch as the hatred of those who are understood by the dragon is a hatred against those who are in the truths of the doctrine of that church which is the New Jerusalem, therefore it is a hatred against the truths of doctrine which appertain to them; for they who are in love towards any one, also they who are in hatred against any one, are indeed in love or hatred towards or against the person with whom those things are which they love or hate, and these, in the present case, are the truths of doctrine appertaining to them, wherefore the truths of doctrine are what are signified by the rest of her seed: hence it may appear that, in the spiritual sense of the Word, person is not regarded, but the thing abstracted from person, as in the present case, the thing which appertains to the person: this may be still farther illustrated by the following consideration; it is said in the Word, that the neighbour is to be loved as a man loves himself, but in the spiritual sense it is not understood that the neighbour is thus to be loved as to the person, but that those things are to be loved which appertain to the person from the Lord; for a person is not actually loved by reason of his being a person or man, but by reason of his being of such or such a quality, and thus the person is loved from his quality, wherefore that quality is what is understood by neighbour, and which therefore is the spiritual neighbour, or the neighbour who is to be loved in the spiritual sense: this quality or neighbour with those who are of the church of the Lord is all that which proceeds from the Lord, which in general has reference to all good, spiritual, moral, and civil, wherefore they who are in these goods love those who are in the same; this therefore is to love their neighbour as themselves.

From these considerations it may appear, that by the rest of her seed, namely, of the woman, by whom is signified the church, are meant those who are in the truths of the doctrine of that church, and in the sense abstracted from persons, which is the genuine spiritual sense, the truths of doctrine themselves: so likewise in other passages of the Word; as in the following in Moses; “*I will put enmity between thee and the woman, and between thy seed and her seed: he shall tread upon thy head, and thou shalt hurt his heel*” (Gen. iii. 15): this is a prophecy concerning the Lord: by the serpent is there signified the sensual principle of man, where the nature of man resides, which in itself is nothing but evil, and by the woman is signified the

<sup>†</sup> N. 754, 758.

spiritual church, or the church which is in divine truths; and whereas the sensual principle of man was destroyed, and the man of the church is elevated from it whom he becomes spiritual, hence it is said, I will put enmity between thee and the woman; by the seed of the serpent is signified all falsity derived from evil, and by the seed of the woman all truth derived from good, and in the supreme degree, divine truth: and whereas all divine truth is from the Lord, and the Lord thereby destroyed falsity from evil, therefore it is said, He shall tread upon thy head; He signifies the Lord, and head all falsity from evil; that still the sensual principle would do hurt to divine truth in its ultimates, which is the Word in the sense of the letter, is signified by Thou shalt hurt his heel, the heel denoting that ultimate of divine truth and that sense of the Word: that these do still suffer hurt, and have suffered hurt, from the sensual principle, is evident from this single example, namely, that the Roman Catholics by the woman here mentioned understand Mary, and the worship of her, wherefore in their Bibles they do not read *He*, but *it* and *her*; thus also in a thousand other passages. And in Jeremiah: "*Behold the days shall come in which I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast*" (xxx. 27); treating concerning the Lord, and concerning the New Church from Him: His advent is signified by Behold the days shall come; by sowing the house of Israel and the house of Judah is signified to reform those who will be of that church, the house of Israel denoting the spiritual church, and the house of Judah the celestial church; and whereas reformation is effected by spiritual truths and by natural truths thence derived, it is said, With the seed of man and the seed of beast, the seed of man denoting spiritual truth, from which man has intelligence, and the seed of beast natural truth, from which man has science, both from the affection of good, also a life according thereto; that man signifies the affection of spiritual truth and good may be seen above;" and that beast signifies the natural affection;" thus the seed of man and beast signify the truths of those affections. And in Malachi; "*There is not one who doeth [this] who hath the spirit; is there one that seeketh the seed of God?*" (ii. 15); Is there one that seeketh the seed of God? signifies that no one seeks divine truth; that the seed of God here signifies divine truth is evident; hence by the born of God are understood those who are regenerated of the Lord by divine truth, and by a life according thereto.

And in Isaiah: "*Jehovah willeth to bruise him, He hath weakened [him]: if Thou makest his soul guilt, he shall see seed, he shall prolong days, and the will of Jehovah shall prosper by his hand*" (liii. 10); the subject treated of in the whole of this chap-

ter is concerning the Lord, and concerning His temptations, by which He subjugated the hells; the increasing grievousness of His temptations is described by Jehovah's willing to bruise Him, and weakening Him, and the most grievous of all, which was the passion of the cross, is signified by making His soul guilt; by making His soul guilt is signified the last temptation, whereby He fully subjugated the hells, and fully glorified His Humanity, whence comes redemption; the divine truth which afterwards proceeded from His Divine Humanity, and the salvation of all who receive divine truth from Him, is signified by He shall see seed; the eternal duration thereof is signified by He shall prolong days, to prolong, when predicated of the Lord, signifying eternal duration, and days signifying states of light, which are states of illustration of all by divine truth; that this is from His Divinity for the salvation of mankind is signified by The will of Jehovah shall prosper by his hand. Again in the same prophet; "*Fear not, because I am with thee; from the east I will bring thy seed, and from the west I will gather thee; I will say to the north, Give, and to the south, Keep not back, bring my sons from afar, my daughters from the extremity of the earth*" (xliii. 5, 6): it is supposed that these words have reference to the bringing back of the sons of Israel into the land of Canaan; this however is not there meant, but salvation by the Lord of all who receive divine truth from Him, and of whom a new church is formed: this is what is signified by His seed which shall be brought from the east and gathered from the west, and which the north shall give and the south shall not keep back; wherefore it also follows, Bring my sons from afar, and my daughters from the extremity of the earth, sons denoting those who are in the truths of the church, and daughters those who are in the goods thereof: but these words may be seen more particularly explained above.<sup>w</sup> Again: "*Thou shalt break forth to the right hand and to the left, and Thy seed shall inherit the nations, and make the desolate cities to be inhabited*" (liv. 3): treating concerning the church to be established by the Lord with the nations or Gentiles, which church is there understood by the barren woman who bare not, and who should have many sons (ver. 1): by the seed which shall inherit the nations is signified the divine truth which shall be given to the nations; by breaking forth to the right hand and to the left is signified extension and multiplication; by the right hand is signified truth which is in light, and by the left hand truth which is in shade, the reason of which signification is, because in the spiritual world, to the right hand is the south, where they are who are in a clear light of truth, and to the left is the north, where they are who are in an obscure light of truth; by making the desolate cities to be

<sup>w</sup> N. 422, 704.



inhabited is signified their life according to divine truths, which before this were destroyed, cities denote the truths of doctrine from the Word, to be inhabited signifies a life according to them, and desolate cities signifies those truths heretofore destroyed, namely, with the Jewish nation. Again: "*Their seed shall become known in the nations, and their offspring in the midst of the people; all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed*" (lxi. 9): these words also are spoken concerning the church to be established by the Lord: and by the seed which shall become known in the nations is signified the divine truth which will be received by those who are in the good of life; and by the offspring in the midst of the people is signified life according thereto; by those who see them acknowledging that they are the seed is signified illustration that it is genuine truth which they receive; which Jehovah hath blessed signifies that it is from the Lord: such is the signification of the words in the sense abstracted from persons, but in the strict sense they are understood who will receive divine truth from the Lord. Again: "*They are the seed of the blessed of Jehovah and their offspring with them*" (lxv. 23); also treating concerning the church from the Lord; and by the seed of the blessed of Jehovah are understood those who will receive divine truth from the Lord; and by their offspring are understood those who live according thereto, but in the sense abstracted from persons, which is the genuine spiritual sense, by seed is understood divine truth, and by offspring a life according thereto, according to what was shewn above; the reason why by offspring are understood those who live according to divine truth, and in the abstract sense, that life itself, is because, in the original tongue, the expression offspring is derived from a word which signifies to go forth and to proceed, and that which goes forth and proceeds from the divine truth received is a life according to it. Again; "*Even as the new heaven and the new earth, which I will make, shall stand before Me, so shall your seed stand and your name*" (lxvi. 22); in like manner speaking of the Lord, and of the salvation of the faithful by Him: the new church from Him is understood by the new heavens and new earth, by the new heavens the church internal, and by the new earth, the church external; that divine truth and its quality shall continue is signified by your seed shall stand and your name, seed denoting divine truth, which also is the truth of doctrine from the Word, and name denoting the quality thereof; that by name is signified the quality of a thing and state, may be seen above.\*

And in David: "*Thou hast founded the earth, and the heavens are the work of Thy hands; they shall perish, and Thou shalt continue: they shall all wax old as a garment, as a garment*

\* N. 148.

*shalt Thou change them, and they shall be changed : but Thou art the same, and Thy years shall have no end ; the sons of Thy servants shall dwell, and their seed shall be established before Thee*" (Psalm cii. 25—28) ; by the earth which God hath formed, and by the heavens the work of His hands, which shall perish, are signified the same as by the former heaven and former earth which passed away (see Apoc. xxi. 1) ; and whereas the face of the earth and heavens in the spiritual world will be altogether changed at the day of the last judgment, and there will be a new earth and new heavens in the place of the former, therefore it is said, that they shall all wax old as a garment, as a garment shalt thou change them, and they shall be changed ; they are compared to garments, because garments signify external truths, such as appertain to those who are in the former heavens and former earth, which heaven and earth do not continue or endure, because they are not in internal truths ; the state of divine truth which shall endure from the Lord to eternity is signified by, Thou shalt continue, and Thou art the same, and Thy years shall have no end, the years of God signifying states of divine truth ; the sons of Thy servants shall dwell, and their seed shall be established before Thee, signifies that angels and the men who are receptions of divine truth shall have eternal life, and that the truths of doctrine with them shall endure to eternity, sons of the servants of God denoting angels and the men who are receptions of divine truth, and their seed denoting the truths of doctrine. Again : "*The seed which shall serve him shall be numbered to the Lord for a generation*" (Psalm xxii. 30) ; treating also concerning the Lord : and by the seed which shall serve Him are meant those who are in truths of doctrine from the Word ; and by It shall be numbered to the Lord for a generation, is signified that they shall be His to eternity, to be numbered denoting to be arranged and disposed in order, in the present case to be added to, thus to be His.

In various parts of the Word mention is made of the seed of Abraham, Isaac, and Jacob, likewise of the seed of Israel, and thereby, in the historical sense of the letter, is understood their posterity, but, in the spiritual sense, divine truth is understood, and the truth of doctrine from the Word ; the reason whereof is, because by Abraham, Isaac, and Jacob, and by Israel, in this sense, is understood the Lord, as may appear from the passages in the Word, where they are mentioned : as where it is said, that they shall come from the east and the west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of the heavens (Matt. viii. 11) ; whereby is understood the fruition of celestial good from the Lord : the case is similar in other passages ; and whereas the Lord is signified by them in the internal sense, therefore by their seed is signified the divine truth which is from the Lord, consequently also the truth of

doctrine from the Word; as in these passages: thus in Moses; "*Jehovah said to Abram, All the land which thou seest will I give to thee and to thy seed for ever: and I will make thy seed as the dust of the earth*" (Gen. xiii. 15, 16); again: "*Look up towards the heavens and number the stars, so shall thy seed be*" (Gen. xv. 5); "*In thy seed shall all nations be blessed*" (Gen. xxii. 18); unto Isaac: "*To thee and to thy seed will I give all these lands, and I will multiply thy seed as the stars of heaven; and in thy seed shall all the nations of the earth be blessed*" (Gen. xxvi. 3—5); unto Jacob: "*Unto thy seed after thee will I give this land*" (Gen. xxxv. 12): "*The land given to Abraham, to Isaac, and Jacob, and to their seed after them*" (Deut. i. 8): "*The seed of your fathers, Abraham, Isaac, and Jacob*" (Deut. iv. 37; chap. x. 15; chap. xi. 9): inasmuch as by Abraham, Isaac, and Jacob, as was said, is understood the Lord, by Abraham the Lord as to the Divine Celestial [principle] of the church, by Isaac as to the Divine Spiritual [principle] of the church, and by Jacob as to the Divine Natural [principle] of the church, therefore by their seed is signified the divine truth proceeding from the Lord, by the seed of Abraham divine truth celestial, by the seed of Isaac divine truth spiritual, and by the seed of Jacob divine truth natural; consequently they who are in divine truth from the Lord are also understood; but by the land which the Lord will give to them is understood the church, which is in divine truth from Him: hence it may be known what is signified by all nations being blessed in their seed; for they could not be blessed in their posterity, namely, in the Jewish and Israelitish nation, but in the Lord and from the Lord by the reception of divine truth from Him.

That the Jews are not understood by the seed of Abraham, appears from the words of the Lord in John: "*The Jews answered, We are the seed of Abraham, and have never been servants to any man: Jesus answered, I know that ye are the seed of Abraham, but ye seek to kill Me, because My word hath no place in you; ye are of your father the devil*" (John viii. 33, 37, 41); from which it is evident that they are not understood by the seed of Abraham, but that by Abraham is understood the Lord, and by the seed of Abraham the divine truth from the Lord, which is the Word, for it is said, I know that ye are the seed of Abraham, but ye seek to kill Me, because My word hath no place in you; by the Lord saying, I know that ye are the seed of Abraham, is signified that he knew the truth of the church, which is the Word, was with them; but that still, they rejected the Lord, is signified by Ye seek to kill Me; and that they were not in divine truth from the Lord is signified by Because My word hath no place in you; and that there was nothing but evil and the falsity thence derived with them is signified by Ye are of your father the devil, and the truth is not

in him; and afterwards, when he speaketh a lie, he speaketh from his own, where by a lie is signified divine truth or the Word adulterated; that the Lord's saying, I know that ye are the seed of Abraham, was also because by Judah is signified the Lord as to the Word, may be seen above.<sup>y</sup> And in David, "*I will make them to fall in the wilderness, and I will make their seed to fall among the nations, and will scatter them in the lands*" (Psalm cvi. 26, 27); by making their seed to fall among the nations, and by scattering them in the lands, is signified that divine truth would perish with them by evils and falsities.

The like is signified by the seed of Israel in these passages: "*Thou Israel My servant, Jacob whom I have chosen, the seed of Abraham My friend, whom I have taken from the ends of the earth*" (Isaiah xli. 8, 9); "*I will pour out My spirit upon the seed of Israel and Jacob, and My blessing upon their offspring*" (Isaiah xlv. 3); "*All the seed of Israel shall be justified, and shall glory in Jehovah*" (Isaiah xlv. 25); "*Jehovah liveth, who brought up and who led the seed of the house of Israel out of the land towards the north, and out of all the lands whither I have driven them, that they may dwell upon their own land*" (Jer. xxiii. 8); by Israel, in the supreme sense, is understood the Lord as to the internal of the church, wherefore by the seed of Israel likewise is signified the divine truth which is with those who are of the church signified by him; for by Israel is also understood the church with those who are interiorly natural, and in truths there from a spiritual origin, wherefore the church which is spiritual natural is also thereby signified.

Inasmuch as by David, in the Word, is understood the Lord as to His royalty or kingly office, and by the royalty of the Lord is signified the divine truth in the church, hence also by his seed are understood those who are in the truths of the church from the Word, who are also called sons of the king, and sons of the kingdom, consequently also divine truths appertaining to them is also signified; as in the following passages: "*As the army of the heavens cannot be numbered, nor the sand of the sea be measured, so will I multiply the seed of David and the Levites My ministers*" (Jer. xxxiii. 22): "*I have made a covenant with Mine elect, I have sworn to David My servant, even to eternity will I establish thy seed, and I will build up thy throne for generation and generation. His seed will I set for ever, and His throne as the days of the heavens. His seed shall be to eternity and His throne as the sun before Me*" (Psalm lxxxix. 3, 4, 29, 36): that by David, in the Word, is understood the Lord as to His royalty, which is the divine truth, in the Lord's spiritual kingdom, may be seen above; hence by his seed is signified that divine truth appertaining to those who are in truths from

<sup>y</sup> N. 119, 433.<sup>z</sup> N. 205.

good, thus also who are in truths of doctrine from the Word, for the truths of doctrine from the Word, or the truths of the Word, are all derived from good; and whereas they are understood by the seed of David, therefore, in the abstract sense, the truth of the Word is also thereby understood, or the truth of doctrine from the Word; that by the seed of David are not understood his posterity any one may see, for it is said that his seed shall be multiplied as the army of the heavens and the sand of the sea, and that it shall be established and endure to eternity, also that his throne shall be built up to generation and generation, and shall be as the days of the heavens and as the sun, which things cannot at all be said of the seed of David, that is, of his posterity, and of his throne, for where now are these to be found? but all those things coincide, when by David is understood the Lord, by his throne, heaven and the church, and by his seed the truth of heaven and the church.

Again in Jeremiah: "*If my covenant [be] not of the day and the night, if I have not appointed the statutes of heaven and of the earth, then will I reject the seed of Jacob and of David My servant, that I will not take of his seed to rule over the seed of Abraham, Isaac, and Jacob; and I will cause their captivity to return, and have mercy on them*" (xxxiii. 25, 26). Again: "*Thus saith Jehovah who giveth the sun for a light by day, the statutes of the moon and the stars for a light by night; If these statutes shall depart from before Me, the seed of Israel also shall cease from being a nation before Me for ever*" (xxxi. 35, 36): in these passages by the seed of Jacob and David, likewise by the seed of Israel, are also understood those who are in divine truths, but by the seed of Jacob those who are in divine truth natural, by the seed of David those who are in divine truth spiritual, and by the seed of Israel, those who are in divine truth natural-spiritual, which is mediate between divine truth natural and spiritual; for there are degrees of divine truth as there are degrees of the reception thereof by the angels in the three heavens, and in the church; by the covenant of the day and the night, and by the statutes of heaven and earth, is signified the conjunction of the Lord with those who are in divine truths in the heavens, and who are in divine truths in the earths; by covenant is signified conjunction; by statutes the laws of conjunction, which are also the laws of order, and the laws of order are divine truths; by day is signified the light of truth such as it is with the angels in the heavens; and by night the light of truth such as it is with men on the earths, and likewise such as it is with those, both in the heavens and on the earths, who are under the Lord as a moon, wherefore also it is said, Who giveth the sun for the light of the day, and the statutes of the moon and the stars for the light of the night; but by the seed of Abraham, Isaac, and Jacob, are here understood all who are of

the church of the Lord in every degree, concerning whom, and the seed of Jacob and David, it is said that if they acknowledge not the Lord, and receive not Divine Truth from Him, the Lord will not reign over them. Again in the same Prophet: "*No one of his seed shall prosper who sitteth upon the throne of David, and ruleth any more in Judah*" (xxii. 30): these things are said concerning Coniah, king of Judah, who is there called a despised and worthless idol, and concerning whom it is said that he and his seed shall be taken away and cast to the earth (verse 28 of the same chapter); by which king is signified the same as by Satan, and by his seed infernal falsity; that this shall not rule in the church of the Lord, in which is divine truth celestial, is signified by No one of his seed shall sit upon the throne of David nor rule any more in Judah, Judah there denoting the celestial church in which the Lord reigns.

As by David was represented the royalty of the Lord, so by Aaron was represented His priesthood, wherefore by the seed of Aaron are understood those who are in the affection of genuine truth which is from celestial good; by reason of such representation the following statute was given for Aaron: "*The great priest shall not take for a wife a widow, or a divorced woman, or a corrupt harlot, but he shall take a virgin of his own people to wife, lest he profane his seed amongst his people; I Jehovah do sanctify him*" (Levit. xxi. 14, 15): whereas by man and wife, in the Word, in the spiritual sense thereof, is signified the understanding of truth and the will of good, and whereas thought is of the understanding and affection is of the will, therefore by man and wife is also signified the thought of truth and affection of good, likewise truth and good, whence it may appear what is signified by a widow, by one divorced, and by one corrupt and a harlot; by a widow is signified good without truth, because left by truth, which is the man; by a woman divorced is signified good rejected by truth, thus such as is discordant; and by a corrupted harlot is signified good adulterated by falsities, which is no longer good but evil; on account of such things being signified by those women, the great priest was forbidden to take any of them to wife, because he represented the Lord as to the priesthood, whereby was signified the divine good; and whereas by a virgin is signified the will or affection of genuine truth, and genuine truth makes one and agrees with divine good, and these two are conjoined in heaven and in the church, and being conjoined are called the heavenly marriage, therefore it was enacted that the great priest should take a virgin to wife; and whereas from this marriage is produced the truth of doctrine, but from a marriage with such as are signified by a widow, a woman divorced, and a corrupted harlot, is produced falsity of doctrine, therefore it is said, Lest he profane his seed among his people; by seed is signified the genuine truth of doctrine, and

thence also the doctrine of genuine truth from the good of celestial love, and by his people are signified those who are of the church in which is the doctrine of genuine truth from the Word; and whereas the marriage of the priest was representative of the heavenly marriage, which is of the Lord with the church, therefore it is said, I Jehovah do sanctify him. Inasmuch as the great priest represented the Lord as to divine good, and by his seed was signified divine truth, which is the same with the genuine truth of doctrine, therefore it was also made a statute, "*That a man a stranger, who was not of the seed of Aaron, should not come near to burn incense before Jehovah*" (Numb. xviii. 4): by a man a stranger is signified falsity of doctrine, and by burning incense is signified worship from spiritual good, which, in its essence, is genuine truth; and by the seed of the great priest is signified divine truth from a celestial origin; on this account it was enacted that no stranger, who was not of the seed of Aaron, should offer incense in the tent of the assembly before Jehovah.

When it is known what principle of heaven and the church was represented by other persons also mentioned in the Word, it may also be known what is signified by their seed, as by the seed of Noah, Ephraim, and Caleb, in the following passages: concerning Noah: "*I will set up my covenant with you, and with your seed after you*" (Gen. ix. 9): "*Israel said of Ephraim, his seed shall be the fulness of the earth*" (Gen. xlviii. 19): "*And Jehovah said of Caleb, his seed shall inherit the earth*" (Numb. xiv. 24): what Noah and Ephraim represented and signified may be seen explained in the *Arcana Cœlestia*; but by Caleb were represented those who were to be introduced into the church, whence by their seed also is signified the truth of the doctrine of the church.

The same as is signified by the seed of man is also signified by the seed of the field, by reason that a field also signifies the church, equally as man, and hence, in some passages, seed and sowing are predicated of the people of the earth, the same as of a field: as in the following: thus in Jeremiah; "*I had planted thee a noble vine, a seed of truth, how art thou turned into branches of a strange vine to Me*" (ii. 21): and in David; "*Their fruit will I destroy from the earth, and their seed from the sons of man*" (Psalm xxi. 10): and in Hosea; "*I will sow Israel to Me in the earth*" (ii. 23): and in Zechariah; "*I will sow Judah and Joseph amongst the people, and in places remote they shall remember Me*" (x. 9); and in Ezekiel; "*I will look again to you, that ye may be tilled and sown, then will I multiply upon you man, all the house of Israel the whole of it*" (xxxvi. 9, 10): and in Jeremiah; "*Behold the days come in which I will sow the house of Israel and the house of Judah with the seed of man, and the seed of beast*" (xxxii. 27): "*The seed sown are the sons of the*

*kingdom*" (Matt. xiii. 38): but that the seed of the field has a similar signification with the seed of man, it is not necessary in this place to exemplify, our present purpose being only to explain and confirm from the Word what is signified by the seed of the woman which is here treated of.

Inasmuch as by seed is signified the truth of doctrine from the Word, and, in the supreme sense, divine truth, hence, in the opposite sense, by seed is signified falsity of doctrine, and infernal falsity; as in Isaiah; "*Draw ye near hither, ye sons of the sorceress, the seed of the adulterer and the whore; against whom do ye sport yourselves, against whom do ye dilate the mouth and lengthen out the tongue? are ye not the children of transgression, the seed of falsehood*" (lvii. 3, 4): by sons of the sorceress and the seed of the adulterer are signified falsities from the Word falsified and adulterated, by the sons of the sorceress, falsities from the falsification of the Word, and by the seed of the adulterer, falsities from the adulteration thereof; the Word is said to be falsified when the truths thereof are perverted, and to be adulterated when the goods thereof are in like manner perverted, likewise, when the truths are applied to the loves of self; by children of transgression and the seed of falsehood are signified the falsities flowing from those former falsities; by sporting themselves is signified the delight derived from falsification; by dilating the mouth, is signified the delight of the thoughts therein originating, and by lengthening out the tongue, the delight of teaching and propagating them. And in Isaiah: "*Woe to the sinful nation, a people laden with iniquity, a seed of evil doers, sons that are corrupters; they have forsaken Jehovah, they have provoked the Holy One of Israel, they have gone away backwards*" (i. 4): by the sinful nation are signified those who are in evils, and by a people laden with iniquity are signified those who are in falsities thence derived, for nation, in the Word, is predicated of evils, and people of falsities, as may be seen above; "the falsity of those who are principled in evils is signified by the seed of evil doers, and the falsities of those who are principled in the falsities from that evil are signified by the sons who are corrupters; that sons signify those who are in truths, and, in the opposite sense, those who are in falsities, and abstractedly, truths and falsities, may be seen above;"<sup>b</sup> by They have forsaken Jehovah and provoked the Holy One of Israel, is signified that they have rejected divine good and divine truth, Jehovah denoting the Lord as to divine good, and the Holy One of Israel the Lord as to divine truth; by their going away backwards is signified that they altogether receded from them, and went away to infernal evil and the falsity thence derived, for they who are in evils and falsities in the spiritual world turn themselves backwards from the Lord, concerning which see the

<sup>a</sup> N. 175, 331, 625.<sup>b</sup> N. 724.



treatise on *Heaven and Hell*.<sup>c</sup> Again in the same prophet ; “ *Thou shalt not be united with them in the sepulchre, for Thou hast destroyed Thy land, Thou hast slain Thy people ; the seed of the malicious shall not be named for ever*” (xiv. 20): speaking of Lucifer, by whom is understood Babel, and by the seed of the malicious which shall not be named for ever, is signified the dire falsity of evil which is from hell ; the rest may be seen explained above.<sup>d</sup>

And in Moses: “ *He who giveth his seed to Molech, dying shall die, the people of the land shall stone him with stones : I will set my faces against this man, and I will cut him off from the midst of his people, because he hath given his seed to Molech, to pollute My sanctuary, and to profane the name of My holiness*” (Levit. xx. 3 ; xviii. 21): by giving of his seed to Molech is signified to destroy the truth of the Word, and thence of the doctrine of the church, by application to the filthy loves of the body, as to murders, hatreds, revenges, adulteries, and the like, whence infernal falsities are accepted instead of things divine, which are signified by the seed given to Molech ; Molech was the god of the sons of Ammon (1 Kings xi. 7) ; and was set in the valley of Hinnom, which was called Tophet, where they offered up their sons and daughters in the fire (2 Kings xxiii. 10), the loves above mentioned being signified by that fire ; and whereas by seed given to Molech is signified such infernal falsity, and stoning was a punishment of death for the injury and destruction of the truth of the Word, and of doctrine thence derived, therefore it is said, that the man who giveth of his seed to Molech, dying shall die, and the people of the land shall stone him with stones ; that stoning was the punishment for injuring or destroying truth, may be seen above ;<sup>e</sup> that that falsity is destructive of all the good of the Word and of the church is signified by, I will set My faces against this man, and I will cut him off from the midst of his people, because he hath polluted My sanctuary, and profaned the name of My holiness ; by sanctuary is signified the truth of heaven and the church, and by the name of holiness is signified all the quality thereof. From the passages which have been adduced it may now appear that by seed, in the supreme sense, is understood divine truth which is from the Lord : and consequently the truth of the Word and of the doctrine of the church which is from the Word : and, in the opposite or bad sense, infernal falsity opposite to that truth.

769. *Who keep the commandments of God*—That hereby is signified with those who live the life of faith, which is charity, appears from the signification of keeping the commandments of God, as denoting to live according to the precepts contained in the Word ; and whereas that life is the life of faith, and the life

<sup>c</sup> N. 123.<sup>d</sup> N. 589, 659, 697.<sup>e</sup> N. 655.

of faith is charity, therefore by keeping the commandments of God is signified to live the life of faith, which is charity: the reason why the life of faith denotes charity towards the neighbour is, because by faith is understood the faith which is of the Word, thus the faith of truth in the Word and from the Word, and by charity is signified the love of good and truth, spiritual, moral, and civil; and whereas that which a man loves he also wills, and what he wills this he does, hence by keeping the commandments of God is signified to live the life of faith, which is charity. From these considerations it may appear, that all they who separate faith from charity are entirely ignorant of the true nature both of faith and charity, for concerning faith they have no other idea than as of any other thing of the memory, which is believed only in consequence of being heard from men of erudition; such faith however is merely an historical faith, for they do not see whether the thing be so any otherwise than because another has declared it, and what is seen only from another may be confirmed both from the literal sense of the Word not understood and from reasonings grounded in appearances and scientifics, although, at the same time, it may be false, and in direct opposition to the truth; and when it is confirmed it becomes a faith of persuasion; but neither this faith nor historical faith is spiritual faith, nor consequently saving faith, for they have not as yet any life in them from the Lord; but to the end that man may receive this life, he must live according to the Lord's precepts in the Word, which is the same thing as to live from the Lord, because the Lord is the Word and in the Word, and this life is the life of faith, which is charity, and in this case his affection becomes charity, and the thought derived from that affection becomes faith; for all the thought of man derives its life from affection, inasmuch as without affection it is not possible for any one to think, wherefore when the affection of man becomes spiritual his thought also becomes spiritual; consequently, according to the quality of charity with man, such is his faith; hence it may appear that charity and faith act as one like affection and thought, or what is the same, like will and understanding, for affection is of the will, and thought is of the understanding, consequently they make one in act, as good and truth: hence it is evident that to live according to the precepts of the Lord from the Word, or to keep the commandments of God, is to live the life of faith, which is charity.

770. *And have the testimony of Jesus Christ*—That hereby is signified, and who acknowledge the Divinity in the Lord's Humanity, appears from the signification of the testimony of Jesus Christ, as denoting the confession and acknowledgement of the Divinity of the Lord in His Humanity, concerning which see above.<sup>f</sup>

<sup>f</sup> N. 392, 635, 649, 749.

771. Verse 18. *And I stood upon the sand of the sea*—That hereby is signified the continuation of the state of them who are signified by the dragon, appears from the signification of standing upon the sand of the sea, as denoting to see as yet the quality of those who are understood by the dragon, for it follows that he saw a beast ascending out of the sea, to which the dragon gave his might, and his throne, and his power; and afterwards that he saw a beast ascending out of the earth, which spake as a dragon, and several other things of a like nature; and whereas by the description of those beasts is continued the description of the state of those who are dragons, therefore this is what is signified by standing upon the sand of the sea. Moreover, by the sand of the sea is signified sterility, such as has place with those who think indeed concerning faith, but not concerning the life of faith, which is charity, for where such dwell, in the spiritual world, there appears nothing but heaps of stones and sand, and very rarely any grass or shrub; hence also it is, that by the sand of the sea is signified the state of those who are understood by the dragon.

END OF TWELFTH CHAPTER AND FOURTH VOLUME.





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